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DEFENDING THE FAITH

Early Welsh Missionary Publications

Translated and Edited by

RONALD D. DENNIS

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Dedicated to the typesetters who prepared these materials for the press—one letter at a time—and to the distributors who sold them to friends and neighbors—one pamphlet at a time. Both endeavors constituted a significant contribution to the growth of The Church of Jesus Christ of Latter-day Saints in mid-nineteenth-century Wales. May the efforts of both typesetters and distributors be remembered and revered in the same context as the diligence and genius of Captain Dan Jones and John S. Davis, the two major pamphleteers of the Church during that time in Wales.

> "Having spent twenty years nearly with the Baptist denomination seeking truth, but still in darkness, until the reply* of dear brother Jones to the false accusations of a neighbouring Baptist minister, vindicating the principles of the Saints, came to my hand, which in a few hours proved the religion I professed to be no other than a sandy foundation—all my false hopes fled,—all human traditions that I had cleaved to appeared folly. I was convinced that the Saints were the only true church of God."
>
> William Howells to Orson Spencer, 11 May 1848
> *Millennial Star* 10 (1 June 1848): 175

**A review of the lectures of the Rev. E. Roberts, [a Baptist minister in Rhymni,] against Mormonism* (J13).

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J4. The scales....16 pages
J5. What is Mormonism?....4 pages
J6. Defense of the Saints—Thomas Jones....8 pages
J7. What is the gospel?....12 pages
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J9. Defense of the Saints—Cuckoo....12 pages
J10. "Haman" hanging from his own gallows!....8 pages
J11. Proofs—Book of Mormon....12 pages
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J15. Treatise—who is the God of the Saints....24 pages
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J17. Atheism of sectarianism!....8 pages
J18. The dead alive, or the ancient religion anew....52 pages
J19. Proclamation to priests....16 pages
J20. Defense of the Saints—Rees Davies....12 pages
J21. Invitation!....2 pages
J22. "Do not listen to them"....8 pages
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J24. Irrefutable proofs—"Spaulding Romance"....24 pages
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J26. Lectures to be delivered....4 pages
J27. The guide to Zion....16 pages
J28. Assassination of Joseph and Hyrum Smith!....16 pages
J29. Was it God who sent Joseph Smith?....16 pages
J30. The unpopularity of "Mormonism"?....12 pages
J31. The "thief on the cross"....4 pages
J32. Parable of the tree—nine kinds of fruit!....4 pages
J33. Picture of the religious world....4 pages
J34. The Book of Mormon—first treatise....12 pages
J35. The Book of Mormon—second treatise....12 pages

John Davis Publications

D1. Anti-Mormon sermon....4 pages
D2. Observations on a sermon....8 pages
D3. Prove all things....4 pages
D4. Account of the Saints' emigration....24 pages

D5. The gospel (French) ..... 2 pages
D6. The spiritual gifts ..... 24 pages
D7. Baptism ..... 12 pages
D8. Observations on that which is in part—perfect ..... 16 pages
D9. Sound doctrine ..... 4 pages
D10. Preaching to the spirits in prison ..... 8 pages
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D18. Letter from Capt. D. Jones ..... 8 pages
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D20. Review of the treatise of W. Jones ..... 16 pages
D21. Treatises on miracles ..... 72 pages

Poetry Published by John Davis

P1. Tom's Escape (English) ..... 1 page
P2. A dialogue—reverend—boy ..... 1 page
P3. Song of a preacher ..... 1 page
P4. Lament of the emigrant ..... 4 pages
P5. Religion and strength ..... 2 pages
P6. A welcome hymn (English) ..... 1 page
P7. Testimony of the Saint ..... 1 page
P8. The days of Noah ..... 4 pages
P9. A new song, of praise ..... 4 pages
P10. Great God of the sectarians ..... 1 page
P11. Father, son, & daughter (English) ..... 1 page
P12. Father, son, & daughter ..... 1 page
P13. Two songs ..... 4 pages
P14. Welcome song (English) ..... 1 page
P15. A dialogue—reverend—boy (English) ..... 1 page

Other Publications

O1. Treatises on the second coming ..... 12 pages
O2. Treatises on the spiritual gifts ..... 12 pages
O3. Greeting on the departure of W. S. Phillips ..... 4 pages
O4. Books for sale ..... 2 pages

Foreword

Mormon imprints were generally limited to newspapers and scripture until 1836, when missionaries of The Church of Jesus Christ of Latter-day Saints began entering into the larger towns and cities of eastern Canada and the United States. There they found that it was not possible to personally talk with each person who wished to know more about the Restoration of the gospel of Jesus Christ. Beginning in 1836 pamphlets and other printed items began to emerge from the pens of missionaries and Church leaders. The trend was firmly established during the important missions of the Quorum of the Twelve Apostles in the British Isles, 1837–41, when a variety of imprints came to be an important ingredient in their missionary success that brought into the Church over 5,000 converts. Joseph Smith was kept current about these missions and was himself a strong force in encouraging the "publishing" of the glad tidings of the Restoration.

We do not know if Dan Jones, the first missionary to Wales, knew of Joseph Smith's 1843 advice to John Taylor, but his approach to missionary work in Wales surely suggests he might have. President Smith told John Taylor in April, "I believe you can do more good in the editorial department than preaching. You can write for thousands to read, while you can preach to but a few at a time" (*History of the Church,* 5:367). Dan Jones's work among his fellow countrymen suggests that, if he did not know of Joseph Smith's counsel, he surely came to the same conclusions.

Between 1844 and 1857, the Mormon Welsh press issued 118 separate titles, including two newspapers. Until recently, the contents of these items have been unavailable to readers who lacked the Welsh language. Carefully over the course of many years, Ron Dennis has been working to translate these items. He has already given us a comprehensive guide to this literature: *Welsh Mormon Writings from*

1844 to 1862: A Historical Bibliography (1988). This work whetted our appetite for the full texts of the writings he described. He has also translated and published the Welsh Mormon newspapers, the *Prophet of the Jubilee* (1997), the first volume of *Zion's Trumpet* (2001), and has told the story of the first Welsh Mormon migration to the Mormon Zion in the American West: *The Call of Zion: The Story of the First Welsh Emigration* (1987). He has thus established over the years his command of the Welsh Mormon experience, and he only further demonstrates his expertise with this new volume, *Defending the Faith: Early Welsh Missionary Publications.*

This new work contains seventy-five items, representing the work of both Dan Jones and his colleague and successor John Davis. These items span the years 1845 to 1856, almost evenly divided between the work of Jones and Davis. These imprints provide the reader a window into the early Welsh Mormon experience. Through them the modern reader can sense the deeply felt defenses of their religion or read the more practical guide for the soon-to-emigrate convert. These works show how fully established the fundamental teachings of Joseph Smith were quite early in Mormon history. In addition, they reveal the borrowing that went on between a number of the earliest Mormon authors. Above all, they show how central the printing press was in the establishment and development of the Church.

Through all these works we can now more fully enter into the spiritual and mental world of the early Welsh members. No longer will these publications try to speak to us through both a difficult language and the dust of the shelves in the few Special Collections libraries that are fortunate enough to own copies of these rare works.

Both Ron Dennis and his publisher, the Brigham Young University Religious Studies Center, are to be commended for this important addition to Latter-day Saint literature.

David J. Whittaker
Curator, Mormon Manuscripts
L. Tom Perry Special Collections
Brigham Young University

INTRODUCTION

In the fall of 1847, William Howells, a lay Baptist minister in Aberdare, South Wales, read a forty-page pamphlet published by Dan Jones, the leader of The Church of Jesus Christ of Latter-day Saints in Wales. Howells was so affected by the pamphlet that he determined to seek out its author and be baptized a member of the new religion, although he had not ever spoken with an LDS missionary.

Dan Jones's account of the baptism appeared in the *Millennial Star* a short time later: "He came four miles purposely to be baptized, though he had never heard a sermon, only reading my publications; especially my last reply . . . finished him entirely, and he came in as good a spirit as anyone that I ever saw, and has just returned on his way rejoicing" (9:364). Some three decades ago when I read about the power of Jones's pamphlet I was eager to know its contents.

My curiosity eventually led me to learn the Welsh language and translate the pamphlet in question (*A review of the lectures of the Rev. E. Roberts, [a Baptist minister in Rhymni], against Mormonism, which were delivered in Caersalem, September the Second, and in Bethania [a Congregational chapel], September the Third, in Dowlais,* [J13]) and many other mid-nineteenth-century items published by the Latter-day Saint press in Wales.

The earliest mention of such a press is in a letter that Dan Jones wrote to Thomas Bullock in 1855 concerning Jones's steamboat the *Maid of Iowa.* Jones quoted Joseph Smith's words to him shortly before the Martyrdom: "I have a check in the house for $1200; as soon as I can get it cashed you shall have $1100 of it, and the start for Wales, not with your fingers in your mouth but prepared to buy a press, and do business aright."

Joseph Smith and Dan Jones first met on 13 April 1843 when the *Maid of Iowa* arrived at Nauvoo with some two hundred British Saints.

Jones had converted to Mormonism about three months earlier and had eagerly anticipated a personal acquaintance with his new spiritual leader. The Prophet took an immediate liking to Jones and his steamboat. And Captain Dan Jones felt an immediate loyalty to Joseph Smith, a loyalty that Jones maintained to his death in 1862.

Levi Moffatt and Dan Jones each had half ownership in the *Maid of Iowa.* Moffatt complained bitterly that their freighting business on the Mississippi had been greatly damaged by his partner's conversion to Mormonism. His complaining ceased, however, when on 2 June 1843 he received "two notes for $1,375" from Joseph Smith for his half of the 60-ton, 115-foot steamboat (*History of the Church,* 5:416). With that transaction, the *Maid of Iowa* and its captain entered full-time service for The Church of Jesus Christ of Latter-day Saints.

One year later, Joseph Smith arranged to buy Dan Jones's half of the steamboat, thus liberating Jones to answer the call to missionary service he had received in May 1843. Because of the confusion surrounding the Martyrdom, Jones did not ever receive the promised money for his half of the *Maid of Iowa.* Thus, he was unable to purchase the press he had apparently discussed with the Prophet. This did not deter him from publishing materials in favor of the Church during his first mission to Wales, but they had to be done on a hired press instead of the press he had hoped to own.

Jones published his first pamphlet in Wrexham, North Wales, just three months after arriving in the land of his birth. Eight months later he published his second pamphlet, this time in South Wales. The press he used was one located in Rhydybont, a small village near Llanybydder in Carmarthenshire. The owner of the press was Dan Jones's older brother, the Reverend John Jones, an ordained Congregationalist minister who supplemented his income with his printing activities. Because he agreed to print the "dull and idiotic" writings of the "Mormons" his colleagues of the cloth accused him of operating a "prostitute press" (*Seren Gomer,* or *Star of Gomer,* December 1847, p. 375). The Reverend Jones's reaction to such accusations was calm: "Our work in printing their books proves nothing more than the fact that our press is made of iron and its owner is a free craftsman" (*Y Golygydd,* or *The Editor,* January 1846, p. 2 of the wrapper).

By the time of his departure, four years later, Jones had published the following:

- Fourteen pamphlets ranging in size from 4 to 104 pages, a total of 328 pages.
- Thirty full issues of a periodical from July 1846 to December 1848, a total of 580 pages.
- A scriptural commentary in defense of Mormonism, a total of 288 pages.
- A hymnal containing 133 hymns, a total of 64 pages.

Dan Jones returned to Wales on his second mission toward the end of 1852 and served until April of 1856. During this time period he acquired his own press on which he published the following:

- Twenty-one pamphlets ranging in size from 2 to 52 pages, a total of 274 pages.
- Seventy-two full issues of a periodical from January 1854 to March 1856, a total of 1,152 pages.

When Dan Jones departed Wales in early 1849, following his first mission, a young man by the name of John S. Davis assumed the printing responsibilities of the LDS church in Wales. Davis had become converted to the Church in Carmarthenshire in 1846 while setting the type for some of Dan Jones's early publications. For five years, from January 1849 to December 1853, Davis directed all publishing and printing for the Church on his own press. His production of LDS church materials during this time period is staggering:

- Twenty-five pamphlets ranging in size from 2 to 72 pages, a total of 302 pages.
- One-hundred-twenty-nine issues of a periodical from January 1849 to December 1853, a total of 2,352 pages.
- Fifteen poems ranging in size from one page to four pages, a total of 28 pages.
- Three hymnals:
  - —The 1849 hymnal, containing 194 hymns, a total of 112 pages.

  - —The 1851 hymnal, a second edition of the 1846 hymnal, a total of 64 pages.
  - —The 1852 hymnal, containing 575 hymns, a total of 384 pages.
- A register book for recording membership information, a total of 184 pages.
- A new edition of the *Testament of the twelve patriarchs*, a total of 74 pages.
- Six translations into Welsh:
  - —*The first general epistle,* a total of 12 pages.
  - —*Lectures on faith,* a total of 40 pages.
  - —*The great first cause,* a total of 28 pages.
  - —*The Book of Doctrine and Covenants,* a total of 320 pages.
  - —*The Book of Mormon,* a total of 496 pages.
  - —*The Pearl of Great Price,* a total of 85 pages.

The combined efforts of Dan Jones and John Davis spanned an eleven-year period and resulted in an impressive total of 7,167 pages—2,686 by Jones and 4,481 by Davis. These publications gave a powerful boost to the proselyting activities of the small group of missionaries for The Church of Jesus Christ of Latter-day Saints during that time period in Wales. But because they are all in the Welsh language (with the exception of a two-page pamphlet in French and five poems in English) the publications are virtually unknown in the field of Church history today.

Believing that the valiant efforts of Dan Jones and John S. Davis deserve to be known, I offer this volume of translations. They are prepared in "facsimile translation" form—a translation into English in a format that resembles the Welsh originals as much as possible. The brief section entitled "Facsimile Translation Considerations" contains greater details concerning this procedure.

My facsimile translation of *Prophwyd y Jubili (Prophet of the Jubilee),* the periodical that Dan Jones produced during his first mission, was published in 1997 by the Brigham Young University Religious Studies Center. My facsimile translation of the first year (1849) of *Udgorn Seion (Zion's Trumpet),* John Davis's continuation of Jones's earlier periodical, was published in 2001, also by the Brigham Young University Religious Studies Center.

The current volume contains facsimile translations of seventy items

plus facsimiles of five poems produced by the nineteenth-century Welsh Mormon press:

- Thirty-five pamphlets published by Dan Jones.
- Twenty-one pamphlets published by John Davis.
- Fifteen poems published by John Davis:
  —Six poems in Welsh by John Davis.
  —Four poems in Welsh by other poets.
  —Four poems in English by John Davis.
  —One poem in English by John Taylor.
- Two pamphlets published by Thomas Jones and printed by John Davis.
- One poem published by Dewi Elfed Jones.
- A book list published by Daniel Daniels.

A brief discussion of each item is on the introductory page that precedes its translation. Discussions of all the items (except for P1 and O4) are also in my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography,* published by Brigham Young University Religious Studies Center in 1988. *Welsh Mormon Writings* (hereafter identified as *WMW)* is a companion volume to *Defending the Faith: Early Welsh Missionary Publications,* and the reader may consult the discussions in *WMW* to obtain further details concerning the appearance and content of each of the seventy-five items (with the exception of *Tom's Escape*, a one-page poem by John Davis [P1], and a two-page book list [O4] that surfaced after *WMW* had gone to press).

Thirty-four items discussed in *WMW* are not included in *Defending the Faith.* Dan Jones's 288-page *The scriptural treasury* (item 20) is too bulky to include, and John Davis's *Register of the members* (item 34) consists mainly of empty pages intended for the recording of membership information. The following is a list of the other thirty-two items not included (periodicals, hymnals, collections of publications, items translated from English, and pamphlets having identical contents to other editions—the item number is the one used in *WMW*):

- *Prophet of the Jubilee.* Item 5. This periodical is available in facsimile translation in its entirety.
- *Capt. Jones on Mormonism, in 1846.* Item 9. Advertised in the July 1847 issue of *Prophet of the Jubilee* as a collection of

seven publications. The two extant volumes of item 9 have only six of the publications advertised. One is the first six issues of *Prophet of the Jubilee.* The other five publications are included in *Defending the Faith.*

- *What is the gospel?* Item 10. Included in its entirety in its second edition (item 11).
- *Capt. Jones on Mormonism,* in 1847. Item 19. The only extant copy of this volume contains the twelve issues of *Prophet of the Jubilee* for 1847 plus six other publications. All six of the other publications are included in *Defending the Faith.*
- *Zion's Trumpet.* Item 23. The first twelve issues of this periodical are available in facsimile translation.
- *Collection of new hymns.* Item 28.
- *The first general epistle.* Item 32.
- *Lectures on faith.* Item 41.
- *The great first cause.* Item 53.
- *Testament of the twelve patriarchs.* Item 59.
- *The Book of Doctrine and Covenants.* Item 60.
- *The compilement.* Item 61. An 1851 collection of twenty-eight publications by John Davis. Twenty-five of these are included in *Defending the Faith.* The three not included are *The first general epistle* (item 28), Lectures on faith (item 41), and *The great first cause* (item 53).
- *Bilingual hymnal.* Item 64.
- *The Book of Mormon.* Item 65.
- *Observations on that which is in part, and that which is perfect.* Item 68. Included in its entirety in its first edition (item 35).
- *The Pearl of Great Price.* Item 69.
- *Collections of hymns.* Item 70.
- *The compilement.* Item 71. An 1853 collection of thirty-four publications by John Davis. Thirty-one of these are included in *Defending the Faith.* The three not included are *Lectures on faith* (item 41), *The great first cause* (item 53), and the 1852 edition of *Observations on that which is in part* (item 68). The entire contents of the last item, however, are in the 1850 edition of *Observations on that which is in part* (item 35) which is included in *Defending the Faith*. One of the thirty-one items from *The compilement* that is included in *Defending the Faith*

but not given a separate discussion in *WMW* is the one-page poem *Tom's escape* (P1).

- *Capt. Jones on Mormonism, in 1854.* Item 92. An 1855 collection of fifteen publications by Dan Jones bound with the 1854 issues of *Zion's Trumpet.* All fifteen of the items are included in *Defending the Faith.*
- *Capt. Jones on Mormonism, in 1855.* Item 97. An 1856 collection of ten publications by Dan Jones bound with the 1855 issues of *Zion's Trumpet.* All ten of the items are included in *Defending the Faith.*
- *Works authored by Capt. Jones.* Item 98. The three extant volumes by this title have a combined total of twenty-six publications—twenty-four by Dan Jones and two by Thomas Jones. All of these items are included in *Defending the Faith* except for *The scriptural treasury* (item 20).
- *Marriage and morals in Utah.* Item 99.
- *The true faith*. Item 100.
- *True repentance.* Item 101.
- *Water baptism.* Item 102.
- *The Holy Spirit.* Item 103.
- *Spiritual gifts.* Item 104.
- *Necessity for miracles.* Item 105.
- *Universal apostasy.* Item 106.
- *Latter-day kingdom*. Item 107.

Ronald D. Dennis
Provo, Utah

Facsimile Translation Considerations

1. **Size.** The size of the page and the print of the original has been enlarged by about thirty percent to facilitate reading. To match the size of the other items, new typesettings have been prepared for the five poems originally composed in English and published by John Davis.

2. **Leading and point size.** Whatever variations occur in the space between lines and in the print size of the original are imitated in the translation as closely as possible. Occasionally the leading of the last few pages of a publication was considerably diminished in order to fit in a greater number of lines. I have not imitated this procedure, the result being a difference of as many as twenty lines on any given page of the translation as compared with the original.

3. **Pagination and groupings.** The page numbers of the original publication are imitated in the translation. Some items such as the broadside poems do not have page numbers. The four major groupings of the seventy-five items are indicated with pages having a gray border. The items in each of the four major groupings are separated from each other by pages having a gray background and a black tab. Against the gray background is a discussion for each item.

4. **Numbers referring to *Welsh Mormon Writings*.** The discussion for each item also contains the identification number used in *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography.*

5. **Paragraphs and sentences.** The tendency of nineteenth-century writers was to use fewer paragraph breaks and much longer sentences than might seem appropriate today. However, for the sake of flavor, the inordinate paragraph size and the seemingly interminable sentence length are imitated in the translations, except in a few instances for clarity's sake.

6. **Brackets and parentheses.** The only editorial comments in the translations are those of the authors of the originals; consequently, all brackets and parentheses are theirs.

7. **Italicized words.** Italics in the originals are retained in the translations. Besides the normal practice of italicizing the names of periodicals, books, and ships, the editors used italics either to provide emphasis or to indicate the use of a borrowed word or phrase from English.

8. **Poetry.** The primary focus in translating the poetry contained in this volume has been its content. Consequently, rhyme and meter have been ignored.

9. **Punctuation.** Some changes in punctuation and capitalization have been made to facilitate reading.

10. **Quotations.** Even when placed between the appropriate marks, quoted material in the original publications often did not contain the exact wording used in the source. This is also true when the scriptures are quoted. This lack of precision is imitated, as is the method used for citing scriptural chapter and verse.

11. **Typesetting errors.** The typesetters of the originals sometimes inverted letters, cited verses that did not match the accompanying scriptural quotation, left incomplete sentences, misspelled words, or committed other typesetting errors. Lacking an unobtrusive method of indicating in the translations such aspects of the originals and fearing that confusion would result for today's reader if such flaws were duplicated, I decided to correct these imperfections in the translations.

12. **Place-names.** The modern spelling is used for all place-names. The name in English is used for places that have both an English name and a Welsh name.

13. **Proper names.** I have corrected the spelling of biblical and historical names; however, I have preserved the spelling used for all other proper names even when the same individual's name has variant spellings.

14. **Titles of foreign-language publications.** To facilitate reading, I have used the English translations for all foreign-language titles that appeared in the originals. The following is a list of these translated titles and their corresponding Welsh or French titles:

The Baptist	Y Bedyddiwr
The Editor	Y Golygydd
The Gospel	L'Evangile
The Prophet	Y Prophwyd
The Review	Yr Adolygiad

The Revivalist	Y Diwygiwr
Star of Gomer	Seren Gomer
Star of the Saints	Seren y Saint
The Times	Yr Amserau
The Treasure	Yr Eurgrawn
The Trumpet	Yr Udgorn
Welsh Hero	Gwron Cymreig
Zion's Trumpet	Udgorn Seion

Acknowledgments

A little more than three decades ago I acquired my first originals of materials published in Welsh by Dan Jones and John Davis. Their contents were a mystery to me. Over the years as more of these fascinating publications came into my possession I felt a growing desire to have translations of them for historians and fellow Welshophiles. In 1976 while on sabbatical in Wales to study the Welsh language, I arranged for Patrick J. Donovan, a graduate student at the University College of Wales at Aberystwyth, to prepare an English translation of Dan Jones's first pamphlet. Later on Lyn Mererid, Linda Thomas, Glenda Carr, Marilyn Davies, and several other kind individuals from Wales helped me translate a few other pamphlets. Over the years Geraint and Zonia Bowen have provided valuable assistance with translation "trouble spots," as have my good friends, D. L. Davies, Huw Walters, and Delyth Edwards. Several years ago Linda Hunter Adams and a number of her students at the Brigham Young University College of Humanities Publications Center did many hours of proofreading. More recently Mel Thorne and several of his students, also of the College of Humanities Publications Center, have read proof. Jane Clayson has helped greatly with the typesetting. I am also indebted to Hannah Jenkins and Esyllt Dafydd for their help with translation dilemmas. I also wish to thank the Brigham Young University Religious Studies Center staff for their assistance: Richard D. Draper, Anna M. Anderson, Devan Jensen, James S. Lambert, Mary Frances Nielson, Charlotte A. Pollard, Susan R. Stone, and Heather M. Whitehead. Andrew Livingston of the Institute for the Study and Preservation of Ancient Religious Texts created borders and arabesques that added to the facsimile quality for several of the pamphlets and poems. To all, for their time and expertise, I express my gratitude.

Dan Jones Publications

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J1 JONES, Dan. *Y farw wedi ei chyfodi yn fyw! neu'r hen grefydd newydd. Traethawd yn dangos anghyfnewidioldeb teyrnas Dduw.* (The dead raised to life! or the ancient religion anew. Treatise showing the immutability of the kingdom of God.) *Wrexham: Printed by William Bayley, Estyn Street, 1845.*

iv[5]–48 pp. Printed wrapper. 19 cm. *Welsh Mormon Writings* 1.

The preface to this, the first extant Welsh Mormon pamphlet, is dated 4 April 1845, just three months after the arrival of its author in Wales on his first mission. In his 24 February 1845 letter to Wilford Woodruff, Dan Jones mentions that he had "prepared a work for the press, principally about the order of the Kingdom set up in the days of the Apostles, & illustrating the first principles, the immutability of the Gospel, &c., something similar to P. P. Pratts, on the Kingdom, in the voice of Warning, but Welsh of course" (Archives, The Church of Jesus Christ of Latter-day Saints; hereafter cited as Church Archives).

Jones makes use of more than two-thirds of the section "The Kingdom of God" from Parley P. Pratt's pamphlet *Voice of Warning.* At times he translates directly; at times he paraphrases; other times he rearranges the order. Nearly always he elaborates on Pratt's line of logic. Although at least three-fourths of Jones's pamphlet is not taken from *Voice of Warning,* generally this "nonborrowed" portion is an expansion of ideas that had been set forth by Parley P. Pratt.

Curiously, not once in *Y farw wedi ei chyfodi yn fyw!* does Jones mention the word *Mormon* or even *The Church of Jesus Christ of Latter-day Saints*. But the various ministers of other religions apparently knew perfectly well which faith Jones represented, and they united in opposition. In a cooperative effort, the Baptists and the Independents of Merthyr Tydfil appointed David Williams to refute Jones's pamphlet with one of their own: *Twyll y Seintiau Diweddaf yn cael ei ddynoethi, mewn nodiadau byr ar draethawd a ysgrifenwyd yn ddiweddar gan Capt. D. Jones, dan yr enw "Traethawd ar anghyfnewidioldeb teyrnas Dduw"* (The fraud of the Latter Saints exposed in brief observations on the treatise which was written recently by Capt. D. Jones, by the name of "Treatise on the immutability of the kingdom of God"). This first Welsh anti-Mormon pamphlet was published in December 1845.

Jones replied to Williams's pamphlet (see **J3**) and eventually published a periodical and numerous other pamphlets in defense of the Church.

THE

DEAD RAISED TO LIFE!

OR THE

ANCIENT RELIGION ANEW.

TREATISE

SHOWING

THE IMMUTABILITY OF THE KINGDOM OF GOD.

BY CAPT. D. JONES.

"FOR I AM THE LORD, I CHANGE NOT," &c.—Malachi.

"And God hath set some in the church, first APOSTLES, secondarily PROPHETS, thirdly teachers, after that MIRACLES, then GIFTS OF HEALING, helps, governments, DIVERSTIES OF TONGUES."—Paul.

TREATISE, No. 1.

WREXHAM:
PRINTED BY WILLIAM BAYLEY, ESTYN STREET.
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"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be ACCURSED."—Paul again.

"When he (Christ) ascended up on high, he gave gifts unto men."

"AND HE gave some, APOSTLES; and some, PROPHETS," &c.—Paul still.

"I wish for every Welshman who sees this treatise to read it prudently and without prejudice, and judge it (not before but AFTER comparing it) by the Law and the testimony by which we shall all be judged before long; but I am not willing for the theologians of the world to sit in judgment on me, for they have not been authorized as Judges."—THE AUTHOR.

"Prove all things; hold fast that which is good."—says Paul.

"He that answereth a matter BEFORE HE HEARETH IT, it is folly and shame unto him."—Solomon.

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INTRODUCTION.

ONE OF the most extraordinary phenomena of the world, yes, the chief adornment of creation is an *Independent mind*. It is a gift from *heaven* to *mankind*, and the most remarkable of all its gifts: he who dares not think for himself is not human, and he who does not act accordingly is the worst hypocrite of the human race! Comparatively few are endowed with this golden nature, since its worth has not been comprehended; but I (although the only ONE of the race of Gomer whom I have seen in the country) assert my right not only to believe, but also to reveal the doctrine which is put forth in this treatise; yes, I have a special duty to proclaim that which I believe to be divine truths; were I to neglect it I would not be guiltless before my judge. TRUTH is my sword, and I know that "I AM" is he who upholds my right hand: it is His work, and for that reason I fear nothing that man can do to me!

"HIS WORD is the only infallible rule for which there is no *fallible* explanation." And I wish the reader to consider these things honestly and without bias, (not according to the Professions of our forefathers,) but according to the Law supported by evidence; unless they speak in harmony with this word, it is because there is no light in them. What are these things then? A very important query, and one which should be answered, not *before* but *after* comparing them with the correct image; for "he that answereth a matter before he heareth it, it is folly and shame unto him," says Solomon. Says Paul, "Prove all things; hold fast that which is good." Let no one come to a hasty decision concerning this doctrine because it appears *new* and *strange*, for it is the oldest of all doctrines; and though it may seem strange to some in this world it certainly will not be so to anyone in the hereafter.

He who, (in the proper spirit,) *proves* this doctrine to be unscriptural I shall esteem as an exceedingly good *friend*, yes, even a good patriot; and I bind myself to refute the error (after PROVING it so, using as the only measuring stick the Bible as it is written) in a most public manner. But, on the other hand, if anyone condemn this doctrine before investigating it, thereby placing obstacles in its path, he proves himself unwise, unfair and an opponent of the truth; yes, even an enemy of his own nation; and may Solomon be his judge.

The doctrine herein should not be judged according to the unfounded stories and the thousand and one mendacious tales which have already flooded the country against this name; because I can *prove each* one that I have thus far heard to be false and unsubstantiated; and I promise complete satisfaction to every man who will but put this doctrine to the test.

Let no principled man find fault with my language, if it is not so grammatical; for I have been among Welshmen very little since my boyhood; instead I have been for over eighteen years, almost continuously, among other languages, where I heard not a word of Welsh; and this especially so in the past seven years, during which not one Welshman has spoken in my ear for even an hour the sweet, turtledove sounds of my native tongue; and nothing short of love for my country, coupled with an abiding desire for my compatriots to receive the truth, yes, as it is in Jesus, could constrain me under such handicaps to offer them these principles, knowing full well that they differ so greatly from every other doctrine in the country! But I prefer to risk the fulfillment of my duty and lose everything, even my good name (which I value more than pure gold), and if necessary even willingly sacrifice my life for the truth, rather than carry a pricked conscience to the presence of my Maker and meet one Welshman from whom I had concealed these things!!

Wrexham, April 4, 1845.

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"BUT SEEK YE FIRST THE KINGDOM OF GOD," &c.—Matt. vi, 33.

THIS is the explicit commandment of the Son of God to his listeners when he was on the earth, over eighteen hundred years ago, and it is still in force; yes, it is everyone's duty to obey it. It is a vital commandment not only because it was given by the Lord of Lords, our Lawgiver, but also because all who have heard it shall some day be judged (by *Him*, himself) according to their response to it. The bliss and glory of every one of the race of Adam who has ever been, who is now, or who will ever be on the earth depends on his obedience to this commandment.

"But seek ye *First*."—Seek to obtain it above all other things, most energetically and eagerly, though the cost may be all things whatsoever you possess, for your joy and your eternal glory are bound up with your finding it; consequently, great should be our zeal in the task, unbiased and honest, so that if we do find the kingdom of God, we be not satisfied until we become subjects of it; it will profit us nothing to become subjects of any other kingdom: Christ did not say seek *any* kingdom; none will suffice save it be the kingdom of *God*.

Consequently, it is essential for us to search carefully until we perceive what sort of a kingdom it is, so that we may recognize it when we behold it, and that we be not deceived or turn away upon seeing it.

Now, give me your unbiased and unfettered minds and your unprejudiced senses to search for the kingdom of God, yes, let us search for it as for hidden treasures; it is more precious than the pearls of Ceylon, or the gold of India, and the world and its fulness are but dross in comparison: to find it is worth any amount of toil and dedication. Although it cost me thousands to search for it, I count it the least expensive of all things. I had a glimpse of it

from early on, like a *diamond* shining forth through the thick, black clouds, and my soul was overcome with love for it; for more than eighteen years I have traveled over nearly all the seas and continents of the world, searching zealously for it at every opportunity, and yet I believe that I have had good interest for my trouble and payment for my time, even a hundredfold; and it is sweet to say to you, Oh! gentle Welshmen, that heaven has blessed this age with a thousand better privileges than your fathers; and you need not seek in vain, for today the kingdom of God is in your midst; yes, by the grace and goodness of God you can become subjects of this kingdom but for the asking, in fewer hours than the number of years it cost me to find it, though I through prayers, fasting, and many tears did search for it. Today, I say, and O that my Master would say for all to hear as he said to Zaccheus of old, "*This day is salvation come to this house*." Who will receive it? Who among you, O Welshmen, will venture to come out into the world with me to search for the *kingdom of God?* Remember the commandment of our teacher, which one can neither obey nor disobey except that he be held accountable. If you have in days past been excusable under the mantle of ignorance, you can no longer take refuge there. In all sobriety, I am declaring truths which will endure forever, "Repent, for the kingdom of heaven is at hand" once again in your midst!!

Yet, I warn every one of you who now recognizes your duty to search for the aforementioned glorious kingdom, to consider carefully the effort and also the cost before you begin; you must prepare yourselves to leave everything for its sake; yes, if father or mother, brothers or sisters be obstacles, do not venture to search for it until you are ready to give up all your worldly possessions, your good names, yes, even your lives if necessary, as voluntary sacrifices for the truth; for if once you have a clear view of it, if you have a glimpse of the glory and beauty of this kingdom, you will not be satisfied until you become subjects of it.

And when you do recognize the kingdom of God in its own integral establishment, I suspect that you will be greatly disappointed, for it will appear so unlike any of the sects, denominations, or parties of this age which have that name given to them; and after seeing the one and the other as they really are, you will wonder how any Bible-knowing Welshman could be so blind as to mistake one of the religious denominations of this age for the kingdom of God, as they are so unlike it.

Although the kingdom of God appears so clear, in the image of the

sacred scriptures, I know of nothing concerning which the world is more divided; not only with respect to its blessings, its great privileges, and the necessity of finding it: but even as to how it is in its offices and laws, its plan and outward organization; there are at least as many different opinions about it as there are religious sects in the world, clearly indicating that the kingdom of the living God, as well as many other phenomena of this world, are such that their glory and beauty do not appear at first sight; just as on the other hand many other things appear more excellent at first sight than a closer examination shows them to be; and I think that one of the chief causes of the different opinions concerning this extraordinary phenomenon is the common habit of spiritualizing too much on the scriptures, and placing a *private* interpretation on the prophecies, which were not intended by the one who spoke them to be of any private interpretation; and in the task of searching out the kingdom of God, I shall not follow that procedure, rather proceed according to the rule of Peter, "We have also a more sure word of prophecy," &c. 2 Peter i. 19, 20. "*Knowing* this *first*, that no prophecy of the scripture is of any private interpretation."

And indeed, if you but search according to this rule, the description or portrait of the kingdom of God will appear as clear in the image of the scriptures of every age; its powers and many privileges, its blessings, its obvious and wonderful fruits are so far superior to those of any other kingdom in the world, that I know not how any inquiring Welshman can fail to recognize it, according to these obvious characteristics, nor be in any doubt concerning it, as there never was seen, nor will there ever be seen, any other kingdom in the world bearing the fruits which are seen in the kingdom of God. But since the religious believers of this age have such varied opinions concerning the kingdom of God, differing from what the author thinks on the subject, perhaps it will not be without benefit to scrutinize it in greater detail, to sweep away all traditional *rubbish*, and come to one decision, and to show clearly what sort of kingdom Christ commanded them to seek. If we can start off properly, the kind reader and myself will be more likely to travel further together, with greater pleasure and profit along the road toward this glorious kingdom, and we shall, therefore, be more likely to reach it; and this is my purpose in writing about it, and it is my earnest prayer that every honest and unbiased reader may find it.

Some say that blessedness and joy await them, when their spirits reach out through the depths of the blue sky beyond the extremities

of the celestial worlds, beyond the sun and the morning star; and as far as I know they may go beyond *this* firmament to search for that kingdom, but it is obvious that Christ did not command them to go that far, and neither could they unless he gave them wings. Others say that the joy and the bliss which the people of God feel in themselves in *this life* is what is meant by the kingdom of God; or, in other words, giving vent to the Spirit in their hearts: and they confirm this statement by what is found in Luke xvii. 21, "The kingdom of God is within you."

But I think that this verse proves the complete opposite of their assertion. These words were Christ's answer to a question from those hostile and hypocritical Pharisees who were trying daily to entangle our Lord so they could kill him; (see the previous verse,) in this scripture the word *you* represents the persons to whom he spoke; and if Christ was saying that the kingdom of God (that is, his spirit) was in the hearts of those Pharisees who were constantly tempting and persecuting him, the prospects are very bad, are they not? If Christ had said that his *kingdom*, that is, his *spirit*, was in the hearts of the Pharisees, why did he proclaim such *Woes* on them so often? What, then, is he saying?

It is obvious that one great purpose that Christ had in coming to this world was to set up his kingdom on the earth, and he restricted his ministry to the Jews, or only to the lost sheep of the house of Israel; and because he chose his disciples from among them also, it was appropriate for him to say, of the kingdom, it is within you, within the Jewish nation, in their midst; for the King was already standing among them, as John said; therefore, the officials of the kingdom were of them and in them, i.e., in their midst. We see that it was not in either of the two above considerations that the words of the text were spoken, and I prefer to believe the King himself than to believe the imaginings of anyone else; and when he says kingdom, that is what he means, and he means the thing he says, that is, the kingdom of God on the earth, his militant Church, his established government in his kingdom, not concealed in the hearts of his people, neither beyond the depths of the depths of the firmament, but on the earth. I believe from what Jesus says in Luke xiii. 29, that the kingdom of God is such that men from the four corners of the earth may sit down in it, with adequate space for all.

It is obvious also that it is an established kingdom on the earth to which Christ refers when he speaks to Nicodemus, John iii. 5. "Verily, verily, I say unto thee, except a man be born of water and of

the Spirit, he cannot *enter into* the kingdom of God." Also Col. i. 13. "Who hath delivered us from the power of darkness, and hath *translated* us into the *kingdom* of his dear Son." See also Matt. xxiv. 14. "And *this* gospel of the *kingdom* shall be preached in all the world for a *witness* unto all nations; and then shall the end come."

The foregoing proves sufficiently that what the text meant was an established kingdom on the earth: so that it would be foolish to expatiate on this matter. And in the next place let us consider what is contained in a kingdom. One cannot establish a kingdom, on earth any more than in heaven, without having the four following things, namely—

First. A ruler, or a King to govern the kingdom.

Second. Officials set apart and sent by the King to administer the laws.

Third. Rules, or Laws for ruling the subjects.

Fourth. Subjects to be ruled in the kingdom are also essential.

In this age, as in every previous age, wherever all these things are found in order and in their proper force, there is a kingdom: but on the other hand, wherever there is even *one* of the above things lacking, or changed, that kingdom has become disorganized, and ineffectual; and it can no longer be a kingdom until it is reestablished through Royal authority as in the beginning. In this respect the kingdom of God is like unto an earthly kingdom.

And pay particular attention now!! Wherever, or under whatever circumstances you can find men who in sobriety can even *testify* that they have been called, and accepted, having received their authority from Jesus Christ, do not call such men blasphemers, and cheats, and scorn them, without even hearing them; for as Solomon says, "Whoever judges a matter without hearing the two sides is not wise." For thus has the world always dealt with the people of God, he never had any kingdom in the world in the early ages, to which he did not always send his own officials, and why does he not have the same freedom now? But by now I think that that old temperament which shut out heaven in every age, is beginning to throb in the veins of the reader; but do not be hasty and throw this into the corner, for thus did the Pharisees, and everyone else who did not desire revelations. Remember that your behavior toward this cannot better or hurt the author: much less can it withstand the Almighty arm of Jehovah, and you shall be swept out of his way into the land of oblivion if you stand in the way of His work.

Do not be deceived, God is not mocked, and there is no excuse

for men to be deceived, especially in things concerning the Kingdom of God; for, despite how much may be lacking of other parts of the scriptures, he has preserved enough of them to show at least the characteristics of his kingdom: there is no excuse for anyone to mistake his kingdom; for if someone, yes, if even an Angel were to set up the kingdom, *differing in any particular* from the Apostolic *plan*, you say that it is not the kingdom of God, unless the same *laws* and *ordinances* are administered in it, and that by officials who *profess* that they have been sent by the King. If you find such a kingdom as this in its purity, without any mixture of the traditions of men, *go* into it, it is like unto the kingdom for which we are searching, and there is no danger of your being deceived for very long, for by its fruits you shall know it. If it is true, *there* unequivocally shall you enjoy those blessings and gifts which the King promised, and which were enjoyed also by the citizens of the kingdom in the days of the Lord. "For I am the Lord, I change not," &c.

If you admit that there is no variableness neither shadow of turning in the King, you admit that there is no variableness neither shadow of turning in the least degree in anything in his kingdom, for if you change a single thing, without showing your authority from Him to do so, then by the same right I shall change something else, yes, even the whole of it: and why should I not change its laws, as well as its offices? Why would it be worse to change one ordinance or to neglect it completely, than to change the *plan* or some other thing which the unchangeable king established in his kingdom?

Those who insist on changing His kingdom in anything should change its *name* first, because an unchangeable King must have unchangeable laws to rule an unchangeable kingdom; and if it is admitted that the powerful King has ever given the *plan* of his *kingdom*, or has established one kind of kingdom unto himself, the question now is not what kind it was, *we shall come* to that yet, neither why he did such and such, or why he did not do otherwise; but this is the point—he did as he himself wished: and what he did is full of grace and goodness; he established his kingdom as he saw fit, and as he himself was a perfect king, he built a kingdom of perfect manner and order, because he has a right to do as he wishes and he has never wavered; then perfect was the plan he gave, and perfect also was the law which he gave to be administered in it, as James calls it, "The perfect law of liberty."

That the unchangeable King who gave the *plan* and the law intended for others to follow them is obvious, else why did he give

them *at all*? If one of them needed any changing for anyone from that time to this, then they were not perfect in their first establishment: if this troubles you, you must deny the first assertion, and that would be to admit that all the religious denominations of this age, except *one*, are false, and that not any of them, except *one*, can be the kingdom of God: and one must search out of all of them which *one* is *that* one; it is as impossible that God should have two kingdoms in the world at the same time differing from one another in anything, as it is for two things in opposition to be perfect. *One faith*, says Paul, and *one* spirit carrying it to the one body. But in order to see which one of all the religious kingdoms in the world is the kingdom of God, we shall see what the kingdom of God was like; then each may compare his own kingdom with the correct image; and we have already proven that that kingdom established by the King himself, is not changeable any more than he himself, that no one has authority to change it in any way, and that it is not the kingdom of God if it is in any way different from the *plan* which was given, Gal. i. 7, 9. How much more disrespect can one show to any King in any way, than through bending or changing his laws or royal statements without permission from him? And no one from the various churches exercises that authority either, for the King speaks not to the one or to the other of them; and this is not strange either, for they have, as the Prophets said of them, "transgressed the laws, changed the ordinances, and broken the everlasting covenant."

One need but show what the kingdom of God was like, when it was acknowledged by Him in one age of the world, and that will prove directly and irrefutably one of two things, that is, either the kind *it will be forever*, or that the King has changed! But the immutability of this kingdom is to be seen according to the ends for which it was ever established on the earth, that is, to save souls; that is one purpose: and it was necessary to have precisely such a plan as this to answer that end; nothing more was needed, nothing less could meet the purpose; and the same objective is in view now, that is salvation; consequently we must be saved in this age through the same plan as everyone who has been saved from the days of our forefather Adam until the last who shall ever be saved. There is only *one* Gospel! The unity of cause and effect in accord with the essence of Jehovah, is one of the basic principles of Philosophy: joining all the institutions of the worlds, yes unopposed. Then one must have the same cause now to bring about the same effect as at that time: one must have the same kingdom, in its original establishment, for the salvation of

souls in this age as well as in that one: to deny this would be to say that there is a way of saving one age of the world more easily, or in a way differing from that of another age; and you cannot prove this either, without making the King a respecter of persons, thus destroying the unity of cause and effect. God is not a respecter of persons, but in every age, those who work justice are just. Then it is necessary for all men to have the same advantage, before they can be saved through the same plan, that is the gospel, and they must become citizens of the same kingdom also; thus how necessary it is to recognize that kingdom. For the King says, "My ways are the same." And says another, "According to their works shall they be judged."

If God gave such blessings, gifts, and powers to some early ages through obedience to his commandments, his ways are not equal unless he gives the same blessings and gifts to every other age which obeys the same commandments in the same way as did the former.

If God promised eighteen hundred years ago such blessings and gifts on certain conditions, to those persons, why does he not give such blessings to us if we obey those same conditions? Is he not the same, and does his word not last forever; thus are his promises not in force today?

We wish the reader to consider this statement carefully, and satisfy himself concerning it. Why are the same privileges not enjoyed now as they were in the Church in the days of the Apostles? Why are there not the same *offices*? Why do people not go in through the same door as everyone who before went into that kingdom? Why do they not bear the same fruits? Bring your strongest reasons, you theologians of the age, answer, all you professors of the world, if you can show the cause of this great discrepancy! Why after he did so much for his vineyard, and planted it from the true vine, expecting it to bring forth grapes, did it bring forth wild grapes? If you recognize that the dresser of the vineyard is unchangeable, his ways of equal worth, why does the vine not bring forth the same fruits as it did at that time? I challenge the whole world to prove from the Bible that those fruits were given for some particular time, or that there is an end to them, this side of that perfect resting place! And after going so carefully into moving the *rubbish* and the dross out of the way, we find here a strong foundation, one that not all the religions of the country, nor all the men of the world, can shake (using as a standard only the scriptures as they are written); here is a rock for a *foundation*, which shall never be shaken by any wind of doctrine or by the sleight of men, nor by the cunning craftiness of those who lie in wait to deceive; neither

shall it ever be shaken by all the lying and fiery darts of this age.

Then let us go forward to examine the nature of this kingdom more carefully, namely let us determine what is the *Character* of its King, what kind was he? What kind of officials did he have? How were they made officials? What kind of laws were in it? What effects did they have on the subjects? What were its fruits, &c.? When was it established in its power? If the reader but have a glimpse of these things, I do not think he will put the story aside until he hears more about it, neither will he sleep very soundly until he comes into just such a kingdom, through the same door, and enjoys the same privileges: for the King is living today; therefore, his servants ought to be living also, and zealous.

But first, the KING—*What was he like?*

Very early on in the records of the book written about him, we find his story and learn that he is coming. The old Patriarchs, and the Prophets foretold the coming of this King, almost fainting with bliss and astonishment when they had a glimpse of his glory. They describe him in every age as the most notable and honorable person who ever appeared on our earth; they talk about him as President, Prince, King, and glorious Conqueror, and many other titles of the greatest dignity, showing that his government would be eternal and his *kingdom* widespread and powerful, yes filling the whole earth at some time, &c. When Abraham was walking our old earth he got his mighty *telescope* into proper *focus* on one occasion, and the glory of this King shone through it so fervently that the old Patriarch rejoiced within himself, although he was far away from him at that time; and the glory came nearer until the day of old Simeon; and it was so bright by then, that when the faithful old man opened his eyelids on it, he was taken away in a faint to the bosom of Abraham to express to the father of the faithful the coming of his Majesty into the world!

Enoch, and Noah, David and Isaiah, foresaw his coming clearly; Job and Daniel, and all the prophets sang together His glorious anthems, not only of his greatness and his glory, but also of his lowliness: they, it is true, say that he is a splendid King, but a King who would be refused and ignored by men; and after all the great expectation for him, that he would journey through the world ignored and almost invisible as well, except for the malicious treatment he would encounter.—And about the time of his coming, as one famous Divine, Mr. Elaurin, says in another language, it appears that not only the Jews were full of hope for him as a great redeemer, and the

chief adornment of their nation, but that the gentiles also had some belief about that time that some incomparable prince was to rise in the east (and some even understood also that it was to be in Judea) who was to establish a sort of universal empire. But since the erroneous portrayals of Him, the one who was the desire of all the nations, were completely unlike him, their hearts had been blinded, and they failed to recognize him when he came. Consequently, they behaved very cruelly toward that excellent King who had come to set up in their midst the most glorious kingdom which had ever existed in the world. And perhaps the reader will not tire if we pause a little to notice the description of the one who was named, of this immortal King. He is so glorious! although so contrary to the expectation the world had of him. They expected that he would have many armies: and a crown and a golden sceptre, an elevated throne, marvelous palaces, sumptuous feasts, many aristocrats of noble blood about him, and a variety of positions of respect to which he would elevate them.

But this King appeared completely opposite to this, instead of a Crown of Gold—a Crown of thorns! For a sceptre, a reed was placed in his hand in mockery.—Instead of a throne—a Cross! Instead of palaces—no place to lay his head. Instead of fine feasts for others—often hungry and thirsty himself! Instead of noble servants—a few poor fishermen, and those not servants, but friends! Instead of treasures to give them, not even sufficient money to pay the tax without working a miracle! And the offices of respect which he offered them were to give his cross to each one of them to carry!! In everything the opposite of worldly greatness from the beginning to the end. A manger instead of a crib at his birth, often no place to put his head down during his life, not even a grave of his own at his death! Here disbelief bursts out often, and asks, "Where is all the glory of this King who is praised so much?" To discover this, faith need only look under the thin covering of flesh, and there will appear The Lord of glory! The King of Kings! The Lord of hosts, mighty in war! The heavens his throne! the earth his footstool! the light his garment! the clouds his chariots; the thunder his voice; His strength almighty! His glory immortal. His retinue, the host of heaven with all the elect of the earth, to whom he gives unsearchable wealth, incorruptible inheritance, feasts of eternal joy, and titles containing eternal honor, yes, making them Kings, and priests, in his kingdom! Conquerors of everything in this world, and fit for him when his kingdom comes in its strength and full power!

But they continually scorn that appearance; nevertheless that lowly appearance, in proper consideration, shows forth so gloriously, that even his meekness is majestic; it was a glorious lowliness, because its purposes and effects were so: if he suffered shame, poverty, pain, cares, and death for a time, he did it so that not one of the subjects of his kingdom would have to suffer those things forever. So the external lowliness of this King, which concealed his true glory, was in itself glorious, because of its intention.

Nevertheless, that veil did not cloud him completely, as there was a variety of bright rays shining gloriously through it. His birth went almost without notice on the earth below, but was proclaimed with Hallelujahs in the heaven! Glorious angels ventured from the portals of heaven with the tidings of his conception; all the hosts of heaven stretched forth their necks to gaze upon this birth, taking pride when they had the honor of carrying *expresses* to his father, his mother, or anyone about him!!

Although there was nothing but low and poor lodging for him to be born in, yet one of the family of the shining, starry worlds left its axis, breaking through all their orbits in order to show the wise men the manger where lay the creator of the world! No prince ever had visitors under such direction. This King did not have the excellent retinue which other kings had, it is true; but he was followed and served by crowds of the sick, seeking and finding healing of soul and body; he made the dumb who met him to sing his praise, the deaf to hear his wonders, and the blind to see his glory!

It is true that this wondrous King did not walk on *Tapestry* when he came to set up his kingdom on the earth; but when he walked on the sea, the waters held him; yes, all the elements in every part of creation confessed their creator and their King, except *man*.

But having said as much as this about the glories and excellence of the King, let us go on to examine how he established his kingdom, for we see in his story that he was not idle in this: after the wonders and the commotion which showed his birth had subsided, after the hallelujahs had to some extent quieted in the heaven, after the star had found its orbit, and after the wise men had returned back to the east, behold, all the land lay in sleep and quietude, until came John the Baptist, the morning star, leaping out of the wilderness, and raising his voice to proclaim a new and wondrous mission in their ears: "Repent," says he, "for the kingdom of heaven is at hand," baptizing them with the baptism of Repentance; and he testified boldly that their King already stood in their midst about to establish his king-

dom: and while he was yet speaking, the King himself came and was baptized by him in the Jordan, and the Holy Spirit testified clearly that he was the Son of God: and boldly he began to explain to them some of the laws of his kingdom, and certify the truth of John's mission: "Repent," says he, "for the kingdom of heaven is at hand," &c. Soon after that he called his officials, and sent them throughout all the cities of Judea saying, "Repent, for the kingdom of heaven is at hand;" after that he sent seventy with the same mission; after that, another seventy, certifying that the kingdom of heaven was closer than before; and he did so that the whole country might be warned, and awaken from the sleep of ages, by the coming of the glorious kingdom which was about to be set up in their midst; and this warning had the proper effect, creating a general expectation for him throughout the country, and especially in the hearts of his disciples, who expected to have complete mastery over all their enemies, when they placed the crown on the head of their teacher and their King: then, they had double payment for all their toil, and their reward for all the weariness and shame which they suffered for his sake, by being elevated by him to glorious offices at his side.

But Oh, such disappointment! Instead of that glorious elevation, they saw their King caught in Gethsemane, and taken bound in front of the inimical high priest, almost everyone mocking him, some pulling his beard, some beating him with sticks, others spitting in his face, &c., until they had, between Jews and Gentiles, a sort of mastery over him, nailing his feet and his hands to the wooden cross. Behold the King sealing his kingdom with the blood of his heart, although they understood not! It is not surprising that his disciples failed to follow him there, for the angel came no further than the garden. The Sun failed to look at this sight, for when it perceived, together with the other parts of creation, such base vermin torturing their tender and powerful King, and such hellish hosts trying to kill his faith, that Sun who had taken pride in lighting his steps and in warming his blood, failed now to hold up its head! The rocks split under their feet, and death, in astonishment, and in its haste to have a surer grasp on him, forgot the others of his tenants!!

It is true that there were some incomparable wonders which appeared at the birth of this King; all the hosts of heaven, who had throughout the ages worshiped him whose throne was above the morning star, wondered when they saw Him in the manger! But they wondered more by far as they followed him as his servants throughout all his abasement, until Calvary crowned their wonder and the

abasement of the King of Kings! But regardless of how unfeeling men were at this time, the columns of nature were in mourning for the death of their King! There was a look on this King far more glorious as he died, than as he lived: and let the whole of creation be a witness, who, under every other circumstance in his life, rejoiced at being able to minister to him; but when he died, the Sun failed to shine; the earth could not be still: until it saw all the hosts of perdition beaten, and the Messiah himself perceives his Father smiling at his offering, and giving him permission to shout, "It is finished." Finished, what? The placement of the foundations of his kingdom on the earth, so that the gates of hell could not prevail against it!

Now, O gentle reader, you may understand, by now, some of the *characteristics* of our King, and is he not good enough and amiable enough for you? Come forward then to search for His kingdom, so that if we find it, we may enter therein, ere the door closes. His work in setting up his kingdom is such that the Sun, the rocks, death and the grave were frightened: and doubtless the pure and the impure angels wept at the sight of him: and Oh, pity his mother, and his disciples standing nearby, looking at him, weeping, powerless to comfort him one bit; doubtless they would have preferred by far even to give their own lives in order to place the crown on his head, and put him on the throne, than to look at him hanging between heaven and earth, between thieves! It was indeed difficult to put down arms without any struggle,—to be disappointed in all their expectations, and to be brought down from the highest degree of hope and pride, to the depths of despair and suffering, was a disappointment so great that they could not bear it: and I imagine seeing them to one side groaning in bile and bitterness, "Oh, what shall we do now, they have killed our King!"—there he is giving the last sigh; Oh, the long, sharp spear; the grass has been colored with the blood of his heart.—Is this the end of all our expectation? Is it thus we are paid for all our toil with him, and all the mockery and scorn we have had? Is this our reward for all the hunger, the poverty, and the persecution which came on us as we followed him? We left relatives, and friends, and worldly possessions, yes, everything for his sake. But everything is over now, they have killed him! Oh such a great disappointment we have had, considering not only that we expected him to be the one who would restore the kingdom to Israel; but we have for three years now been raising great commotion throughout all Judea; and all the Jews have heard us shouting aloud that the kingdom is at hand: but we have all been disappointed, and how shall we look in

their faces? Some, even of the Scribes and Pharisees, shook with fear hearing us testify so boldly in their temples that He is the King of the Jews, and we prefer to die than to have such disappointment, but we must give up now to despair. Come, says Peter, let us take a last look at him; I love him despite it all; then let us return to the old occupation of catching fish; yes, says another, that is the best way; let us go from the presence of the people, and away they all went to their trade, leaving their King dying on the field. That loud shout, "Repent, for the kingdom of heaven is at hand," was heard no more; all the commotion ended immediately, and the silence of those in the grave, from their part, was again throughout all the land of Judea.

Oh, such blindness covered their minds; not one of them could remember, although Jesus had often foretold everything exactly as it came about; although they had for years seen his miracles, heard his wisdom, believed, and testified many times before that, that he was indeed the Son of God; yet their darkness was such that they could not see through the thin covering of flesh for a few hours; although all of creation in those moments testified of his divinity; yes that thief, who had perhaps never heard a sermon, called him Lord and King; those old Roman soldiers, who had perhaps been accustomed to spilling blood and breaking bones from their youth, fell back from this terrible sight shouting, "Truly, this man is the Son of God," and all the mixed crowd testified to the truth of it in seeing the rocks being rent, the mountains quaking, and the great temple itself rending its veil in shreds, in the black darkness which they had pulled about their own heads! But the poor disciples were in the greatest darkness of all. I fear that many Welshmen, despite all the talk of this glorious King, fail to perceive very much of his glory and his goodness. But although he was lowest in the fall, in rising he received the victory completely; although they put him in the grave, and placed a huge stone on it, and sealed it with the Roman seal, and made it as secure as they could; despite that, on the morning of the third day, behold, the trumpets of heaven began to sound new anthems to invite their King out of the depths of the cold earth, as if they were longing to have a glimpse of him, to praise him and to embrace him; and the eternal portals already raised their heads voluntarily to receive their greatest glory; yes, all the family of God almost fainted with gladness when they were able to look on the face of the one who had trodden the winepress alone, conquering all his enemies through the strength of his great bow and his own shield!! "And of the people there was none with him." And after he had put

all his enemies under his feet, he raised himself up until his holy feet trod the golden dust of the third heaven. Who shall not say, this is the King for me! But oh, wondrous love! despite his great desire to go and lay down his bloodstained head on the breast of his dear Father, and give fond greetings to the Cherubim and Seraphim; yet he was more desirous to have the society of those poor fishermen, despite their cold behavior toward him; yes, he did not go home until he met them, although he had to send an old woman to gather them together; and I suppose that he was very desirous to see the time when they should come together, so that he could comfort them and teach them in greater detail the things pertaining to his kingdom: and who can describe that wondrous meeting!! Here all their mourning turned to joy: the length of the meeting is not told, nor how great was their joy; but the old zealous flame of the kingdom was rekindled in them, immediately. Behold them once again having found their King alive in their midst, and they shout higher than ever before of his glory; and now they go forward, with great boldness most likely, to establish His kingdom,—Oh no, that is not the next commandment either! rather he told them to stay in Jerusalem, until they were endowed with the necessary power from on high to open the door of the kingdom, in order to accept foreigners and strangers as lawful subjects, through ministering to them those laws, and ordinances which the King had commanded them; which were always to be terms, or conditions of adoption: and without obedience to those it was not possible for anyone to come into that kingdom; that is the door, and the only door. And after he had ascended on high, and had been crowned with all authority and power in heaven, and on earth, he returned to his disciples, and broadened their borders; previously they were to go only throughout Judea, but now he commanded them "to go into all the world, and preach the gospel to every creature." Mark, xvi, 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

17 "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues;"

18 "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Before going any further, I wish the reader to understand this important mission and also the effect which it was to have, because if once we understand this, we shall never mistake the kingdom of God; here those characteristics will appear most clearly which

were always to raise the kingdom up and make it better than every other kingdom or religious sect on the earth, since our acceptance or refusal of it depends on recognizing it properly (for I believe that no one will refuse the kingdom of God voluntarily); thus the plainer its characteristics are, the easier it will be to recognize; consequently, let us consider in greater detail those characteristics, each one in its place and proper light.

First,—He commanded them to preach the gospel, (*namely* the good news of the crucifixion and resurrection of the King) to all the world. *Second*,—Whoever believes and is baptized, shall be saved. *Third*,—Whoever does not believe in what they preached, will be damned. *Fourth*,—These signs *will follow those who believe*, namely,—1st. They were to cast out devils. 2nd. To speak with new tongues. 3rd. Take up serpents. 4th. If they drink any deadly thing, it should not hurt them. 5th. They will lay hands on the sick and they will be whole.

Now it must be some voluntary misunderstanding, traditional darkness, or some blindness like the black pit itself, which caused any Welshman ever to mistake this plain mission or fail to understand it; it is painful to think that some of the highly privileged in Wales, yes, in this enlightened age (as it is called), are so obtuse as to say that these signs will follow no one except the apostles! Others who read their Bibles, almost daily, think that these signs were to follow only the believers of that age; and that to establish the gospel: and that they are no longer needed!! Oh, what an error this is! What does the King himself say? that shall I believe.

Did not Christ himself place *equal* importance on the preaching, the belief, the fidelity, and the signs which were to follow, and intend for the same terms, to be of the same continuation, and conjoined inextricably with one another; in whatever way one is restricted, the others are also restricted; then when one of the above ceased, they *all* ceased!

If the text restricts these *signs* to the apostles, then it must also restrict *faith*, *baptism*, and *salvation* to the apostles only. If these signs were not to follow anyone except the apostles, then no one else was to *believe*, nor anyone but they to be *saved!* Again I say, if the promise of these *signs* is for the first age of Christianity only, then that promise of *salvation* was to no one but that age either; there is no difference between them. It is obvious to any unbiased person that this text includes the one, and refers to it just as directly as to the other; consequently, where one is in force, so must all of them

be: it would be as proper to say that *Preaching* is not necessary now, that there is no need of *faith*, *repentance*, or *salvation*, but that they were ordered at that time simply for the establishment of the Gospel, as it would be to say that those *signs* are not necessary in this age: consider who ordered the one, and promised the other; *it is the same person*; and on the same terms that he promised the *effect,* he ordered the way or the *cause*. To admit that the King, who had every authority in heaven and on earth, was able to fulfill these his promises, that would be to admit also that these signs follow true believers in every *age*, in every place, and under every circumstance, where they are found; that is, if it cannot be proved that the one who promised them at that time, has called them back; and that would be to prove him changeable of mind who said, "heaven and earth shall pass away, but my words shall not pass away!" Then let us believe His words in *this* place; they are as much in force today, as they were the day he spoke them. Then I recall the first greeting,—"Seek ye first the kingdom of God," and if you do so from your heart until finding it, as the King lives who promised it, "*these signs* shall follow you!"

Once again let us look at this valuable promise,—"*Go ye*" (Christ is speaking to the apostles, the *second* persons) "*into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe*," &c. (the believers are the *third* persons who are referred to without differentiation). Christ, we see, promises the signs to follow not the *second* persons (that is the apostles) but the *third*, that is *those who believe* their teaching. Thus,—"in my name shall they (the believers,) cast out devils, and they (the believers) shall speak with new tongues. If they drink any deadly thing, it shall not hurt them (the believers); they (the believers) shall lay hands on the sick, and they (the believers, until the end of time, and the sick) shall recover."

But you say in amazement! Did these signs not end in the world, and did they not take flight from among men hundreds of years ago? Well I say, if you can prove beyond every argument that those signs have ended among men, you shall also prove just as firmly that the Gospel of Christ is not being preached in its purity by men! If you can prove *when* those signs ended, by doing so you will prove when people stopped believing in the gospel, and when the kingdom of God disappeared from the earth; or perhaps you may also prove that the Son of God (he who promised the signs) was a lying *imposter*, and that none of his promises are now in force; both positions, however,

cannot be true, and you must prove the one statement, or the other; which shall you choose? If the latter, it is incongruous with the aim of this treatise to answer you. But if you still hold to the first statement, then I shall refer you to the words of the excellent King himself!! "*Shall follow them that believe*," were his words at that time, "*Shall follow them that believe*," are his words today, and they shall be the same until the day of his coming, although the whole world may claim the opposite. "My words shall stand forever," it is still! Consequently, we see the presumption of opposing the first claim.

The above things are some of the infallible characteristics of the kingdom of God in every age. Matthew says that Jesus commanded them to go forth to all the world, xxviii. 20. "Teaching them to observe *all things* whatsoever I have commanded you. And lo I am with you alway, even unto the end of the world." Let us note, teaching them to observe *all things*, not teaching *some* of the ordinances, the commandments, or *some* of the promises, as does this age, and neglecting the *others;* the one is as essential as the other; all things, as Paul says. "For I have not shunned to declare unto you *all* the counsel of God." Acts xx. 27.

Having taken such detailed note of the above mission so that it will not be easily misunderstood, let us go forward to scrutinize how the kingdom of God was established, in the days of the apostles; for there one sees it in an infallible image—then you can compare that image with all the Churches of the world, and if you find *one* of the same plan, in its offices, its ordinances, its fruits, and *everything* else, go into it through the door; *that* is the kingdom of God.

When Christ gave this mission to the apostles, he made them *stay* in Jerusalem, until they were endowed with strength from on high. Acts i. 4 and 8.

But, says the reader, Why this delay? the answer in the command is clear. That is, that there has never been any man, and that there shall never be one, authorized to preach the gospel of Christ, or to teach *all* the things which he commanded to the apostles, without the Holy Spirit; and a Holy Spirit whose effects were quite different from the things which are called by that name, by the heretical men of this age; without mentioning that he was to teach them to speak in all the languages of the world, &c., Jesus says in John xvi. 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into *all* truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: *and he will shew you things to come*." We see that every preacher of the Gospel stands in great need of such a

Holy Spirit as this. 1st, To guide them to all truth so that they might understand what to preach. 2nd, In order to strengthen their memory lest they forget to teach *all* the things which he commanded them. 3rd, He (that is this Holy Spirit,) shall show you things to come. And why would he show them things to come, except to make them Prophets? And do the preachers of the Gospel in these days not need the spirit of prophecy, so that they can warn their listeners to avoid the destruction which is about to come on them! We see how careful Jesus was, to prevent anyone from taking it upon himself to preach his gospel without the Holy Spirit, and also how different were the effects of the Holy Spirit which he promised, from the effects of all the different spirits which have gone abroad in the world, deceiving thousands. Is the Holy Spirit not as unchangeable as Jesus himself? If *all* the Churches of this age are under the leadership of that Holy Spirit, why do they not know the truth? Why do they not teach *all* the things which he commanded? Why do they bind themselves to each other with the cords of *confession*, and the traditional shackles of the Commentators; with the beliefs of the Theologians, all of which are based on human wisdom, yes, *those who* deny revelation, and the working of the Spirit in the above things, in this age! It is not strange that Isaiah said of the last days, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even *miracles* and wonders: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. xix.

But it is obvious that not even the apostles, although they had learned from the chief Scholar himself, dared to venture on the important task; not even those who had heard the King himself teaching the laws of his kingdom in secret, and in public; and had seen his miracles before, and after his death, could Preach the Gospel of his kingdom, nor were they authorized to administer his ordinances after all that; and not one of them dared to open his mouth so much as to say the kingdom of heaven was at hand; but they stayed in Jerusalem for the fulfillment of the promise, for the power and for those necessary qualifications, those *indispensable* influences, that is that Spirit which was to prepare the poor and unlearned fishermen, to be officers in the most excellent kingdom on earth. But despite this clear example, and many others which could be cited, there are many even *in Wales*, who take the honor of serving in the same offices, (so

they think,) without the above qualifications, rather denying the need for them now as in the former days. Oh foolishness! They say there is no need for revelations in this enlightened age; they seal the heavens above their heads; they close the lips of the King as if they did not wish him to say a word to them; and if he does give a mission to someone, the scribes and Pharisees of this prejudiced age condemn that man as a deceiver, a false teacher, and a slanderer, if he claims to have received either a Mission from heaven, or to have seen an angel; strange is it not! But that is of no consequence, for thus they have done in every age of the world, and I fear that many will continue to do so until they receive the fulfillment of the prophecy. "But when one shall come in his *own* name Him they will receive."

Many go through the country saying that they are "missionaries for Christ," &c., while at the same time denying any direct revelation from Christ! And they find fault with everyone who professes to have the approval of that Spirit who has had a powerful effect on the Saints in every age until he brought them to the UNITY OF THE FAITH; thus they contradict themselves in admitting two completely *opposite* things to be true, which is impossible; they go out attempting to do the work of the apostles, denying the necessity for those qualifications which were so indispensable to them, and this is the *secret* of the darkness and prejudice of the country, and all the different religions that are in it. Oh, that we would find that same Spirit to lead every one of us to *all* truth. One really needs to experience the spirits of this age according to the plan. The work of people who now deny the necessity of the influences of the Spirit as named, proves that they think themselves wiser than the apostles, and that they can carry on the work of the ministry through the commentaries of the wise men, and the private interpretations of the Theologians. Thus it is not strange that there are so many religious denominations in the world.

But by now we see the King crowned at the right hand of God receiving complete authority in heaven and on earth.

Second. His officials endowed with the qualifications, necessary to administer lawfully all the ordinances and laws of his kingdom. *Third*. The laws which were supposed to be always in his kingdom, that is, *everything* which he commanded them to teach to the whole world.

Now if we can have a clear depiction of the way that men were made subjects of that kingdom, and can understand the conditions of acceptance, then we shall have a plan of the kingdom of God in that

age, and no unbiased man will be satisfied with any other kingdom differing in anything, (if it is called the kingdom of God) in this age, because God never had and never shall have any kingdom on the earth differing in any age, from what it was in any other age: and since the King himself gave the plan for his kingdom, it was a perfect one, and who can change it in any way, without making it imperfect, and futile? An unchangeable King must have an unchangeable kingdom to rule, yes, and unchangeable laws in it, and it is no more inconsistent for a man who understands the laws and organization of the Kingdom of Britain, to found a party, and change the laws and organization of the state in the shape and form which He wishes, and call it the kingdom of Britain after that, than it is for a man to found a party, and change anything, of the rules, offices, or, ordinances of the kingdom of God, and call it His kingdom after that. Doubtless the first would be counted a falsifier, and would be dealt with as such. But how much greater *high treason* is the latter against the King of Kings! To transgress the laws of the country shows contempt for their author, but how much greater contempt it is *to change* the laws without authority from the lawgiver, and say that it is those new laws which are supposed to be the true laws. But who is changing them, says everybody from the different denominations? We all (although there are over six hundred of us) take all our laws from the scriptures. And they are incensed when it is said that they do not proceed, yes, all of them, according to the Bible. They all claim to be correct and believe the Bible, and yet they all differ, one in one thing, and the others in other things. In the non-essentials, they always differ!! I should like to know what are these *non-essentials* of the kingdom of God. Did the King ever give a *non-essential* commandment? Then *every one* he gave, is *non-essential* also, since he requires obedience to each one alike! But for my part, I fail to understand what are the *non-essentials* which are mentioned so much in the eternal Gospel! Did it not contain all these *non-essentials*, when it was the *perfect* law of liberty, as James calls it? Then so it does still. Or rather so it should do now. And it is a *contradiction in terms* to say that it is possible for two kingdoms different from each other, to be the kingdoms of the unchangeable God. This is impossible. And if it is asked, of them all, which is the kingdom of God, they decide the argument among themselves that there are plenty of them, and plenty of work also, and I shall proceed to show from an *infallible* image how every one of the subjects could enter the kingdom, what sort of a door it had, for there was only one door; and there was a mighty *lock* on

it, which could not be broken. There was only one key which could open it; and *that* was in the possession of the King only, and if some climb in through the window, the King says that they will be punished, not only as falsifiers, but as thieves and robbers: and they were never to have the seal of acceptance, or any of the great privileges of the subjects. It was not possible to go in at that time without opening the door: and if, as people now say, the door was open at that time, and if it has not been closed since then; then thieves, robbers, and everyone could go in without differentiation; and soon the kingdom of God would be like a den of thieves: but it is obvious that the King gave the key of the door to Peter, and he opened the door to everyone who would come in through it; he did not leave the key in it so that anyone who wished could let people into the kingdom, but everyone according to the same conditions; and no one but the appointed officials could let anyone in; and the door could not be opened without the key (that is, the authority, and the power) which they possessed with those who received it from them. There were no natural subjects in the world, who could make any claim to the kingdom. The Gentiles and Jews had lost their right through sin and disbelief; neither could they come in except through that *door*; and everyone who believed in the King was accepted through that *door*. If it is asked, what is the door? this King himself answers, very clearly, in John, iii, 5; despite the answer being so definite, it is interpreted as being almost everything except what Jesus really says, "Verily, verily, I say unto thee, Except a man be born of water, (*i.e.* be baptized in water) and of the Spirit, (be baptized with the Spirit) he cannot *enter into the kingdom of God*."

But let us search further, in order to remove every doubt concerning this important subject, and show the door clearly so that no one can mistake it. Let us see how Peter opened the door of the kingdom the first time, having received the key from his Master: then know, O reader, if you wish to go into the same kingdom, you must go through the same door today; for the way that was given, or explained, on the day of Pentecost, is the *only* way into the kingdom. For it is admitted by all, even those who admit some of the other stories, that *that* story is true: it is admitted also that Peter and the other apostles were under public and miraculous influence from that Holy Spirit, according to the promise, for which they stayed in Jerusalem; it was *he* who was to lead them to every truth, to remind them of all things which he had commanded, (then we find here the *all things* which are necessary in order to come into the kingdom regularly and in full) and after

becoming subjects, he teaches them more minutely towards perfection; and since the Holy Spirit sealed and confirmed the truth of this plan which was spoken by Peter, how can that unchangeable Spirit be expected to seal, or admit any other plan or statement differing in anything from what was said here? It is vain to expect such a thing.

When the disciples had gathered together, and the Holy Spirit had come upon them like tongues of fire, a great disturbance arose, until all the people gathered together, and understood the tongues, and heard them speaking in their various languages; then they mocked them, accusing them of drunkenness: and when Peter could not tolerate their blasphemy any longer, he stood up and testified to them, boldly, that that Jesus whom they had crucified, God had raised up from the dead, and made Lord and Christ. And when they heard this, they forthwith changed their minds, and began to ask, "Men and brethren, What shall we do?" What caused this thorough change, in such a short time? What indeed but the effect of believing the testimony of Peter, the working of faith in their bosoms testifying that what Peter said was true; and that the Son of God was that Jesus whom they had crucified: here is the cause of the change in their behavior, that is, *faith*; here is the first stirring which caused them to ask, what is the next step? Now if we recognize that Peter knew what the next requirement was, we must also recognize that he gave them the proper answer, for they were desirous to know, and also to obey, *whatever it might be:* and I do not think that they knew what was next. These were not people who had been accustomed to listening to the Gospel; but here was, I suppose, the first sermon that they had heard, or at least the greater part of them; for there were over fifteen different languages there. One must admit that their lives were bound up with obeying the next commandment from Peter; and if we are also under the same Gospel and need the same blessings (and since there is only one way to have them), is it not just as indispensable for every person to obey the same commandments in order to receive such blessings continually?

There is in God no change or shadow of change; human nature is the same, the manner of sin is also the same; (for unlawful still is sin,) then if there is need of these blessings, listen to the next commandment *to you*, today, as that day it was to them. Acts ii. 38. "REPENT, (i.e., leave your sinful ways, bring your broken heart and contrite Spirit, &c.), this is the second commandment; after that—and not before that, take note, you shall have a new lesson, or the third commandment, being that *same* outward action

which was indispensable for them, yes, for every one of them; it is as necessary as either of the other two, and it will be profitless to anyone unless he does it according to the instructions of Peter; that is, through faith, from *repentance*, and here is that one, Oh sinner! Embrace it, and rush to fulfill it! And *Be baptized every one of you!* If you ask, Why it is necessary to obey the third requirement, why the first two do not answer the same end? this is the result, and the reason Why, says the Holy Spirit, which was like a tongue of fire on Peter's head, For *the remission of sins!* If it is recognized that forgiveness sprang forth in this way at that time, that is to recognize that one cannot have forgiveness any other way, Except through *this* way only, that is, first, FAITH, second, but not first, REPENTANCE. Third, but not first, or second either, BE BAPTIZED. *After* that, but not *before* that, if Peter speaks the truth, one has a REMISSION OF SINS. I know not why there are so many more different opinions in Wales concerning this third commandment, and the necessity for obeying it, than concerning the previous two; the one and the other are equal here: if it is said that one is unnecessary, it can be said that they are all unnecessary; for they are all given by one person, and to the same end; therefore, the one is as indispensable as the other. No one, who believes the scriptures, says that there is a way of saving someone without the first, that is *faith*; and the second, that is *repentance*; and at the same time those say that the third, that is *Baptism*, is not necessary; yes, one must confess that some people, even in this wise and enlightened age, (as it is called) even those who have scriptures in their own language, say that it is possible to have a remission of sins in this strange era, in some way other than this plan which Peter preached. That *Baptism* is not as indispensable for forgiveness as are *faith* and *repentance*!!! But Peter did not think that; otherwise, it was unnecessary to command the people to be baptized for this purpose—FOR FORGIVENESS, and if anyone says that *Baptism* is not FOR FORGIVENESS, let it be between him and Peter; here are his words, and here is what I myself say; Here is what Christ himself said, "He that *believeth* and *is baptized* shall be saved;" consequently anyone who does not do these things must be condemned: since this promise is affirmative from the other side, neglect of it must deprive us of the promise, not because there is any virtue in the water to wash away sins, nor because our obedience merits the blessings, but all is from grace only; not *because of*, and not without obedience: here is the path of our duty, on which alone can we expect the blessing; since it is promised like this, it is presumption to seek it in any other path,

since Christ out of his grace and goodness set down this plan for forgiveness, it is disrespect to him to seek forgiveness in any other way!

Now you see, gentle compatriots, such was the Gospel of Christ when it was preached by the Holy Spirit through the mouth of Peter; if you hear a Gospel like this being preached now, no matter by what denomination, or in what place, embrace it immediately, for the remission of your sins depends on your obedience to this plan. I do not take a verse here and there, but behold here a complete description of the entire plan of forgiveness; and since this is the only plan which we have for that purpose, let us scrutinize it more carefully; yes, read the testimony of Peter himself. Let us remember that they already believed that Christ was the Son of God when they asked, what would the next step be? And the answer was, "Repent." First, *faith*. Second, *repentance*. Third, *Baptism*. Fourth, *Forgiveness*, Fifth, *the gift of the Holy Ghost*. How clear and plain the plan of salvation appears in the gospel, how appropriate, how easy to understand and obey. Why do people seek to change it in any way? Faith urged them to obey; repentance was one of the effects, and baptism was that obedience required to come into the kingdom through the door; and the gift of the Holy Ghost was the seal of their acceptance, the promise to the subjects when they came in, and not before that. Christ promised, if they wanted to do the will of my Father, he shall *know* of the doctrine whether it be of God, or whether I speak of myself.

Where do you hear doctrine like this preached now? Who says that those who obey, shall have *knowledge* for themselves? There is a great difference between thinking, or believing and *knowing* the truth of some doctrine. There is no danger of deceiving anyone, for they shall *know* with certainty if they but seek in the proper way. Who shall not venture to seek in order to resolve this important matter? I know of no other Church in the world that gives assurance of this valuable promise; but the subjects must still hope for the best, with no certainty in the end. Who hears preaching in these days like the preaching of Peter in former days, that only those who believe, and repent, should be baptized: Perhaps the Baptists preach this. But, do they command baptism as soon as they believe, and repent? or do they promise them forgiveness of their sins, together with the gift of the Holy Ghost?

Take note of what sort of effect that Spirit had on them, "He will guide you into all truth," &c. He will show you things to come : and

the prophet Joel says "they would dream dreams, that he would give them visions, and that they would prophesy," &c. And again I ask, where is this doctrine taught now? Why then is it not? what is the cause? Is there any reason, without asking for scripture, for establishing a doctrine which differs in any way from the gospel of Christ? Oh no, one can give neither reason nor scripture ever; for there is not one to be had! I do not believe that one would see so many of our poor compatriots, throughout Wales, from week to week, and month after month, after all the preaching, and the meetings, going from one place to another, groaning, with sad faces, and hearts heavy in doubt, if the old apostle Peter, or one of the officials of Jesus Christ, were among us preaching the same gospel as he preached; but, you were taught as those were taught the way to receive forgiveness of all your sins before going home: and there would be no need for any of you to slumber without having the comfort of the Spirit to testify and to seal your freedom, that your sins had been forgiven freely and completely.

What would you think, Welshmen, if you saw three thousand people coming forward (according to the custom of some people) to be prayed over, and if one of the ministers (as Peter formerly) stood up and commanded them to repent, and every one of them be baptized in the name of Jesus Christ, for the remission of sins; assuring them beyond any argument that they should have forgiveness; and not only that, but if they obeyed, they should have also the gift of the *Holy Ghost*, so that they should see visions, and prophesy, &c. And if you saw him and his brothers of the same faith going that hour, baptizing each one of the three thousand, and then the Holy Ghost coming on them, until some should see visions, some should speak with new tongues, and others prophesy, &c? Would the word of this not go through the whole country speedily, saying that some new and very strange religion had appeared in your midst? it would also be called completely different from any religion which is in the country today! Well, you say, that would be something completely new and very strange! Well, say I, despite how strange all this would appear in your midst, in this age, in truth and in soberness this is the Gospel that Peter preached, if we believe the Bible, and there is no other Gospel. Paul also testifies that it was the same gospel that he and Peter preached, and the others also: would the people of this age think they were all mistaken, when they preached so differently from them? Or do you think, if Peter were to come back to the world now, that he would preach differently from what he preached when he was

here, in order to appease this age? I do not believe that he would do so until I heard him; and then I would shout in his face, as Paul did formerly to the Galatians, "Though we, though Peter; yea, though an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed."

But I have no fear that they would gainsay that which they preached while on the earth, and which they sealed with the testimony of their blood. It is an old saying that a religion which is good enough to die for, is good enough also to live for: but I am so hard to please in religion, that I am not willing to live, or die, without that same effective gospel which Peter preached; and which Paul and others praised so much, and in which today they rejoice, and through which they shall also be glorified when they return.

And so you see, there is no need for you to be so surprised when these signs do not follow the believers of this age. There is no need to ask why they do not follow any of the religious sects which are in the world; the answer you have already, that is, because there is no promise that they will follow anyone who believes any other gospel, or any other form different from that preached by the apostles. And how should the signs follow those who *deny* them and *refuse* them? And because these fruits do not follow them, they say that there is no need for them, and they cannot show scripture to prove that either. However since they must say something in the face of this natural question, this is their answer, there is no need for them!! but this is a complete aberration as we shall prove as we proceed; and when they see people professing this gospel, they call them deceivers and false teachers, yes saying that the miracles of God are the work of the Devil. Fear and beware, and repent you shepherds of the Welsh, and be *baptized* for the *remission* of your *sins*: then preach the gospel of Christ in order to save the souls of your fellow-nation, instead of benumbing the ears of your listeners with the traditions of the fathers, and the fables, and the senseless superstitions of this age. It was to these ignorant days God referred when he spoke through his servant, saying, that there would be a dreadful time in the last days, and that men would heap to themselves teachers, having itching ears, yes, they would not endure sound doctrine: and again, "having a form of godliness but denying the power thereof," &c. But now he calls on you to repent and to return.

We see that three thousand were made subjects of the kingdom of God the first day it was established, that is, on the day of Pentecost, when the door was opened, which, together with further additions

they obtained, grew into a kingdom, or a sacred temple unto the Lord. And this happened after they had thrust down traditional mischief and superstitions, which had grown to the point of driving the gospel of Christ from the country, as is obvious from the foregoing portrayal; (and I expect that the reader is well paid for his trouble, having by now some glimpse of the glory of the kingdom of God from afar, and how it was established under divine leadership): and is it not far better than any of the new religions of this religious age; especially its King, its offices, its ordinances, its privileges and its fruits?

But do not stand on the plain, rather, become subjects of it; and let us go forward to look at its success, its glory, and its excellence, which fruits it bore among Jews and Gentiles, and which blessings were enjoyed by its subjects. Soon after this kingdom was established in Jerusalem, Satan stirred up his agents as usual, and, as he always does, persecuted it until it was scattered throughout the world, so that everyone took his little sparks until the flame was lighted. But Philip went to Samaria, not to hide, but to preach the same gospel. "And *after* they *believed* the things which Philip preached, they were baptized men and women, and received great joy, and when those who were in Jerusalem knew that Samaria had accepted the gospel, they sent there Peter and John, who when they came prayed for them, and placed their hands on them, then they received the gift of the Holy Ghost." Here we see the same plan as before, that is first, faith—they believed; *after* that, and not *before* that, they were *baptized*, men and women, and received great joy, although they had not yet received the Holy Ghost! Acts viii, 16. For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. What was the cause of that great joy then, since they at that time had not received the Holy Ghost? What then, say I, but a tranquility of conscience, and joy, derived from their fulfilling what they considered their duty, which feeling deceives almost the whole world now, since people are satisfied with these feelings and mistake them for the Holy Ghost: it is not on the feelings that the Spirit works, but rather on the intellect until the feelings are governed and led by it, to the degree that it is enlightened by the Spirit. But it is easy to show who has received the Holy Ghost by the fruits and the gifts that follow them. But who has placed his hands on the believers of this age, so that they might receive the Holy Ghost? No one! they do not see that as necessary now! But what is the difference now? Do you not seek the Holy Ghost which they received? There is but one Holy Ghost.

We see that it was by the laying on of hands that they received that great blessing. And how can you receive what no one gives you? Those could not have received it, despite their baptism, without the administration of this ordinance, through which it came: and why do you pray for something which you deny is to be had and is not even wanted in this age of light (darkness); no wonder then that you do not receive it. Here also, Oh fellownation, you see how glorious is the gospel over the religious traditions of this age!

In order to show the plan which was given to save, let us take another example, to show even more clearly if possible, that since every man wants salvation now, one must have the same cause to bring about the same effect. In Acts x we have the story of a very devout man called Cornelius, who feared God, and gave much alms to the people, yes, and prayed to God always; he was such a good man that one of the family of God came from the third heaven down to his feet with recognition for him, that the immortal God had heard his prayers from his throne; and had sent a glorious angel with a message for him! And what was that message, would you suppose? Was it to express to him that his sins had been forgiven? No, the angel said nothing of the kind to him, neither how he should find forgiveness, but he just told him where to find that which would put him on the way to be saved, where he should find this treasure (namely, the gospel) in an earthenware vessel, and it is obvious from verse 6 and from what Peter says in verse 14 of the next chapter, that Cornelius, despite all his prayers, &c., was not in a state of salvation; but that, despite all, he depended upon obedience to those words which Peter had spoken to him, namely, the same Peter whose gospel we have perused so joyfully. Here, let us see whether he is of the same mind still.

If the teachers of this age had a man as pure and good as Cornelius, doubtless they would say to him, "Good friend, good and faithful, come along, there is no need for you to be baptized: surely you will be saved, although you may be baptized if you wish, but it is not necessary for forgiveness."

But what does Peter say? that is the issue, that is the way, despite what all the people of the world say to the contrary! If Peter does not say that there is a way to save a man as good as Cornelius except that he be baptized, that will be sufficient proof, that no one else can be saved without being baptized, for what Peter commanded would be the way to save them after all else, nothing less or more, or different from that.

Verse 48. "And he (Peter) commanded them to be baptized in the name of the Lord." Is this not enough to eliminate forever every argument about the necessity of baptism? If it was possible to save Cornelius without baptizing him, then Peter's commandment was unnecessary to that end, and God had sent his angels with unnecessary and profitless messages!! If it was not possible to save a man so righteous as that without his being baptized, how can anyone else expect that?

But, say some, this was a miracle which was done in order to remove a barrier of difference between the Jews and the Gentiles and to bring the first of those in.

Well then, If you say this I do not deny it, but there is here no encouragement to think that the gospel has been changed in any way in order to save the Gentiles; if it needed to be changed for anyone's circumstances, that would be to call it mistaken beforehand: but we see the exact same plan here as before, *Faith*, *Repentance*, and *Baptism*. However, to give you every advantage which you ask, let us take another example, it matters not which one, or where, we turn our faces in the scriptures, the same plan we shall see.

It was not to the gentiles only, that Baptism was essential for forgiveness, but I say boldly that it was not possible, according to the plan, to forgive the Sins of *Paul* himself, without baptizing him, yes, although he was brought up at the feet of Gamaliel, and although Jesus Christ himself addressed him on the road in a most wondrous manner! see Acts ix. Then notice that Christ did not preach the gospel to Paul, neither did he say your sins are forgiven, but he said, arise and go into the city, and it shall be told thee what thou must do, &c. No one asserts that Paul did not believe; nor that it was Jesus who was speaking; if this is admitted, it will be admitted also that he had *faith* immediately as the first thing, its fruit being to urge him to obey and to go to the city, verse 9. Secondly, he *Repented*, for three days without eating or drinking. Then the Lord gave a mission directly to Ananias to go to Paul; one must acknowledge that Paul's life depended on obeying that mission, whatever it might be; and here is God's next commandment through the mouth of Ananias. See xxii. 16. And now why tarriest thou? (make haste, as if to say,) he does not say as do the preachers of this age to wait for three or six months of trial; but he urges him to hasten, although it was not yet three days since he had repented, nor three minutes I suppose after Ananias had seen him, before he told him *Arise and be Baptized*: but why was it necessary to baptize Paul, he being a Jew by birth, having

had the company of Jesus on the road, and having been for three days without eating, so great was his Repentance?

Why is it necessary for anyone to be baptized then, except in obedience to the plan which was given? Here we see that the mission had come from heaven after everything, commanding him to be baptized; to what end? Here is the effect: *and wash away thy sins*, calling on the name of the Lord (that is, through the Baptism). But if someone today were for three days repenting one would say to him, "Rise up and take comfort now, believe in Christ and you shall be saved; if you wish to be baptized, you may do so or not, it is only a matter of conscience, but it is not indispensable." They thus pervert the Gospel, contrary to every rule and example, and this one also. One needs now but a new heart, they say, and cry Lord, Lord, and you shall be saved. Oh great deceit! is it not recognized that this commandment through Ananias was from a divine setting? If so, it must have been indispensable to baptize Paul, to wash away his sins; then I myself say that it is just as indispensable to baptize all Welshmen to wash away their sins as it was for Paul (*i.e.,* if it cannot be shown that there is some other gospel apart from that one), for the Lord commanded Peter to baptize Cornelius so that he might be saved, and all of his household; He commanded Ananias to baptize Paul, He who commands that you be baptized today, reader, if you believe and repent; and it was he who said also, Heaven and earth may pass away but my words shall not pass away. Consequently, I pray that you not neglect this important ordinance, no matter how little it is thought of among our nation these days; it is from a divine setting, it is one of the conditions of eternal life; and to ignore it or to neglect it is to break a divine command. Many other examples prove the same plan to save man. We see the example of Philip and the eunuch. Philip would not baptize that gentleman at his own wish, when one might have thought that the occasion called for it, except that he first profess his FAITH in the Son of God. Then, but not before then, he baptized him: we see how careful Philip was to baptize no one except as he saw his brethren do so, and when his master had commanded him to do so. Why then do not all who profess the name of Jesus do the same thing now? But some say, "Did not Paul say to the keeper of the prison, Believe on the Lord Jesus Christ, and thou shalt be saved?" It is true that he ordered him to believe first: after that he spoke the word of the Lord to him, and what was that word? see Mark xvi. Matt. xxviii. Then see the effect of that belief in his obedience, he was BAPTIZED; they placed so much importance on

BAPTISM, that he did not dare to remain for an hour without it, that he would not delay it until the light of day.

From all the foregoing examples, and the commandments associated with them, we see that Baptism was the ordinance or the door through which all who believed, and repented, were qualified and accepted as subjects of the church or kingdom of God, and they would have a remission of their sins, after which they would receive the promise of the Holy Ghost; this is the way they would become sons and daughters; and when they came to this relationship, God would put the Spirit of his Son abroad in their hearts, crying, Abba Father.

It is true that the Holy Ghost had been poured down into the house of Cornelius before they were baptized; that appears necessary in order to show to the believing Jews, that the Gentiles also had a right to the gospel. I do not think that any human talent or power, or anything less than miraculous power could pull away the barrier of difference, and bring together the two nations into one kingdom for God through the cross, and eliminate the enmity through it. It is obvious that it was the Gentiles who were the believing party this time, and so the Spirit was poured on them, But I know of no other similar example throughout all the scriptures, of anyone accepting the Holy Ghost, or promise of it, before being baptized.

But having said this much about the kingdom in its early establishment, its ordinances, through which the subjects entered into it, its growth, &c.

Next let us learn a new lesson, (and the most difficult to be learned of them all I believe,) and really not a new one, but as obvious in the scriptures as any of the others which were named, if only one is impartial. And it is likely that I shall find greater opposition in this assertion than in any other, as if that made any difference; one must affirm this truth as well as the others, and I wish for you to assemble all your strongest reasons, to gainsay it if you can; otherwise I think that this stumbling block shall test every Church, yes, every believer also in this age, if only it is given fair play: it is likely that I shall be called totally merciless for the following assertion, although it is at one with the divine truths, with human reason, with every earthly custom, yes, the truth of it was sealed by the Holy Spirit without doubt.

This is it, fear not! Not even perfect obedience to all the ordinances would ever qualify anyone to be a member of that kingdom, yes, the most perfect performance of all the duties would not give any right

to the gifts and blessings of the spirit, unless, those ordinances were also administered, by, and through, One who had the proper authority. All of them together would not have the proper effect, unless the official had received his mission from the King directly, or from some of his servants who had received their mission from him, and had the royal seal. And it is not possible to transfer authority given to one official, in order to qualify anyone else for the same office: no one can claim a right to administer in an office, through the authority which was given to another (unless he has received a mission and authority for himself personally;) any more than having a *license* given to someone of the old preachers years ago, qualifies whoever has it, to administer in his Church offices after his death.

One needs to be exact concerning this subject, for this is the criterion which shows the basis for every religious sect; and it proves the authority of every minister who is now, or who has ever been, or who will ever be in this world, whether they all have this indispensable authority! If so, how did they get it ?

I have said that all civil arrangements, and laws, yes, the customs and behavior of people to one another, make evident the necessity of having authority to administer in an office; civil, Church, family or business: there is no orderly way of carrying on anything in the world without this authority!

If someone were in debt, and failed to pay, and if one of his neighbors sold his property to the highest bidder, what would the man say to him? Would he not ask for his authority for that action? He would say, "There is no need for authority for that, for I consider that I am doing my duty; are you not in debt to so and so? and it is right that you should pay, because he is in need." What would you say to such a man? You would consider him a madman, or the biggest rascal among falsifiers. But if he were to but show that legally he had authority for that, you could not say a word against him, yes, even if he took everything which you possessed to pay: what makes this great difference? why should one be imprisoned for doing that which is honorable, yes, dutiful for another to do? it is only because he has the *civil seal*, the *authority*. Thus also in the kingdom of God forever, the one is as reasonable as the other.

Furthermore, let us consider some Welsh gentleman who is made a civil official, after coming to the office legally, and receiving a *commission* under the hand of the King to prove that he has authority to accept others to the same office. But long after he dies, his son or someone else finds that commission, and seeing the royal seal on it,

they would think that enough authority to set them in the same office; after that others desire to come into those same privileges; and hearing that man say that He is an official, he administers to them those things he would think necessary: and they, without looking into his authority, claim their right to those things which he promised. But when the King comes he asks them who they are, and who set them apart to that office; they then say who the official is, and that they have done everything as he commanded. But Oh! how great is their sorrow and their surprise when the King tells his servants to drive them out, for they have not come through the lawful door, that He has not given authority to that man to administer in any office, and that he knows him not; then he orders him to prison as a falsifier, not only for deceiving others, but also for taking authority in the name of the King without his permission: do you not agree that the official justly deserved that? If you agree that that would be just among the kingdoms of the earth, how much more just would it be for the King of Kings to punish those falsifiers who presume to administer the ordinances of His glorious kingdom without his authority! Do you suppose that there are better rules and order in earthly things, than there are in the kingdom of the living God? There are rules of all religious denominations which require that all officials recognize, after receiving authority, before allowing them to administer the ordinances of their churches, that such authority is needed; and at the same time they condemn themselves as falsifiers, if they cannot prove that they have that indispensable authority, which they ask that their officials give to them! If authority is not in the church, how can the officials have it? If it is in their churches, why do they deny that? And they say that there is no need for such authority now? If they do have lawful authority to administer the ordinances of the kingdom of God, they must have received it from the King some way: we see that no one can take this honor to himself, except that he be called by God, as was Aaron; and you know that he was called by a revelation of God to Moses. Is there any of the religious denominations which profess to have been called to the service through direct revelation? through the spirit of prophecy? or through the ministering of an angel?! Oh no, no one professes that these things are needed any longer; and they do not say that they have received their authority in any of these ways. How then did they get this indispensable authority? In what way? Did they get it completely from the apostles, over the long ages? Only a few claim this; and it does not matter what they claim either, unless their kingdom is according to the apostolic

plan, and bears also the same fruits. It is generally recognized that the apostolic church became Papism. Was it from that organization that all the religious denominations got their authority? Oh no, they deny that also; and the greater part of them recognize that that one is the mother whore of the earth. If so, I ask, who are her daughters?

But we have not yet found the source of the authority of the Churches of this age; say from whom you received it, if you know. Well, say some, if we must say, it was from the wise and good Luther that we got authority. No, "from godly Calvin we had our beginning say others." But who were Calvin, and Luther? Where did they get their authority; was it from heaven through revelation? Oh no, they deny that! Where then? were they not officials of the Church of Rome? Most certainly; and they dissented from it: it was there they got their authority if they had any; consequently if that Church had any right to give authority to them when they were in it, one must admit that it also had the same right to deprive them of it, when they went away: which thing it did arrogantly enough: then they did not have any authority afterwards we see! Thus gifted Wesley, and Whitfield, zealous and useful in their day, when they departed from their mother, she took their authority from them, if she ever gave it to them in the first place! If things are like this, Oh fellow countrymen, let us search out this authority, and we shall make sure whether we have it or not, for we see the presumption of venturing on the dangerous task of sacrificing with strange fire, or being like unto the sons of that Sceva! I do not say that this authority is not in the world now; see you to that.

But I do know this much, that the King thought it indispensable at one time for his servants to have this authority, yes, he did not allow his apostles to preach his Gospel without it! after that he gave the same mission to others through divine revelations, and through the Spirit of Prophecy, to go out to preach his Gospel, and to build his Church or his kingdom, on the earth. But a long time after the apostles died, some of the people of the ages after that, upon reading of the mission given exclusively to them, when Jesus said to the *Eleven*, "Go ye into all the world, and preach the gospel to every creature," &c., tried to apply this mission to themselves, and claim authority from this mission (which was given to the apostles particularly, and directly,) to go out as preachers of the Gospel, to baptize, and to build the Kingdom of God, yes, seeing that they do not have a proper knowledge of what the Gospel is, nor the necessary authority, which is proved because neither those who are bap-

tized by them, nor they themselves receive those blessings which were the most salient characteristics of the saints, or the subjects of the kingdom of God.

If their teachings are true, why do they not seek after those promised gifts, and the signs which *followed* the saints? The same reason that grapes are not gathered from thorns, nor figs from Thistles, is why those signs do not follow the believers of this age, and that because they are strangers and foreigners.

It is impossible for anyone else ever to have one iota of authority to administer the least ordinance, through that authority which was given to the apostles: but although this deception is so illogical, it is such an old and general custom, that many men wise in other things fail to see the presumption of it, although every example, and commandment throughout the Bible forbids it, yes, every civil, family, and personal rule shows the foolishness of violating anyone's commission.

Now I suppose that the reader, (like nearly everyone else) is asking in astonishment, What! do you say that of all the preachers of this age, pious, and gifted, none has been called by God to the ministry? that none of the zealous and gifted old fathers who have done so much good through preaching the gospel throughout their lives, has been endowed with the necessary qualifications to do so?

Do not misunderstand me, I judge no one, and they are as revered in my sight as in anyone else's, yes, their feelings are as tender in my sight as my own; I love them also, but love does not rejoice in the doctrine of anyone unless it be in accordance with the truth, says Paul. But, I put you on the way to prove each one of them properly, yes by their own words, and that will be a better, less offensive way to have an answer to your question, so that you may have their own words in the face of the truth to show whether they are servants of the Lord, or servants of someone else; I do not doubt their conscientious honesty; also they have zeal worthy of the best cause; and if I were to say that they are all mistaken, that would not of necessity be to say that they are going to fire and brimstone after death, neither to some other very painful place! *that is,* if they have not refused a purer doctrine; for "this is the condemnation, that light is come into the world, and men loved darkness rather than light," &c.

And here is the way to have an answer to the question: Go to those who call themselves Ministers of the Gospel and ask whether God has given any revelation from heaven, or a mission since the end of the New Testament; ask whether the spirit of prophecy died out with

the first age of Christianity, or whether there is any need for such, together with the aforementioned gifts of the Holy Ghost in this age? is there a need for the ministering of angels now? or do they believe that all these things have been taken away from the world forever? and unless you find some whom I have not seen, their customary answer will be, that the Bible contains enough of those things, and since the scriptures were canonized revelations, and miracles have ceased on the earth! that the Spirit of Prophecy has finished its work, and that there has been no angelic ministry since then, because there is no need for them any longer in this enlightened age! Yes you will find some as zealous as those in the days of the apostles, who would turn a man out of the synagogue if he professed their religion; and if someone received a mission from God through an Angel, or some other way, hardly would he be able to borrow their chapels to declare it! But it is good to be able to say that there are yet some in the country, (even though it is so Pharisaic) who give their houses to the servants sent by God to declare their mission. But when you ask these people how they themselves were called to preach? or who autho-rized them to administer the ordinances of the house of God? how did they receive their mission? they do not know what answer to give, until at last, when they fail to show any kind of authority, or any right from any other place, they assert that the Bible gave them a mission, saying, "Go ye into all the world, and preach the Gospel," &c.

So you can see that each one who has not received a revelation from the King in some way, through his voice, or through his accepted servants, acts under authority which was given to others personally; and after their deaths, one age after another has stolen their offices, and stolen their authority. And when the King comes to them, He shall say, "Peter I know, and Paul I know, but who are ye? I never knew you, I never sent you, for you said there was no need for me to speak in your days; you did not ever seek in faith for a revelation, and did I ever give you one? and when I spoke to others in your days, you mocked them as deceivers, or madmen, and you persecuted them because they testified to the things which I commanded them! Depart from me, for I was an hungered, and ye gave me no meat, naked, and ye clothed me not, sick and in prison, and ye visited me not, a stranger and ye took me not in." Then they shall ask, in astonishment, "When Lord did we refuse to do any of these things?" "Inasmuch as ye did it not to one of the least of these my brethren (rather ye have called them deceivers for testifying to that

which I showed to them) ye did it not to me." But lest I be too long in this treatise I must leave this subject of *authority*, hoping to have the opportunity before long to enlarge upon it.

Now let us take note of the kingdom in its established state, whether those promised blessings were enjoyed, and whether those signs followed the Jews and Gentiles wherever the kingdom of God was seen in every age of the world. Paul writes to the various Churches and persons as follows, That is, 1st,—unto the Church of God in Corinth. 2nd, To those that are sanctified in Christ Jesus. 3rd, Those who were called to be saints. 4th, *All* those *in every place who call on the name* of our Lord Jesus Christ. 1 Cor. i. And this is what he says to them, that is, *everyone who calls* on this name, 1 Cor. xii. 1. "Now concerning spiritual gifts, brethren, I would not have you ignorant," and then a few verses further on he says, "But the manifestation of the Spirit is given to every man to profit withal."

"For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit: to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of *miracles*; to another *prophecy*; to another discerning of Spirits; to another divers kinds of tongues, and to another the interpretation of tongues. But all these worketh that *one* and the selfsame Spirit, dividing to *every man* severally, as he (that is Christ) will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one Body whether we be Jews, or Gentiles, whether we be bond, or free; and have been all made to drink into one Spirit. For the body is not one member but many. If the foot shall say, because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say because I am not the eye, I am not of the body, is it therefore not of the body? if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

"But now hath God set (and who then shall take away) the members *every one* of them in the body, as it hath pleased him. And if they were all one member, where were the body? (Everyone admits that it cannot be.) But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be more feeble are necessary: And those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts

have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another. Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

"But *covet earnestly the best gifts*, and yet shew I unto you a more excellent way." We see that the apostle, (v. 13) is speaking to all the Churches, and to all who call on the name of Jesus Christ, whether they be Jews, or Gentiles in every place, and every age of the world, showing that the body of Christ contains many members, who had all been baptized through the same Spirit into one body, and possessing various gifts, one having one gift, and another some other gift; then he specifically forbids any one member who possesses one gift, ever to say to another member who possesses another gift, I have no need of thee!

He has also proved above every argument that apostles, Prophets, Evangelists, pastors, and teachers, together with the Spirit of prophecy, miracles, the gifts of healing, and all the other gifts which were named are indispensably necessary before the body, or the Church of Christ, could exist in any age, or place on the earth, whether Jews or gentiles, bond or free.

After commanding so specifically that not one of the members should say concerning any of these gifts, we have no need of thee, He says clearly that perfection of the body, or of the Church, is not possible without all of them; and if some of them were lost it could not be the Church of Christ; any more than a body could exist without members: having substantiated this assertion so minutely and clearly, he affirms by an oath, that it was the Great God himself who set up these gifts and offices in his Church, and no one has any right, yes, no one can abolish them, without abolishing the Church, or the kingdom of God: he also exhorts the members to covet the best gifts. In the next chapter he exhorts them to follow after faith, hope, and charity, without which, all the other gifts would be of no good to them: so contrary to this does this age speak (namely, that he exhorts them to seek only after faith, hope, and charity, and instead of the other gifts). The Apostle (in the fourteenth chapter and other places,) exhorts them again, "Follow after charity and desire spiritual gifts, but rather that ye may *Prophesy*!" Not as some say, that

what the apostle meant by Prophesying was preaching, but that they should have the Spirit of Prophecy which Christ promised, that is, to express to them the things which were about to come; *to foretell* is to prophesy, history in reverse: to say what shall be, as history shows the things that have been before: Prophesying is what Agabus did when he foretold the binding of the man who owned that girdle. Prophesying is what those prophets did who foretold the famine which would come on Judea. If preaching doctrine and Prophesying are the same thing, why does Paul emphasize so much the difference between them in v. 6, of Chap. 14? It is recognized that speaking with tongues is a miracle. But Paul states that prophecy is also a greater miracle, v. 5. He does not say how much greater a miracle, but sufficiently more to prove that by prophecy he did not mean preaching. Acts xxi. 9. We see that women Prophesy: if preaching is meant, why does Paul say, "Let your women keep silence in the Churches?" The answer. Because, he thinks that Prophesying is very different from preaching, as he says in v. 39 of the previous chapter, "wherefore, brethren, covet to Prophesy, and forbid not to speak with tongues;" and so say I also. In Eph. i. 17. the apostle prays to God to give them the Spirit of wisdom and REVELATION through Jesus Christ. In the 4th chapter He says that there is "ONE body, and one Spirit, even as ye are called in one hope of your calling."

"ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." He said that Christ ascended up on high and lead captivity captive and gave gifts to men; if you ask what gifts he gave? here they are: "And he gave some, apostles and some Prophets, some, Evangelists, and some pastors and teachers." If you ask to what end? You have an answer in v. 12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Thus the perfect God considered those gifts indispensable for the carrying on of the work of his ministry, in that age: to deny this would be to say that God gave unnecessary gifts, and to admit their necessity for the carrying on of the ministry at that time, is to admit that the same need exists today to do the same thing! or else that the donor of them has changed his mind! and one must also (to prove they can do without them) destroy the basis of Philosophy; or one must admit that it is necessary to have the same cause in order to bring about the same effect now. If it is admitted that they were necessary to perfect the saints at that time, that would be to say that they are necessary to

perfect the saints now. Or else that there is a way of saving some people, and perfecting some saints with less trouble, and with different ways than for others! and one cannot say this, for God is no respecter of persons, his ways are constant for everyone; thus there is no doubt that it is essential to have the same means of perfecting all who are perfected. Well, you say, quite surprised perhaps! "Are you saying that those gifts must be in the Church from that time until this, for it to be the same Church?" I say nothing one way or the other in this matter, but it is with Paul you must deal now, and he answers the question very plainly. How long were the offices and the gifts above to continue, Paul? *Till we all come in the unity of the faith*, (Are all the six hundred religious denominations in the unity of the faith? *Then*, but not before then, are these offices to cease) and of the knowledge of the Son of God, (have we arrived at that yet?) unto a perfect man (not so perfect yet, is he?) unto the measure of the stature of the fulness of Christ.

Question: To what end were these offices and gifts given in the Church, Paul? Answer: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness of those who lie in wait to deceive. *The effect* at that time was *unity*, the present *effects* are *divisions*! completely contrary, is it not? An *infallible proof*, then, that some *completely contrary cause produces that!*

In the first place, from what Paul says, in this passage, it is obvious that it was not possible at that time (nor consequently at any other time) to perfect the saints without these offices and gifts: next, one cannot carry on the work of the ministry without them: thirdly, they cannot be kept in the unity of the faith; but shall be carried about with every wind of doctrine, &c. Now, Oh Welshmen! I ask, will you give a satisfactory answer to the consciences awakened in you,— Where is such a doctrine being preached today among you, that Paul preached here? This is the plan of the kingdom of God, and his gospel, if we believe Paul, yes, that Paul who says, in Gal. i. ver. 8. "But though we, yea or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Are you guiltless in this? What is the reason that we hear not the preaching of the gospel in this manner over the hills of Wales, as Paul himself preached, I wonder? Can you prove that you have received another gospel? if so, from whom?— Oh no, everyone preaches Paul in this age, but no one preaches his teaching: and I think that many believe the Bible when it is closed, and

deny the truths which are in it; or else they are inspired to think what they wish them to be: surely a Deist will believe the Bible if he can interpret it as he wishes!

Since the aforementioned offices and gifts, have the appropriate effect, that is to bring them to a unity of the faith, and edify them into a holy temple unto the Lord, it is clear on the other hand, *vice versa*, that the cause of all the divisions, quarreling, jealousy and commotion; yes, that the chief cause of the different religions, the various faiths, Lords, baptisms, and spirits, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, is that they are devoid of the offices, and the gifts, and the approbation of the Holy Ghost, to keep them and uphold them in the bonds and peace of the faith which is in Christ Jesus: And it is a divine truth, that if all the various denominations, and the sects, which are in the country, obeyed the gospel, they should receive the gifts and promised graces; and having received that one Spirit, and those offices, they will be edified into one body, in the purity of the most sacred faith; and having but "one Lord, one faith, one baptism," yes, they would grow up into Christ, in all things, in whom the whole body is fitly joined together, and would make a temple or a holy kingdom unto the Lord.

But as long as the sleight of men can persuade you that there is no need of these things now, they can carry you about with every wind of doctrine. And now, reader, one must draw to a close, no matter how pleasant it is to search for the kingdom of God, as it was established in the days of the apostles. I had intended at the outset, to be more brief; but since this is such a new matter in this age, (for I see no word of such a kingdom, in the Welsh language, except in the Bible) I thought it best to clear the most obvious objections out of the way, and set down the truth as clearly as I can, for the understanding of everyone who may read it. For it is vital to all of us to know what the kingdom of God is like, so that we may recognize it when we see it; for we shall never see it in any other plan, or way, nor differing in one iota to the plan, or the apostolic organization; yes, it is impossible for it to be the church of Christ, unless it is as it was set up by Christ himself, and contains apostles and prophets, together with all the gifts of the Spirit.

After searching through many of the countries of the world, and islands also, I never saw among all their religions anything which took my attention and my love with such pleasure and contentment as did the glorious kingdom that we have been discussing. Would

you not wish to be a subject of such a kingdom as this? But how contrary to this description are the kingdoms of this age throughout the world. Instead of apostles and prophets, false teachers, who heap to themselves men. Instead of gifts of the Spirit—the wisdom of Theologians and Commentators; instead of *one* Holy Spirit, many different spirits; and every sect with its own spirit, and some with two or three. Instead of ordinances of godly origin, traditions of the fathers. Instead of a *knowledge* of the truth, their own imaginings, perhaps, and hope! Supposition, instead of revelation. Division instead of unity. Doubt instead of faith; jealousy instead of love; a Physician, instead of the laying on of hands of the elders for the healing of the sick; fables instead of the truth; darkness instead of light; evil for good, and good for evil—in a word, Anti-Christ instead of Christ; and all of this as a literal fulfillment of many of the prophecies, which foretold that the powers of this world would war against the saints, and defeat them, so that the words of God might be fulfilled through his servants concerning the complete Apostasy which was to take place when the sinful man was shown forth, &c. I had thought to show, at the end of this treatise, the Apostasy, or the falling away (which is talked about so much) which was to take place before the LAST DAYS, but it would be too long, and the reader may expect in another treatise a clear demonstration from the ancient Prophecies, and especially from the New Testament, that there was to be a complete departure from that faith which was once given to the saints, and that the kingdom of God would be taken away from the earth: and a detailed description of the situation the Christian world is in today; and not only that, but also to be shown in every detail, with every certainty in the proper image of the scriptures are the *terrible*, *strange*, *glorious* and *excellent* things which are about to come to pass in these days, in which we are living; because of that, O Welshmen, your eyes will see strange things. Break the ropes of prejudice; free yourselves from the traditional fetters of this age; prepare to search for the truth; the time is coming when the sanctuaries of lies shall not stand, for the King of the heavens has awakened, as if from the silence of ages; his strong arm is stretched forth to do his work, his wondrous work!!

J2 *Annerchiad y Deuddeg Apostol yn Eglwys Iesu Grist, Saint y Dyddiau Diweddaf. At holl frenhinoedd y ddaear, at raglaw, ac at lywiawdwyr Unol Daleithiau yr Amerig, ac at lywyddion, a holl bobl y byd.* (Proclamation of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints. To all the kings of the world, to the magistrates, and to the governors of the United States of America, and to the presidents and all the people of the world.) *Rhydybont: Translated and published by Capt. Jones. Printed by John Jones, 1845.*

12 pp. 17 cm. *Welsh Mormon Writings* 2.

In answer to a request from President Brigham Young, this proclamation was translated into Welsh by Dan Jones. Inasmuch as Jones's periodical *Prophwyd y Jubili* would not begin for another seven months, a separate publication of *Proclamation* was the only choice. "At y dar-llenydd Cymraeg" (To the Welsh reader), a translator's note dated 1 December 1845, is on page 12.

The press used to produce *Proclamation* and all other publications during his first mission was then owned by Jones's brother John, in Rhydybont, a small village about fifty miles over the Black Mountain to the northwest of Merthyr Tydfil. "J. Jones, Llangollen," as his brother John was known, was a controversial figure throughout Wales because of some debates in which he had engaged concerning the temperance movement and baptism by immersion (he was living in the town of Llangollen at the time). The Independents had invited him to Rhydybont as their minister.

David Williams, the author of a 32-page rebuttal to *The dead raised to life!* (**J1**) entitled *Twyll y Seintiau Diweddaf yn cael ei ddynoethi* (The fraud of the Latter Saints exposed), had the following observations about *Proclamation:*

> By the time I had glanced over the above treatise on the kingdom of God, yet another one came to my attention, one so presumptuous as if it had been written by the fingers of the devil, who had dipped his pen in the venom of dragons or in the fiery furnace itself, and had it printed in the gates of hell, and this under the name "Proclamation of the Twelve Apostles–the Saints, etc., to all the kings of the earth, etc." Oh my! for human nature to have sunk so low, and become so impudent as to assert such majestic things in a deceitful way. The above booklet, that is the *Proclamation*, has gone so far in its baseless assertions, that all one Welshman has to do is read it carefully to see its madness. (pp. 28–29)

PROCLAMATION

OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

TO ALL THE KINGS OF THE WORLD, TO THE MAGISTRATES, AND TO THE GOVERNORS OF THE UNITED STATES OF AMERICA, AND TO THE PRESIDENTS, AND ALL THE PEOPLE OF THE WORLD.

[*Translated from the English.*]

GREETING,

Know ye that the kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand for ever.

The great Elohim, Jehovah, has been pleased once more to speak from the heavens, and also to commune with man upon the earth, by means of open visions, and by the ministration of HOLY MESSENGERS.

By this means the great and eternal High Priesthood, after the order of his Son, even the Apostleship, has been restored or returned to the earth.

This high Priesthood or Apostleship, holds the keys of the kingdom of God, with power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven; and, in fine, to do and to administer in all things pertaining to the ordinances, organization, government, and direction of the kingdom of God.

Being established in these last days for the restoration of all things spoken by the prophets since the world began, and in order to prepare the way for the coming of the Son of Man.

And we now bear witness that his coming is near at hand; and, not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

In order to meet this important event, there must needs be a great preparation.

Therefore we send unto you, with authority from on high, and command you all to repent and humble yourselves as little children before the majesty of THE HOLY ONE; and come unto Jesus with a broken heart and a contrite spirit, and be baptized in his name for the remission of sins (that is, be buried in the water, in the likeness of his burial, and rise again to newness of

life in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the apostles and elders, of this great and last dispensation of God's mercy to man.

This Spirit shall bear witness to you of the truth of our mission and our testimony, and shall enlighten your minds, and be in you as the spirit of prophecy and revelation; it shall bring things past to your understanding and remembrance, and shall show you things to come. It shall also impart unto you many great and glorious gifts; such as the gift of healing the sick, and of being healed, by the laying on of hands in the name of Jesus; and of expelling demons; and even of seeing visions, and conversing with Angels and Spirits from the unseen world.

By the light of this Spirit, received through the ministration of the ordinances—by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ in its fulness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved.

We also bear testimony that the "*Indians*" (so called) of North and South America are a remnant of the tribes of Israel, as is now made manifest by the discovery and revelation of their ancient Oracles and records. And that they are about to be gathered, civilized, and made *one nation* in this glorious land.

They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it and become a righteous branch of the house of Israel.

And we further testify that the Lord has appointed a Holy City and temple to be built on this continent, for the endowment and ordinances pertaining to the Priesthood; and for the Gentiles, and the remnant of Israel to resort unto, in order to worship the Lord, and to be taught in his ways and walk in his paths; in short, to finish their preparations for the coming of the Lord.

And we further testify that the Jews among all nations are hereby commanded, in the name of the Messiah, to prepare to return to Jerusalem in Palestine, and to rebuild that city and temple unto the Lord. And also to organize and establish their own political government, under their own rulers, judges and counselors, in that country.

For be it known unto them that we now hold the keys of the priesthood and kingdom which are soon to be restored unto them. Therefore, let them also repent, and prepare to obey the ordinances of God.

And now, O ye kings, rulers, and people of all the gentiles, hear ye the word of the Lord, for this commandment is for you. You are not only

required to repent and obey the gospel in its fulness, and thus become members or citizens of the kingdom of God; but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam vessels, your railroad trains and your horses, chariots, camels, mules, and litters, into active use for the fulfilment of these purposes. For be it known unto you, that the only salvation which remains for the Gentiles, is for them to have the same covenant, and to worship at the same altar with the people of Israel. In short, they must come under the same standard; for there shall be one Lord, and his name one, and He shall be king over all the earth.

The Latter-day Saints, since their first organization in the year 1830, have been a poor, persecuted, abused, and afflicted people. They have sacrificed their time and property freely, for the sake of laying the foundation of the kingdom of God, and enlarging its boundaries by the ministry of the gospel. They have suffered privation, hunger, imprisonment, and the loss of houses, lands, home, and political rights for their testimony.

And this is not all. Their first founder, Mr. Joseph Smith, whom God raised up as a prophet and apostle, mighty in word and in deed, and his brother Hyrum, who was also a prophet, together with many others, have suffered a cruel martyrdom in the cause of truth, and have sealed their testimony with their blood; and still the work has, as it were, but just begun. A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles—in restoring, organizing, instructing and establishing the Jews—in gathering, instructing, relieving, civilizing, educating, and administering salvation to the remnant of Israel on this continent—in building Jerusalem in Palestine, and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization—instructing them in all things for their sanctification and preparation, that the whole Church of the Saints, including Gentiles, Jews and Israelites, may be prepared as a bride for the coming of the Lord.

And now, O ye kings, rulers, counselors, governors, judges, legislators, nobles, lords, and rich men of the earth, will you leave us to struggle alone, and to toil unaided in so great a work? or will you share in the labors, toils, sacrifices, and glory of the same?

Does this matter not pertain to you as well as to us? Is it not sent forth to renovate the world—to enlighten the nations—to fill the earth with light, knowledge, truth, union, peace, and love? and thus usher in the great millennium or Sabbath of that rest, so long expected and hoped for by all good men? We bear testimony that it is; and the fulfilment of our words will establish their truth to millions yet unborn, while there are those now living upon the earth who will live to see the consummation of them.

Come, then, to the help of the Lord, and to ours. Let us have your aid and protection—and your willing and hearty cooperation in this virtuous

and glorious revolution.

Again, we say, by the word of the Lord, to the people as well as to the rulers, your aid and your strong assistance is required in this great work; and we at this time command you, in the name of Jesus, to throw yourselves heroically into it, from this day forward.

Open your churches, doors, and hearts for the truth; hear the apostles and elders of the Church of the Saints when they come into your cities and neighborhoods; read and search the scriptures carefully, and see whether these things are so; read the publications of the Saints, and help them to publish them to others; seek for the witness of the Spirit, and come and obey the glorious fulness of the gospel, and help us to build the cities and sanctuaries of our God.

The sons and daughters of Zion will soon be required to devote an abundant portion of their time in instructing the children of the forest; for they must be educated and instructed in all the arts of civil life, as well as in the gospel. They must be clothed, fed, and instructed in the principles and practice of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music, and all others things which are calculated in their nature to refine, civilize, purify, exalt, and glorify them as the sons and daughters of the royal house of Israel and of Joseph, who are making ready for the coming of the bridegroom.

Know, assuredly, that whether you come to the help of the Saints in this great work, or whether you make light of this message, and withhold your aid and cooperation, it is all the same as to the success and final triumph of the work; for it is the work of the great God—for which his word and oath have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensation, and confirmed again by his own voice out of the heavens in the present age; therefore he is bound to fulfil it, and to overcome every obstacle.

The loss will therefore be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of remarkable restoration.

There is also another consideration of vast importance to all the rulers and people of the world in regard to this great work. It is this:—as this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject—no community or individual will stand neutral: all will at length be influenced by one Spirit or the other, and will take sides either for or against the kingdom of God, and the fulfilment of the prophecies in the great restoration and return of his long-dispersed covenant people.

Some will act the part of the venerable Jethro, the father-in-law of Moses, or the noble Cyrus, and will aid and bless the people of God; or, like Ruth, the Moabitess, will forsake their people, and their kindred, and

country, and will say to the Saints, or to Israel—"Your people shall be my people, and your God my God." Others will walk in the footsteps of a Pharaoh or a Balak, and will harden their hearts and fight against God, and seek to destroy his people. These will commune with priests and prophets who love the wages of unrighteousness, and who, like Balaam, will seek to curse, and to find enchantments against Israel.

You cannot, therefore, stand as idle and disinterested spectators of the scenes and events which are calculated, in their very nature, to reduce all nations and creeds to one political and religious standard, and thus put an end to all Babel forms and names, and to strife and war. You will, therefore, either be led by the good Spirit to cast in your lot, and to take a lively interest with the Saints of the Most High, and the covenant people of the Lord; or, on the other hand, you will become their professed enemy, and oppose them by every means in your power.

To such an extreme will this great division finally extend, that the nations of the old world will combine to oppose these things with all their military force. They will send a great army to Palestine against the Jews, and they will besiege their city, and will reduce the inhabitants of Jerusalem to the greatest extreme of distress and misery. Then will commence a struggle in which the fate of nations and empires will be suspended on a single battle. In this battle the governors and people of Judah will distinguish themselves for their bravery and warlike achievements. The weak among them will be like David, and the strong among them will be like God, or like the angel of the Lord.

In that day the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon the Messiah whom they have pierced.

For lo! he will descend from heaven as the defender of the Jews, and to complete their victory. His feet will stand in that day upon the Mount of Olives, which shall cleave in sunder at his presence, and remove one half to the north, and the other to the south, thus forming a great valley where the mountain now stands.

The earth will quake around him, while storm and tempest, hail and plague, are mingled with the clash of arms, the roar of artillery, the shouts of victory, and the groans of the wounded and dying.

In that day, all who are in the siege, both against Judea and against Jerusalem, shall be cut in pieces, though all the people of the earth should be gathered together against them.

This signal victory on the part of the Jews, so unlooked for by the nations, and attended with the personal advent of the Messiah and the accompanying events, will change the whole order of things in Europe and Asia, in regard to political and religious organizations and government.

The Jews as a nation become holy from that day forward, and their city and sanctuary become holy. There also the Messiah establishes his throne

and seat of government. Jerusalem then becomes the seat of empire, and the great center and capital of the old world.

All the families of the land shall then go up to Jerusalem once a year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. Those who do not go up, shall have no rain, but shall be smitten with dearth and drought and famine; and if the family of Egypt go not up (as it never rains there) they shall be smitten with the plague. And thus all things shall be fulfilled according to the words ever spoken by the holy prophets of old, and the word of the Lord which is now revealed, to confirm and fulfil all things. In short the kings, rulers, priests and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter his voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburg, and all others, will then have to yield the point and do homage, and all pay tribute to one great center, and to one mighty Sovereign, or, THRONES WILL BE CAST DOWN, AND KINGDOMS WILL CEASE TO BE.

Priests, bishops, and clergy, and everyone, whether Catholic, Protestant, or Mohammedan, will then have to yield their pretended claims to the priesthood, together with titles, honors, creeds and names, and reverence and obey the true and royal priesthood of the order of Melchizedek, and of Aaron; restored to its rightful heirs—the nobility of Israel; or, the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the case of Korah, Dathan and Abiram, who violated the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

While these great events are rolling on the wheels of time, and being fulfilled in the old world, this continent will present a scene of grandeur, greatness, and glory, far surpassing the scene just described.

The Lord will make her that halted a remnant, and gather her that was driven out and afflicted; and make her who was cast afar off a strong nation; and will reign *over them* in Mount Zion from that time forth and for ever. Or, in other words, He will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful nation; and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion; and there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America for ever; in short, it will be to the western hemisphere what Jerusalem will be to the eastern.

And there, the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with him; and he will establish his kingdom and laws over all the land.

To this city, or, to its several branches, shall the Gentiles gather, as to a standard of light and knowledge; yea, the nations, and their kings and

nobles shall say—Come, and let us go up to the Mount Zion, and to the temple of the Lord, where the holy priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded Son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall stand forth in manly dignity and boldness, and exclaim to the Gentiles who have envied him—"*I am Joseph; does my father yet live?*" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated *me*, and sold *me*, and thought *I* was dead; but lo! I live and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like luxuriant showers of rain upon the sweet herbs of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the foundation of the world; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel. He shall also behold his Redeemer, and be filled with his presence, while the cloud of his glory shall be seen in his temple.

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute the standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people, and sects of North and South American in one common family, united with the bonds of brotherly love; while truth and knowledge shall make them all free, and love cement their union.

The Lord also shall be their king and their lawgiver; while all wars shall cease, and peace prevail for a thousand years.

Thus shall American rulers, statesmen, citizens, and savages know "*this once*" that there is a God in Israel, who can utter his voice and it shall be fulfilled.

Americans! This mighty and strange work has already been commenced in your midst, and must roll on in fulfilment.

You are now earnestly invited to investigate it thoroughly, and to aid

and participate in its accomplishment.

If you ask, what could you do?

We answer: protect the Saints; give them their deserved rights; extend the broad banners of the constitution and laws over their homes, cities, firesides, wives and children, THAT THEY MAY CEASE TO BE BUTCHERED, MARTYRED, PLUNDERED, AND DRIVEN, and may peaceably proceed in the work assigned them by their God.

Execute the law upon the offenders, and thus rid your garments of INNOCENT BLOOD.

Pass acts, also, to indemnify them in the millions they have lost by your cruel and criminal neglect.

Contribute liberally of your substance for their aid, and for the fulfilment of their mission.

Let the government of the United States also continue to gather together, and to colonize the tribes and remnants of Israel (the Indians), and also to feed, clothe, succor, and protect them, and endeavor to civilize and unite; and also to bring them to the knowledge of their Israelitish origin, and of the fulness of the gospel which was revealed to, and written by their forefathers on this land, the *record* of which has now come to light.

It is these oracles, together with the other scriptures, and the priesthood and authority now conferred upon the Saints, that will effect their final conversion and salvation; while the creeds of man, and the powerless forms and dogmas of sectarianism will still remain powerless and insufficient for the task.

The Lord has spoken, and who can disannul it? He has uttered his voice, and who can gainsay it? He has stretched out his arm, and who can turn it back?

Why will not the government and people of these States become acquainted with these records? They are published among them for this purpose. They would then begin to know and understand what was to be done with these remnants, and their own duties in the great restitution of Israel, and of the kingdom of God. They would also know the object of the labors, and the final destiny of the Latter-day Saints as a church and people. This very subject has been, if it does not continue to be, a source of no small wonder and conjecture, and sometimes even of anxiety among the people, ever since the first organization of the Saints in the year 1830.

And more than all this, they would know the destiny of this government, and of all other Governments on the American continent; and the purpose of God in relation to this continent, from the earliest ages of antiquity till the present, and from this time forth, till the heavens and the earth shall pass away and be created anew. All these things are made plain in these ancient records, and are rolling on in fulfilment.

If the rulers and people will now inform themselves on these momentous principles, and fulfil the duties that have just been pointed out to them,

they will then be entitled to a continuation of the great national blessings and favors they have heretofore enjoyed; yea, and to more abundant and more excellent favors from the bountiful hand of *the One* who first raised them to the national greatness they now have. They will in that case be prospered and enlarged, and spread their dominion wise and more wise over this vast country, till not only Texas and Oregon, but the whole vast continent from sea to sea, will be joined with them, and come under their protection as one great, powerful, and peaceful empire of Liberty and Union.—Millions of people would also come from all nations, their silver and their gold with them, and would settle under their banner, till, in less than half a century from the present time, there would be upwards of a hundred millions of population, all united and free in the country; while civilization, arts, cultivation and improvement, would extend to the most wild regions of the continent, making the "wilderness like Eden, and the deserts like the garden of the Lord." Or, if they will go still further, and obey the fulness of the gospel, they would then be entitled, not only to temporal blessings, but to the gifts of the Holy Spirit, and thus be prepared to receive their king,—Messiah,—and to dwell for ever under his peaceful government in this excellent country.

But so long as they remain indifferent and ignorant on these principles, and so long as they continue to breathe out slanders, lies, envy, and murder against the Saints, and against the remnants of Israel, and to speak evil of and oppose the things which they understand not, so long the blood of the Saints and of the martyrs of Jesus must continue to flow; and the souls under the altar will continue to cry out "how long, Lord, will our blood be spilt on this guilty land; yea, till the great Messiah shall execute judgment for his Saints, and give them the dominion.

It is in vain to suppose that the sound of your muskets, the thunder of your cannons, the grating and rattle of your chains, the power of your bolts and bars, or the sharpness of your swords, will take away, or weaken the faith, hope, or knowledge of the Latter-day Saints. They *know* some *facts*—and these will continue to be *known facts,* when death, war, and calamity in their most horrid forms are raging around them. They cannot shut their eyes upon these facts to please their governors, their rulers, and the raging multitude.

We would now make a solemn appeal to our rulers, and other fellow citizens, whether it is treason to *know*, or even to publish what *we know?* If it is, then strike the murderous blow, but first listen to what we have to say.

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.—*And we know that.*

He has given us the holy priesthood and apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as ever promised by the holy prophets of old.—*And we know that.*

He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny.—*And we know that*.

He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.—*And we know that*.

He has commanded *us* to bear witness of it, first to the Gentiles, and then to the remnants of Israel, and the Jews.—*And we know that*.

He has commanded us to gather together his Saints, on this Continent, and build up holy cities and sanctuaries.—*And we know that*.

He has said, that the Gentiles should come into the same gospel and covenant, and be numbered with the house of Israel, and be a blessed people upon this good land for ever, if they repent and embrace it.—*And we know that*.

He has also said, that if they do not repent, and come to the knowledge of the truth, and cease to fight against Zion, and also put away all murder, lying, pride, *priestcraft*, whoredom, and uncleanness, they shall soon perish from the earth, and be cast down to hell.—*And we know that*.

He has said, that the time is at hand for the Jews to be gathered to Jerusalem.—*And we know that*.

He has said, that the ten tribes of Israel should also be revealed in the north country, together with their oracles and records, preparatory to their return, and to their union with Judah, no more to be separated.—*And we know that*.

He has said, that when these preparations were made, both in this country and in Jerusalem, and the gospel in all its fulness preached to all nations for a witness and testimony, He will come, and all his saints with him, to reign on the earth one thousand years.—*And we know that*.

He has said, that he will not come in his glory and destroy the wicked, till these warnings were given, and these preparations were made for his reception.—*And we know that*.

Now fellow citizens, if this *knowledge*, or the publishing of it, is *treason* or *crime*, we refuse not to die.

But be ye sure of this, that whether we live or die, the words of the testimony of this Proclamation which we now send unto you, shall all surely be fulfilled.

Heaven and earth shall pass away, but not one jot or tittle of his revealed word shall fail to be fulfilled.

Therefore, again we say to all people, repent, and be baptized in the name of Jesus Christ, for remission of sins, and you shall receive the gift of the Holy Ghost, and shall know the truth, and be numbered with the house of Israel.

And we once more invite all you kings, presidents, rulers, judges, and people of the earth to aid us, the Latter-day Saints, and also the Jews, and all the remnants of Israel, by your influence and protection, and by your silver and gold, that we may build the cities of Zion and Jerusalem, and the

temples and sanctuaries of our God; and may accomplish the great restoration of all things, and bring in the latter-day glory.

That knowledge, truth, light, love, peace, union, honor, glory, and excellence, may fill the earth; together with eternal life and joy.

That death, bondage, oppression, wars, mourning, sorrow and pain, may be done away for ever from the land, and all tears be wiped from every eye in the country.

In fulfilment of the work assigned them, let the Saints throughout the world, and all others who feel an interest in the work of God, forward their gifts, tithes, and offerings, for the building of the temple of the Lord, which is now in progress in the city of Nauvoo, in the state of Illinois.

Let them also come on with their gold, and silver, and goods, and workmen, to establish manufactories and businesses of all kinds, for the building up of the city, and for the employment and support of the poor, and thus strengthen the hands of those who have borne the burden and heat of the day, and who have made great sacrifices, and have suffered abundantly in laying the foundation of the kingdom of God, and moving on the work thus far.

We also make a solemn and an earnest request of all editors of newspapers, throughout this country, and all other countries, to publish this Proclamation. It certainly contains news of importance, especially for those who pray daily, "*Thy kingdom come; thy will be done, in earth as it is in heaven.*"

President Wilford Woodruff, who superintends the publishing department of the Latter-day Saints, in Liverpool, England, is also requested to give this Proclamation a wide circulation throughout England, Scotland, Ireland, and the Isle of Man.

Elder Jones, our minister to Wales, is hereby instructed to publish the same in the Welsh language, and circulate it widely throughout that country.

It should also be translated into German, by some of our German elders, and published both in this country, and on the continent of Europe; also in Spanish and in French.

Our Norwegian elders in the branch at Norway, Illinois, should also translate and publish it in their language, both in this country and in Norway, in Europe.

Elder Addison Pratt, our Missionary to the Sandwich Islands, should also publish it there.

We also rely on our friends, the Jews, throughout the world, to give it a wide circulation in all their tongues and languages as much as they can.

And last, but not least, we would invite the editor of the *Cherokee Advocate*, and others of the remnant of Joseph, to publish the same, as extensively as possible in the Indian tongues.

We also will endeavor on our part, to publish at our office, *No. 7, Spruce Street, New York*, one hundred thousand *copies* of this PROCLAMATION, to

circulate in this country, gratis; and will do our best endeavors to send them to all governors, legislators, judges, and people, not forgetting the clergy.

New York, April 6th, 1845.

TO THE WELSH READER.

The Welsh are informed that further information on our principles can be obtained from our preachers, who travel the length and breadth of the principality, without pay or compulsion; and whoever sees fit to make a contribution towards their needs, the Lord God of the earth and its fulness will bless them for it a hundredfold.

We would be be glad to have opportunities, and a further call, to preach the eternal gospel, in the fulness of its gifts, and its blessings to our brothers and sisters of the same blood, among the mountains of Wales, gratis.

Let the readers notice that the foregoing Proclamation was composed in America, therefore, if some tendency can be found in the language which is thought to be inappropriate to this country, let it be remembered that it emanated from that country.

The reader is informed that I have published a Treatise recently in Welsh, entitled "THE ANCIENT RELIGION ANEW," showing the principles we believe. *Price sixpence*.

Also a Treatise, in answer to the main counter-arguments which are offered to disprove the doctrine we profess. *Price threepence*.

I ask the Welsh to reserve their judgment on our characters for a while yet, and they will have sufficient proofs that what was published about us in the "TRUE BAPTIST," the "STAR OF GOMER," "THE TIMES," &c., were lies. As there are several calumnies about us and our religion, published by men who refuse to publish the rebuttal, these will appear as short Treatises, as soon as convenient; these can be had from our preachers and several booksellers throughout the country. And I do not doubt that Truth will be ready to give thanks as usual for the freedom of the Printing press. Let the Saints suffer a little more, and let the world bear with them; and they shall see that blessed is he who does not give his opinion rashly. May the merciful Lord bless every man, especially my dear fellow countrymen.

D. J.

December 1*st*, 1845.

J3 JONES, Dan. *Atebydd y gwrthddadleuon a ddygir yn fwyaf cyffredinol drwy y wlad yn erbyn Saint y Dyddiau Diweddaf, a'r athrawiaeth a broffesant; mewn ffurf o ymddyddan, er symud y rhwystrau oddiar ffordd y Cymry ymofyngar, heb "anmhwyllo ynghylch cwestiynau, ac ymryson ynghylch geiriau, o'r rhai y mae cenfigen, ymryson, cableddau, a drwg dybiau yn dyfod; ac na ddaliont ar* CHWEDLAU *ac achau anorphen, y rhai sydd yn peri cwestiynau, yn hytrach nag adeiladaeth dduwiol, yr hon sydd trwy ffydd: gwnaed [*PAWB*] felly."* (Reply to the objections which are most commonly brought throughout the country against the Latter-day Saints, and the doctrine which they profess; in the form of a dialogue to remove the obstacles from the path of the inquisitive Welsh without "doting about questions and strifes of words, whereof cometh envy, strife, railings, and evil surmisings; and neither giving heed to FABLES and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do [EVERYONE].") *Merthyr Tydfil: Published and for sale by the author. Printed by John Jones, Rhydybont, [1846].*

24 pp. Printed wrapper. 19 cm. *Welsh Mormon Writings* 3.

The first quarter of *Reply* is essentially a slightly modified translation of Orson Pratt's "Dialogue between tradition, reason, and scriptus," which had appeared in his *Prophetic Almanac* for 1845. Dan Jones changes "reason" to "Saint" and "scriptus" to "sectarian" but uses the same points of discussion and interchange among the three participants for the first six pages. In Pratt's presentation, as Mr. Tradition leaves in defeat, the dialogue is concluded with a 2-column "Comparison of evidence." At this juncture in the Welsh, however, the "Comparison of evidence" is omitted and the dialogue continues between the Saint and the sectarian to the eventual convincing of the latter. Many topics previously discussed in Jones's *The dead raised to life!* (**J1**) are again presented, such as the necessity of baptism, the necessity of proper authority, and the four things required to establish a kingdom. Also discussed are the apostasy, the fate of Luther and Calvin, the angel in Revelation 14:6, and the restoration of the gospel. Answers are given by the Saint to several questions posed by the sectarian, such as "Why do people have to be baptized in the nude?" (Latter-day Saints were shocked at this accusation), "Does baptism literally wash away all one's sins?" and "What is the fate of all who died without a knowledge of the gospel?"

REPLY

TO THE

OBJECTIONS WHICH ARE MOST COMMONLY BROUGHT THROUGHOUT THE COUNTRY

AGAINST

THE LATTER-DAY SAINTS,

And the Doctrine which they profess;

IN THE FORM OF A

DIALOGUE,

TO

Remove the Obstacles from the path of the Inquisitive Welsh, without "doting about questions and strifes of words, whereof cometh envy, strife, railings, and evil surmisings; and neither giving heed to FABLES *and endless genealogies, which minister questions, rather than godly edifying which is faith: so do* [EVERYONE]."

BY CAPT. D. JONES.

MERTHYR TYDFIL:

PUBLISHED AND FOR SALE BY THE AUTHOR.

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MERTHYR TYDFIL:

PUBLISHED AND FOR SALE BY THE AUTHOR.

PRICE 3 C.

DIALOGUE

BETWEEN

THE MASTERS OF TRADITION, A SECTARIAN, AND A SAINT.

AND "*MENE TEKEL*" OF THE LATTER ON HIS ACCUSERS.

MR. TRADITION. Good morning to you my neighbor. I am sorry to hear that you have been deceived by "THE LATTER-DAY SAINTS." I never thought that those hotheads could entice such a wise man as you to their false doctrine.

SAINT. I DO NOT KNOW THAT THEY HAVE ENTICED ME TO ANY FALSE DOCTRINE; AND IF YOU KNOW THAT, PLEASE SHOW ME THE DECEIT: AND I SHALL BE, NOT ONLY EXTREMELY GRATEFUL, BUT I SHALL ABANDON THAT DECEIT AT ONCE; WHAT GOOD IS IT FOR A MAN TO LIVE IN DECEIT?

TRA. What! having joined the "Saints," and you do not know they are deceivers! Do you not hear everyone saying that? and how can you say you do not know?

SAINT. IT IS NOT DECEIT, JUST BECAUSE EVERYONE SAYS IT IS; AND THE TESTIMONY OF THE ENEMIES OF ANY RELIGIOUS GROUP IS NOT SUFFICIENT TO PROVE IT HERETICAL; "FOR HE THAT ANSWERETH A MATTER BEFORE HE HEARETH IT (FROM BOTH SIDES), IT IS FOLLY AND SHAME UNTO HIM," SAYS THE WISEST OF MEN; BUT, IF YOU CAN *prove* our deceit, please do so, and the sooner the better.

Tra. I most certainly can this very minute. Do not these *Saints* claim to have the same kind of religion as the apostles had? namely, that they receive revelation from heaven, gifts of the Holy Ghost to prophesy, speaking in tongues, the gift of healing and miracles as the Son of Man promised in Mark xvi, 17. "And these signs shall follow THEM that BELIEVE." You also say you enjoy those gifts mentioned by Paul in 1 Cor. xii, 10, which should be in the true church of Christ; yes, you claim much more; and is not the claim, in itself, sufficient to prove you are foolish deceivers, for claiming such things in this enlightened age, as if you wish for us to revert with religion to the dark age of the apostles; and for our *Reverends* to preach the gospel without receiving a wage, except for the food and clothes as you do? who of all the theologians of the age would not say that such a religion is deceit? therefore, all those, and their followers, testify against you and your religion; and everyone says that all the knowledge we need from heaven has already been revealed to the apostles and that the holy volume has been complete since that time: there

is no need for additions, and no additions will be received.

SAINT. TRUE, SIR, IF YOU WILL BUT PROVE FIRST THAT THE VOLUME IS COMPLETE AS WE HAVE IT, AND THERE IS NO NEED FOR ADDITIONAL REVELATIONS; THEN THE RELIGION OF THE SAINTS WILL BE PROVED HERETICAL, AND I SHALL LEAVE IT IMMEDIATELY. BUT TO PROVE THERE IS NO NEED FOR ANY MORE ADDITIONS IS A MORE DIFFICULT TASK THAN YOU CAN IMAGINE. WHO CAN SAY THAT? DO WE NOT NEED EVERYTHING THAT GOD SEES FIT TO REVEAL TO THE CHILDREN OF MEN? IS NOT THE MORE THE BETTER? PUT FORTH YOUR STRONGEST REASONS NOW, MR TRADITION: THE TRADITIONAL CLAIMS OF YOUR FOREFATHERS WILL NOT PROVE THAT THE RELIGION I DEPEND ON FOR ETERNAL LIFE, IS HERESY.

TRA. If everyone who joins the Saints is as open to be convinced as you, I do not know why they say that the Religion has some *charm* to beguile people, so that there is no hope they will ever return from it. That is what our Preachers give as an excuse when they warn their listeners not to listen to you: but now to prove the deceit. I am anxious to see you change your mind. The *first* proof is, the unanimous testimony of the famous Reformers, namely the pious fathers of every religious sect of this age; *second*, thousands of theologians and wise men of the Christian world say the same things; yes, in a word, *everyone* from the days of Luther to the present day (except your people), says that the volume was completed and sealed up at the end of the apostolic age. There is sufficient proof for you, Sir—the whole world: what more do you want? Now, admit your error.

SAINT. I HOPE YOU WILL NOT BE ANGRY WITH ME, SIR, WHEN I TELL YOU THAT, SO FAR, YOU HAVE NOT OFFERED ANY KIND OF PROOF FOR YOUR ASSERTION. DO YOU EXPECT A REASONABLE MAN TO DEPEND ON THE ASSERTIONS OF EXCOMMUNICATED MEN, FOR SOMETHING SO IMPORTANT? IF YOUR PROTEST WAS FALSE, WHEN IT CAME FROM THE MOUTH OF THE FIRST TO UTTER IT, IT WILL NOT BECOME ANY TRUER, EVEN IF THE ENTIRE HUMAN RACE WERE TO ASSERT FOR THOUSANDS OF YEARS, THAT IT IS TRUE. NEITHER TIME, POPULARITY, NOR ANYTHING ELSE, WILL CHANGE A FALSEHOOD OF ONE AGE, INTO A TRUTH OF ANOTHER THE TRUTH, IN AND OF ITSELF, LIKE ITS AUTHOR, IS UNCHANGEABLE; AND SO, I AM NOT ANY CLOSER TO KNOWING THAT THE STATEMENT IS HERESY, DESPITE YOUR "WORLD FULL OF WITNESSES." HOW SHALL I KNOW WHETHER WHAT THEY ASSERT IS TRUE OR NOT, IF THEY DO NOT BASE IT ON THE SCRIPTURES? ISAIAH SAYS, "WOE UNTO THE MAN THAT TRUSTETH IN MAN, AND MAKETH FLESH HIS ARM."

TRA. *Well, well!* I am disappointed in you: you are not as close to leaving, as I had imagined. What shall I say next? Anyway Sir, I am surprised at you; do you dare think that all those illustrious men are wrong, and that you *Saints* here know better than they? Oh *fie*, deliver us from this!

SAINT. IF THEY SAY THAT ON OTHER BASES ONLY, THEY CAN BE WRONG, JUST AS MILLIONS OF PAGANS CAN BE WRONG, BY TAKING FOR GRANTED THAT THE TRADITIONS OF THEIR FATHERS ARE TRUE: WHERE IS THE DIFFERENCE?

TRA. If you will not accept such proofs as these, I have no others better; I shall have to give up the debate; and confess that you are after all more difficult to satisfy with proof, than any of all the religionists of

the age: but,—wait,—Oh, there comes my old friend, Mr. Sectarian: well done; never has he come anywhere where he was needed so much; there is his faultfinder under his arm as usual. He has been, for nearly forty years, a renowned preacher. Now for you, Sir, between the two of us we shall prove the statement, I think.

Good morning to you, Mr. *Sectarian*; I am glad you came past just now; allow me to introduce you to my unfortunate friend, Mr. S.: he has of late, I am sorry to say, been persuaded somehow, by the "LATTER-DAY SAINTS:" but he is such an honest man of principle, so likeable, and reasonable, that I wish to convince him of his false ideas. Will you be so good, Mr. Sectarian, as to prove from the Bible, that there are not supposed to be miracles in this age; that the holy volume is complete, and was sealed up in the time of the apostles, and show where it says that? I know but little about the Scripture; I shall pay you for doing that for me; take your Bible, Sir, and turn to the places where it says that, so we can save our dear friend from the deceit of these people.

SECTARIAN. IT IS SAD TO THINK THAT ANYONE IN THIS ENLIGHTENED AGE; YES, DESPITE ALL THE PREACHING AND THE TEACHING, CAN BE DECEIVED TO SUCH AN EXTENT, AS TO BELIEVE SUCH THINGS. I AM ALMOST AFRAID TO SPEAK WITH SUCH MEN. BUT, HOW DO YOU EXPECT ME TO PROVE THAT FROM THE BIBLE, WHEN THESE PEOPLE DENY OUR BIBLE, AND HAVE A NEW BIBLE OF THEIR OWN?

SAINT. WHAT, SIR, DID YOU SAY NOW!! WHO DENIES THE BIBLE? THE SAINTS? TAKE THINGS SLOWLY; THAT IS JUST AS DIFFICULT TO PROVE AS THE ASSERTION OF MR TRADITION UNDER CONSIDERATION. NO ONE BELIEVES IN, OR RESPECTS, THE HOLY BIBLE MORE THAN THE SAINTS. WE HAVE NO OTHER BIBLE IN ITS PLACE, AND THE WELSH WOULD BE BLESSED TO BELIEVE THE BIBLE AS THOROUGHLY AS WE DO. THAT STORY IS A FALSE ACCUSATION OF OUR ENEMIES, TO GET THE PREJUDICE OF THE WELSH SUFFICIENTLY STRONG AGAINST US, SO THEY WILL BELIEVE THE OTHER LIES THEY TELL ABOUT US.

SEC. DO YOU NOT BELIEVE IN THAT "BOOK OF MORMON?"

SAINT. WE DO. BUT NOT INSTEAD OF THE BIBLE IN ANY WAY. THAT IS A BOOK THAT GIVES THE HISTORY OF THE ANCESTORS OF THE AMERICAN INDIANS, SHOWING THEIR ORIGIN, AND THE DISPENSATIONS OF GOD IN THEIR MIDST, AND WHAT WILL HAPPEN TO THEM IN THE FUTURE: AND THERE IS NOTHING IN IT CONTRARY TO OUR BIBLE. OH THEY DO, SIR; THE "*Saints*" believe the sacred Bible, every word, and my biggest concern is that we cannot get but a few in the country to believe it enough, and what it says, although most everyone believes what the Doctors and Sectarian Rabbis of the age say, instead of what the Bible says. This is the difference between us and you as regards the Bible, but every proof you bring from it will be totally acceptable to me, and to all the "*Saints*:" I am glad to hear a man offering the holy Bible as a standard for determining religion; therefore, bring your strongest proof, to show that the Bible is complete.

Tra. Oh yes, Mr. Sectarian, the "*Saints*" believe our Bible, for it has been on the tip of his tongue as long as he has spoken with me.

Sec. Well, I must confess, you have been misjudged by the country, then; this is what I have heard from everyone: but since you believe our Bible, I think better of

you; and it will be easier to prove you wrong, with your additional revelations. And in the first place, I shall read the words of Paul, to prove that there is no need for any additional Scripture. See 2 Tim. iii, 15. 16, 17. "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof; for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Here it is seen clearly, that Timothy had enough Scripture to make him wise unto salvation, when he was a child; thus he had no need for any more, and why do you claim that more is needed now? Are you not in a trap now, Mr. Saint?

Saint. That trap will not hold me any longer than it will take you to answer one question, namely, what Scriptures did Timothy have as a child?

Sec. Oh, of course! I see your logic straight away. I must confess, that Timothy had nothing but the Scriptures of the Old Testament; for we know that the New Testament had not been written when he was a child.

Saint. And so: the New Testament is just as unnecessary as the revelations we claim, according to your reasoning; since the Old Testament was able to make Timothy wise unto salvation. It is a pity that the Lord and his angels did not know that the world had enough Scripture, to spare the great trouble they gave to the apostles to write, and us to believe the New Testament, since it is, as you claim, so unnecessary. When, Sir, did you make this amazing discovery, that all scripture given since the time when Timothy was a child, is deceit, and unnecessary? I need not ask, whether it is the Sectarians or the *Saints* who deny the Scriptures. No wonder you call us deceivers; for if this is the deceit to which you refer, then I willingly admit to it, while you prove yourself to be a Jew, devoid of the Christian religion, for this is what you deny in your great zeal to prove that what Sectarian tradition says is true!

Sec. Oh, no; it is better to agree with your argument, than this. Though the first verse does not prove my objection, do not the other two prove that we have sufficient to "perfect the man of God?"

Saint. They are so far from doing that, that they prove the complete opposite. Paul does not say that enough Scripture has been given, so that no more is needed to make the man of God perfect: but, "as the Saints claim," the man of God is to be perfected through all the scriptures God gave, or saw fit to give, any time, in any place, or to anyone, as he saw best. "The *whole* Scripture," he said, but not how much that constituted.

Sec. I must confess that you have a new and skillful way of refuting my arguments, in such a clear way, that I am astounded at the weakness of my arguments. Well, I shall leave you with Paul on your side, in this matter; but I have one greater than Paul—John is on my side, and he proves quite clearly that he was sealing up the volume, when on the Isle of Patmos. Rev. xxii, 18, 19. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy," &c. This

is sufficient, Sir, to end the debate; yes, he proclaims a plague on anyone who dares to add a word to this book, namely, *the Bible*, or to take a word from it.

Saint. If so, the men who compiled it as it is now, have brought countless curses on themselves; for I can show you that the Bible acknowledges the truthfulness of over twenty books which are not contained in it. I remember some of the references; Num. xxi, 14; Josh. x, 13; 2 Sam. i, 17, 18; 1 Kings xi, 41; 1 Chron. xxix, 29; 2 Chron. ix, 29, xii, 15, xiii, 22, xx, 34, xxiv, 27, xxvi, 22, xxxiii, 18, 19, and xxxv, 25; Jer. xxvi, 20; 1 Cor. v, 9; Judas 14; Luke i, 1, 2; these references, and several others prove that our Bible is far from being complete now; otherwise should not all of them be in it? Yet, we should be extremely grateful to its Author, for what we have, and make proper use of it. But, since you have fled to your strongest refuge, be patient; the *Saints* will put a lever, stronger than that of Archimedes, under your foundation, and pull down that Castle also; yes, even though it is defended by all the people of the world. Is the restriction in the foregoing verses on God or on men? It is obvious that it is on men. Then *God* could give additional revelations every day, despite that, without coming under the curse of John. I wonder, Sir, if you think so poorly of John (whom you boast of now, despite denying him previously,) as to have him dare to seal up God's lips, and close the heavens so that he could not utter one more word to his creatures? If he did, he contradicts himself; for just before stating the above verse, he says the angel told him, "he would have to prophesy again before many peoples, and nations, and tongues, and kings;" Rev. x, 11. Was John to prophesy so much as that after this, without any of it being written? that would be, after writing it, additional scripture. Where are they, I wonder? just because they are not in our Bible, is not proof that no one could have them. The whole world is not in Wales, Sir; nor do its people know everything. Furthermore, if John completed the Bible at that time, he came under his own condemnation, by writing his Gospel, and his three Epistles, three years after returning from Patmos to Ephesus. And if John refers to the Bible, when he says, "*this book*," farewell to him; for God, according to his wish, cursed him with those plagues. But, how could he refer to the Bible, knowing that parts of the Volume at that time were all across the world. It is difficult to imagine that John had as much as one part of the Bible when he uttered these words, for he had been exiled to a deserted island because of his religion. You see that you cannot, in any way, prove that John closed the heavens, or referred to the Holy Volume, in these verses.

Sec. I do not know what to think, now; for I see that I cannot prove the statement; and now I wish to understand what John means by "the words of the prophecy of this book?"

SAINT. DOES HE NOT SAY WHAT HE MEANS, AS CLEARLY AS LANGUAGE CAN, "*this book*," namely that book he had in hand at that time? namely the book that contains "the words of this prophecy;" namely, the one he received on the isle of Patmos only; namely, this book which is called the "Book of Revelation" in our Bibles. That was the "*this book*"—the one John forbade

taking away from, or adding a word to; but he does not refer to any other book. The same meaning is given by him to a similar sentence in the same chapter. You see that there is nothing in your argument that militates against having additional revelations, from the time of John until the present.

Sec. Is there not a reference in the words, that God will not give additional revelations after that?

Saint. From the manner of a similar sentence by Moses, in Deut. iv, 2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it," one can ask, Did Moses mean that God would not give any additional revelations after that time? If Moses, in these words, closed up the Bible, then all the prophets who came after him were deceivers; yes, he even condemns the Son of God and his apostles, the majority of the Old Testament, and all of the New. If you admit that Moses did not mean to do so, you cannot maintain that John said that God would not give additional revelations after his time. Though it would be foolish to claim the first, it would not be any more so, than are the Sectarians of this age in claiming the last.

Sec. I must admit now, that you have totally disproved my strongest argument, and I can do nothing less than admit that my neighbor, Mr. Tradition, has had too much influence on me. I shall put my reason to work from now on, and I freely admit that you have proved yourself innocent of the deceit I thought you were under, and I would be glad to understand more of your principles.

[Tra., who had been listening attentively until now, expected the battle to be won by the Sectarian; when he heard that his character was so ill thought of by him, he went away indignant, complaining to himself, "What shall I do? My subjects have been apostatizing every day since the "Saints" came to the country. They will open everyone's eyes to see my foolishness before long, I fear. Alas! what shall I do to them? But, so what if I cannot use reason as they do; I can take comfort, for the multitude is on my side; I shall shout more loudly than ever—deceivers,—false prophets,—wicked, all of them wicked, and then the common people will not listen to them: yes, that is the best way, and the only way now. I have good examples before me, of all the zealous family of my Grandmother, Mrs. Catholic, yes, and my own dear Mother, Mrs. Protestant; people who are devoted to the same religion as myself; what they believe, I shall believe, despite it all: I shall set them all against these "*Saints*," for these do harm to my kingdom, more than anyone else; yes, they have nearly turned the world upside down. I shall deal with them just as I dealt with their deceitful brethren long ago in Judea; remember how I conquered Paul in Ephesus also; and if the periodicals, especially the religious ones, will but persecute them, it will turn out well. Do your duty, my shepherds; shout from the pulpits, and say that they are the false prophets the scriptures mention, and who were to come in the last days; repeat, yes, repeat all the stories the others publish, for those who do not believe the newspapers will believe you when you say these things. Just put *Rev.* at

the end of the story; then the last half, at least, is true; hurry, otherwise it will be too late; your subjects will have believed and will follow these "*Saints*." Warn everyone not to listen to them. If they go the second time after the warning, expel them from the synagogues, as an example to the others. That is what they do in the Works, &c. Say whatever you like, for no one will ever come to ask you for proof. They do not have one Press in the country on their side, or hardly anyone that will publish anything for them; even if they do, everybody will believe you before they believe them; you have every advantage over them; take courage, remember that all of us, including our great Goddess, is *interested* in the failure of these wicked people."]—*Exit Mr. Tradition to his favorite task.*

Sec. I am amazed! All the time I have been in the service of Mr. Tradition, I have never before seen him in his true colors. Neither would I have thought that he had such influence in Wales; but, it is pointless to deny it any longer; Mr. Tradition is leading thousands of our brothers and our sisters of the same blood, to captivity and darkness; I shall do my best from now on to free them; but now that he is gone, tell me what you think necessary for a man to do to be saved. I prefer to begin properly. There are so many different answers to this important question to be obtained from the teachers of this age. I fail to comprehend how this can be so either, with all of them claiming to be going to the same heaven. They also claim that there is but one Gospel, as the plan to get there, and everyone approaches it, they say, along their own paths. Is it possible for some of them to arrive there sometime, do you think?

Saint. There you are now, at the stage I would wish to see all Welshmen; and Oh, if only our gentle nation could see what an influence Tradition has over them, so they could tear away his mask, and shout in unison, What shall we do to be saved? This is a very important question, and it should be answered emphatically and clearly; for if after understanding it you neglect to obey it, you are under condemnation. Answering this question is an important matter, because in so doing I become responsible for your soul, while you continue to obey the conditions I state. He who is not certain of the way to life, should not dare to lead anyone else; and he who knows the way, should not hesitate to lead. Your question contains two important acknowledgements, namely, (1.) That Salvation is possible on some conditions. (2.) That one must *do* some thing or things before being saved. It will not benefit us to do anything other than what the Author of that plan commanded; nothing more or less, otherwise that would be making another plan, and refusing His plan. And by now, the question is slightly altered, and it is now, What does He himself say I must do? And what say his servants whom he has sent? One must first, Believe that Christ has been divinely sent, that he has lived and died, and was resurrected in order to satisfy justice; or in a word, believe that He says the truth about himself; which, if we but consider it, shows our own sinfulness until we come to repent of our sins, and forsake them; and that is not all either, although that is everyone's duty; yet, they do not, through that, receive forgiveness of their previous sins; otherwise it would have been unnecessary for Christ in Mark xvi, 16, to say, "He that believeth,—and;"

this little word connects something besides "believing" to salvation—"And" what, then? he that believeth and gives all his wealth to the poor? No. And gives his body to be burned? Oh no, "And" has nothing to do with anything, except what he was commanded to do. "He that believeth *and* is baptized shall be saved," and then, they alone will be saved, says Christ; it is not reasonable for him to promise salvation on such conditions, for some, if others receive that blessing without obeying the same conditions; that would make him a respecter of persons, and his promise powerless.

Sec. Are you saying that Baptism is as indispensable for forgiveness as are faith and repentance?

Saint. It is not what *I* say that substantiates the proof, but what I said is what the Son of God himself said: and I cannot understand how anyone can be saved without the last, any more than without the first two. There are many different opinions about this verse, I admit; some take the first part, "he who *believes* shall be saved;" others come a step further, "he who is baptized and believes;" but, "he who believes *and* is *baptized,*" says Christ. That's what Peter also said, on the day of Pentecost, was the plan to obtain forgiveness of sins, and that is what I say today; there is no reason to debate about something so clear; if anyone denies Baptism *for* forgiveness, let them argue with the Son of God, and with Peter; Acts ii, 38; viii, x, xxii, &c.

Sec. I fear that you are almost a Baptist, since you advocate baptism for believers only. In which way do you baptize?

Saint. If you call me a Baptist because of this, then I think that Christ and his apostles were Baptists; therefore you see I am in good company; but before long you shall understand that there is a great difference between us and the "*Baptists*;" yes, as much difference as there is between the "*Baptists*" and the Saints in the days of the Apostles. And, regarding the *manner* of baptizing, I do not consider that as being very important for the one being baptized to know, nor is it worth arguing about.

Sec. I'm glad to hear you say that, for I myself do not think that the manner anyone is baptized is very important.

Saint. You have greatly misunderstood me: I did not say that the manner of baptizing was not important, rather that it is not so important for the one being baptized to know; regardless of the manner, it is as important as anything else the Son of God commanded, or about which he gave his example. Did he not expect us to follow his example, when he gave the example to us? Since he gave the example, it is important for us to follow; and following the example of someone else in this is for us to be baptized with another baptism, and acknowledge another Author. Yes, the manner is important, but to the administrator it is most important; he should know best the manner of baptism, and surely, that all the people sent by God be sure of the correct manner, before they proceed to baptize anyone; and if they were to baptize someone at his request, using some other manner, that would be putting the cart before the horse, or the Student teaching the Master; but the Saints will not baptize anyone, except in the way their Lord did, and their elder brothers

before them; namely through immersion: which is proved in their story; but that would be out of place here.

Sec. Are you saying that those who are baptized always receive forgiveness?

Saint. Yes; if he is baptized lawfully, having believed and truly repented.

Sec. What do you mean when you say "*lawful*?"

Saint. Two parties are required, when baptism is mentioned; for the act shows that there is an administrator, and a recipient; and not only does the latter obey the required principle, but the first also possesses the required qualifications. It is just as indispensable for the official to have the privileged right to administer the ordinance in the kingdom of God, as it is for a civil official to be placed lawfully in his office; and heaven will not accept the baptism of anyone, except for its authorized servants, any more than the British government will accept a covenant made by one of its subjects with the government of America without sending him for that purpose. Before Baptism can be for the forgiveness of sins, it must be administered by one who has been lawfully baptized, and who has been received as a member, first, of the Kingdom of God: and afterwards ordained to that office. Through that is divine authority obtained; then, on the unchangeableness of the King who made the promise, forgiveness of sins is obtained.

Sec. That is different from everything I have ever heard before; and if it is true, it is an easy and sure way of gaining forgiveness for sins; anyway I would like to know more about it; but you mentioned the kingdom of God; what is meant by that? Is it not his Spirit that reigns over his people? It says somewhere, "the kingdom of God is within you;" i.e., the popular interpretation is that you are God's children, and have the Spirit of God in you.

Saint. We do not see eye to eye on that point, Sir; and I do not think those words prove anything like that interpretation; because, they were spoken by Christ, in answer to a question of the Pharisees. [See Luke xvii, 21.] Thus the word *you* refers to the persons he was addressing. [See the previous verse.] And, is it likely that Christ would tell those wicked scribes and Pharisees that they had His Spirit? I believe that what he had in mind was his church or his kingdom that had been established on the earth; not in the hearts of those wicked Pharisees, or anyone else, neither beyond the horizon of the firmament, and the morning star: rather, *in their midst*, the Jewish Pharisees. The King and his officials were from among them; they had established the heavenly kingdom within their country, although they did not know that; and so, Sir, you must acknowledge that the special government of God among his children is his kingdom, and that it is on the earth.

Sec. I see that now, but what is contained in a kingdom of God on the earth?

Saint. There are four indispensable things before a kingdom can be established, namely—

1. A king to govern the kingdom.

2. Laws of *divine* nature, in order to rule that kingdom.

3. Officials who have been divinely chosen, placed, or sent, to administer those divine laws.

4. Subjects to be governed by them; and each one of these things must be in its proper place, by divine placement, and done correctly according to the divine plan, before they fulfill the objectives of God's kingdom; and as I said, baptism will be of no use to anyone, unless it is administered by one of the officials of the kingdom; no one would have dared to do that in the time of the apostles either. No one could make himself an official in the kingdom, unless he was called of God as was Aaron, (as Paul says) that is, by revelation; and it was very appropriate for Paul to ask on another occasion, "how shall they preach, except they be sent?" It was always God who sent people to do his work, and then he would approve their work, and bind in heaven whatever they bound on earth, in his name; and through administering those laws he gave them. It is true that there is in the persons nothing that merits the blessing, rather everything is by grace, promised them on these conditions, through obedience to these ordinances. It is logical that God will prepare and send servants to administer the proper ordinances, for no one would expect him to allow strangers and foreigners to administer his laws; although it is everyone's duty to exhort others to be good and moral. It is a virtue in man to urge his neighbor to keep the laws of the land, and live morally; but it would be treason for a man to take the right of administering the laws of the land, or to do anything in the name of the government, without permission. If anyone used your name without permission; if a man began to preach, and administer, amongst some religious Denomination, without their permission, would he not be sent away with contempt? But those who condemn this, in every civil, domestic, commercial, and religious context, do the same thing throughout their lives, without considering the danger.

Sec. How is this so? Do you think that the ministers who belong to the religious Denominations in this country, have no lawful authority from God to baptize, &c., in his name?

Saint. I do not judge them. Ask them directly, "For their own mouths condemneth them, and not I; and their own lips testify against them."—Job.

Ask them if God sent them. Oh, most certainly, they all say, and perhaps in good conscience; although they teach, preach, and baptize in completely different ways one from the other. One must admit that it is a rather strange God who would send so many servants, to accomplish the same task, and yet are so dissimilar to each other!! He must have changed considerably from what he was eighteen hundred years ago, and he must be easier to please, and to serve. He said at that time, "teach them to obey all things I have commanded you:" *some* of the things is what they say. Like this, says the one; no, like that, says the other. "You need only believe, and rely on that which Christ did for you," says one of his servants; "Oh, no, you must be baptized," says the other. "It doesn't matter which one," says another; and thus everyone to his own way; all going along different paths to heaven, and all servants to the same unchangeable God, namely, he who said that there is but one way to heaven! How can anyone *believe them*, or rely on their teaching, while they are at such odds with each other? No reasonable person can, I suppose.

Sec. But how can we know which one of them is right? for I see clearly that only one of them was sent by God; and how shall I know that you yourself are not one of those people you speak of?

Saint. Ask yourself, in what way did God send them to do his work: did they somehow receive a revelation from him through the ministering of an angel, the spirit of prophecy, or some other means? and unless you see a certain kind in their midst that I have not yet seen, they deny the necessity of all these things, they assert they are no longer needed, that the volume is complete; and all who profess differently they call deceivers; and yet, they assert they have somehow been sent by God. This is saying too much. They claim two things as true, which are completely contrary to each other:—God sent them, without giving one revelation to them! Telling them to go, and yet without saying anything to them!! Servants to the God who has never uttered a word to them in their lives! Some strange servants, are they not, whose master has not said a word to them ever. How did he send them, then?!!

Oh, they have some excuse, to be sure, and surprising what it can be. Well, they have found the *original* itself, that was given eighteen hundred years ago, to some eleven select persons, when in a room with their King; and they have swallowed the idea that the same commission continues to this day! Will this do for servants of the God of heaven, concerning matters of the eternal life of men! But if someone acted so foolishly in civil matters, and took upon himself the commission pertaining to a dead man, he would be jailed immediately; either for being a madman, or for being an enemy to the government. It is quite easy, Sir, if we but put reason to work, to distinguish between servants sent by God, and the self-appointed. Those of one group receive their mission from God, and enjoy his association and his blessings; and those of another receive their mission from what was given long ago to the dead; and they never receive a word from their Master, or the blessings promised to his servants. If that commission, "Go ye into all the world," &c., gives the right to everyone who chooses to go, why was that not sufficient at that time? if it was, why did "they ordain them elders in every church?" Did not the apostles call, and ordain each one of the officials after giving them that authority? They acted unnecessarily, if the authorities of the religions of this age are valid; but I prefer to believe that it was necessary for the apostles to ordain each one of them; and thus it ought to be until the present, if it is recognized they knew their duty at that time. "Oh, no, there is no need for that in this enlightened age," they say. Then, there is no need for such blessings either; or, at least, their *need* will continue until their Giver changes them, or until such people again receive such authority. I know many will fight against this, but every word is true; and it is difficult to kick against the pricks of an unchangeable God, and his beloved Son. But let these people decide the debate amongst themselves as to which of them are God's servants; and I shall show clear proof of my authority. I do not expect you to depend on my witness only, as other people expect you to do.

Sec. Did not the early Churches have the right to call and ordain Officials?

SAINT. I ACKNOWLEDGE THAT; BUT IT MUST BE PROVED THAT ALL THE DIFFERENT CHURCHES IN THE COUNTRY, OR AT LEAST SOME OF THEM, ARE GOD'S CHURCHES, BEFORE THEY CAN SEND OUT SERVANTS FOR GOD. WHAT IF ANOTHER CHURCH CLAIMED THE RIGHT TO SEND OUT MINISTERS FOR YOU; OR IF SOME MINISTER WERE TO SEND HIS SERVANT TO CONDUCT YOUR *business* without your permission? That is no more foolish than for a congregation of people to come together, and authorize whoever they choose, to minister in the things they command, and then to think that would be a Church unto God; and so they carry on, content with some Church of man's making, without God's having anything to do with it. It would be rather absurd for a man in Britain to gather supporters, and then make laws, without any royal authority; and then to call that organization the British kingdom. Yet, the latter is no more absurd than the former.

Sec. Did not the Apostolic Churches send out their officials? then why cannot we?

Saint. If you can prove that you are an Apostolic Church, perhaps you have a right to do that; but if you are such, you must have Apostolic succession, and men who have the right to ordain others to different offices; for if an office of the church falls vacant, all the people of the world cannot ordain anyone to the office again, without first obtaining the right directly from the King. Now, ask all the Churches if they have that right through Apostolic succession. That is not needed, say some: yes it is, and we have it, say others; and the two parties say they tell the truth, and are God's Churches. Instead, are they not Churches of men, to say as they please? If they claim the succession, then they must contradict all the numerous scriptures that prove that there would be a total and absolute apostasy from the Apostolic Church. See Isaiah xxiv; Dan. vii, 25; 1 Tim. iv, 1—3; 2 Tim. iii, 1—9, and iv, 1—4; 2 Thes. ii, 1—12, &c. It was prophesied that the beast would war against the Saints, until he *overcame* them. Paul said that the mystery of iniquity was already at work in his day, and John in Rev. xii, sees it under the name of a dragon, succeeding in driving the Woman, or the Apostolic Church, into the wilderness; that is, from the presence of men, out of the world, by killing its officials. Every kingdom that has reached this state, of necessity has been shattered and annihilated. No kingdom or Church, heavenly or earthly, can exist without officials who have been lawfully placed; and in the next chapter, John sees the dragon persecute all the subjects of the Church, "which have the testimony of Jesus Christ." 7th verse: "And it was given unto him (the beast) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him!!" 16: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads," &c. You see, Mr. Sec. that the Apostolic Church must be uprooted from the world, before these prophecies can be fulfilled; and so, where is the Church of God after that? The historians in the centuries following the apostles say that this took place, and that the Roman Church has killed the Saints, claiming that she was the true Church despite that: and

all Churches in this age must either acknowledge her as the Mother Church, or admit that they have no forebears; for it can be proved that every one I have heard of, originates from her in some way; through the Reformers, or from the Church of Henry VIII, namely, the daughter of the old woman, and therefore are her grandchildren; and it is strange how nearly all of them acknowledge that Mrs. Catholic is the "Mother of harlots of the world," and they do not realize that by so doing, they are admitting to be her children, or grandchildren, despite how clearly John shows that in Rev. xiii, 11. I believe that her family is nearly accounted for by now; and would it not be more reasonable for them to admit to their lineage, than deny that they have a Mother, or forebearers, or a need for them?

Sec. We have pedigrees, and we know our origins, every one of us. All of our churches have been established by the famous Reformers, namely, Luther, Calvin, Melanchthon, Peter Waldo, Menno, Zwingli; after that Wesley, Whitfield, Knox, &c., &c. Everyone says they were good men.

Saint. I do not doubt that they were all good, wise, God-fearing, and gifted men, and that they served him the best they could; and it is possible that their followers were as good as they; and despite that, they were not subjects of the kingdom of God after all, any more than was Cornelius. Where had those famous Reformers originated? Did they not break away from the Church of Rome, during the time of Pope Leo, because he was selling indulgences through Tetzel, in the fifteenth century? Thus they admit she is the Mother church, although corrupt. They tried to reform her for a long time, admitting that she was the true Church, until they failed in their attempts and were excommunicated. They did not intend to establish another Church to God; but since they exceeded their expectations in gaining followers, they taught them the best they could, without professing to be God's chosen servants. So it was with the last ones to leave the Church of England, who either admitted that she had no authority, or that they had none when they separated themselves from her: and no doubt both factions have caused much good, and moral deeds. We cannot fault them: but I cannot comprehend how wise men can think that those congregations, in this age, are so many churches of God, claiming the right to send out servants, who say that God sent them; admitting, at the same time that they do not receive revelation from him, that they have no Apostolic succession, "and that no man taketh this honour unto himself; but he that is called of God, as was Aaron." God has never sent anyone, neither can he, without revealing it to him in some way, any more than you could send your servant out, without revealing it to him in some way. And when you send him, should he not do as you wish; so it is with the servants of God also; when he sends them, they are to do his work constantly as he commands them; not for one to say one thing, and the other to say something else. It is a contradiction, for any church in the world to claim to be a church of God, and then to deny any direct revelation from him; there is no account in the Bible that such a church has ever existed.

Sec. The authority continues in the Bible, as much as is necessary now.

SAINT. WORSE YET, SIR; IF SO, WHY DO YOU NEED TO RECEIVE A CALLING FROM THE CHURCH, AND THE ORDINATION OF MEN, TO PLACE YOU IN YOUR OFFICES? IF YOUR ANCESTORS RECEIVED AUTHORITY FROM THE BIBLE, WHY CAN THE OTHERS NOT RECEIVE THE SAME AUTHORITY FROM THE SAME BOOK NOW? THOSE TWO THINGS CONTRADICT EACH OTHER, DO THEY NOT, SIR?

SEC. THE BIBLE SHOWS THAT MEN NEED TO BE ORDAINED TO OFFICES, FOR THE APOSTLES DID THAT.

SAINT. I AGREE THAT THAT MUST BE SO, BEFORE ANYONE CAN ADMINISTER AN ORDINANCE. THE APOSTLES DID THAT, BUT WHAT RIGHT DOES THAT GIVE *you* to do the same thing? *They* had been ordained lawfully by their Lord, who sent them. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain;" that is through succession, from age to age, if people obeyed them. But we have proved that he foresaw that the ages after that would not obey; and therefore, he said clearly through his prophets, as proved, that the wicked would kill his servants, until his Church would be destroyed from the world. This is what I would like to know: who gave the right to your people to ordain anyone? Was it those who preceded them? Then, who ordained them? and who before that? We see that the first ones either had no right to ordain, or they received the right from Rome, or they received the right the second time from heaven, through the ministering of an angel, or from Christ himself. It has to be one way or the other. Which one do you choose? If the latter, then all those Reformers confess that never did an angel come to them. If the Bible gives you the right to baptize, then the *book* that we have, namely the book containing the law of the land, gives the same right to anyone who wishes to make himself a civil servant, and he may take upon himself any office he wishes, as long as he carries the book under his arm at all times. If the book has authority for anyone, I ask as did Paul of old, "How shall they preach, except they be sent?" Does he mean they were sent by the *book*? if so, God has changed his manner of sending: how can that statement be proved? If there is that much authority in the book, then the *book* should be put on their heads to ordain them, instead of men's hands; for it appears that the first one must have ordained himself, by putting the book on his own head! How foolish it would be to do that: yet, those who claim their authority through the book must admit this, or have worse confusion, namely the Papist succession. Oh, no; it is neither reasonable, nor possible, for even the Book of books, regardless of how good it is, to send servants for God, or to give anyone the right to go. It cannot save anyone, and God did not intend for any of his children to believe that the Bible alone could save them; but the Bible clearly states the way in which others were saved, and the way that we ourselves can obtain the same blessings as they, if we obey the same commandments as they did. The same cause will bring the same effect again. God is no respecter of persons; therefore, we must be baptized for the forgiveness of sins, as were they, and by one of the servants sent by God who has received the lawful authority for that, before we can receive the blessing, or enter into God's kingdom.

SEC. WELL, YOU HAVE SURPRISED ME NOW. WHAT WILL BECOME OF THE THOUSANDS OF CHRISTIANS WHO HAVE DIED IN PAST AGES, YES, SINCE THE CHURCH WENT INTO APOSTASY? HAVE THEY ALL GONE TO HELL, DO YOU SUPPOSE?

SAINT. I SAID NOTHING OF THE KIND, NOR WILL I EVER; THEY HAVE ALL GONE TO THE PRESENCE OF A JUST JUDGE, TO RECEIVE THEIR REWARD FOR EVERY GOOD THING THEY DID HERE; AND, ACCORDING TO THE LIGHT GIVEN THEM, THEY WILL BE JUDGED. EVERY ONE OF THEM WILL RECEIVE ACCORDING TO THEIR DEEDS IN THE FLESH, WHETHER GOOD OR BAD. IF GOD DID NOT SEND A MESSAGE TO THEM, BY SENDING HIS SERVANTS, THEN THEY WILL NOT BE PUNISHED FOR REFUSING THEM, NAMELY, FOR REFUSING THAT WHICH THEY WERE NEVER OFFERED. THAT WOULD NOT BE JUST; AND IF THEY LIVED ACCORDING TO THE LAW THEY WERE GIVEN, UNABLE TO HAVE A BETTER ONE, THEY WILL BE JUDGED ACCORDING TO THAT LAW; BUT IF THEY REFUSED A BETTER ONE, THEN THEY WILL BE CONDEMNED ACCORDING TO THAT ONE; "FOR THIS IS THE CONDEMNATION, THAT LIGHT IS COME INTO THE WORLD, AND MEN LOVED DARKNESS RATHER THAN LIGHT." THEN THEIR PREVIOUS WORK, DESPITE HOW GOOD AT THAT TIME, IS UNACCEPTABLE AFTER THAT; "FOR HE THAT KNEW HIS LORD'S WILL, AND DID IT NOT, SHALL BE BEATEN WITH MANY STRIPES:" BUT, "THOSE WHO DO NOT HAVE LAW, SHALL ALSO PERISH WITHOUT LAW." SO, SIR, THEY ARE NOT NECESSARILY IN HELL, BECAUSE THEIR FOREBEARS KILLED THE SERVANTS OF GOD, AND DEPRIVED THEM OF THE OPPORTUNITY OF OBEYING THE GOSPEL OF OUR LORD JESUS CHRIST. IT IS ENOUGH THAT THEY WERE DEPRIVED OF THE GLORY AND THE BLESSINGS, THROUGH THE SINS OF THEIR FATHERS; BUT THE SOUL THAT SINS, WILL DIE BECAUSE OF HIS OWN SINS; SO IT IS WITH THEM, TO THE OPPOSITE DEGREE OF THE LAWLESS PAGANS. MY BIBLE DOES NOT TEACH ME THAT ALL GO EITHER "TO THE LOWEST DEPTHS OF THE BOTTOMLESS PIT," OR "TO THE MIDST OF JEHOVAH'S BRIGHTEST GLORY" WHEN THEY DIE, NO, EACH WILL RECEIVE ACCORDING TO HIS DEEDS. THERE WILL BE VARIOUS DEGREES, AND PLACES FOR ALL THE DIFFERENT PEOPLE TO RECEIVE COMPLETE JUSTICE. TRADITION IS OPPOSITE TO THIS.

SEC. I WONDER IF THE JUSTICE OF THE MERCIFUL AND GRACIOUS GOD LEFT THE WHOLE WORLD TO LIE FOR HUNDREDS OF YEARS IN DARKNESS, WITHOUT ONE CHURCH UNTO HIM IN IT?

SAINT. I ASK YOU, WAS IT JUST FOR HIM TO LEAVE ALL THE NATIONS IN DARKNESS, FOR OVER A THOUSAND YEARS, BEFORE THE COMING OF CHRIST? IS IT JUST FOR HIM TO LEAVE OVER SIX HUNDRED MILLION IN PAGAN DARKNESS, TO WORSHIP STICKS AND STONES, NOW? THAT SITUATION IN FACT EXISTS; AND YET GOD'S JUSTICE IS JUST AS BRIGHT AS IT WAS FOR THE 1260 YEARS AFTER HIS TRUE APOSTOLIC CHURCH WENT INTO THE WILDERNESS. IF GOD ERRS IN THE ONE CASE, HE ALSO ERRS IN THE OTHER.

SEC. BUT I HAVE BEEN MEANING TO ASK YOU FOR SOME TIME, WHERE DID YOU GET THAT AUTHORITY THAT IS SO INDISPENSABLE FOR THE PROPER ADMINISTRATION OF THE ORDINANCES, SINCE YOU HAVE SHOWN SO CLEARLY THAT ALL THE OTHER DENOMINATIONS ARE DEPRIVED OF IT?

SAINT. THAT IS A VERY IMPORTANT QUESTION, AND THE ANSWER APPEARS, AT FIRST GLANCE, INCREDIBLE, AND TOO GOOD TO BE TRUE FOR SOME, BECAUSE TRADITION HAS BOUND THIS AGE WITH ITS IRON CORDS, UNTIL THEY DENY THAT WHICH IN ANOTHER AGE THEY BELIEVED TO BE THE GREATEST GLORY. I MUST BE BRIEF THIS TIME, HOPING THAT I CAN ELABORATE NEXT TIME. BUT THE BEGINNING OF OUR CHURCH IS, THAT THE MERCIFUL GOD, OUT OF PITY, HAS LOOKED DOWN FROM THE HEAVENS ON THE SONS OF MEN, TO SEE WHETHER ANY JUST PERSON WAS SEEKING AFTER GOD;

but they were all defiled—none wished to do good, not one. Because the fathers had transgressed the laws, changed the ordinances, and broken the everlasting covenant—because of this, he sent one of his holy angels, from the land of light, on an errand to the earth below: his mission was to bring the everlasting Gospel to us, in fulfillment of many prophecies, especially that which John saw (Rev. xiv, 6)—"An angel fly in the midst of heaven, having the everlasting gospel, to preach to every kindred, tongue, people, and nation;" saying that the time of his judgment was coming; and this is to take place, you see, only just before the day of his judgment. From this, one must acknowledge either that every kindred, tongue, people, and nation was deprived of the everlasting Gospel in its fulness and its purity, or else that that angel brought an unnecessary message. But as I said, in the foregoing chapter, John saw the church going into the wilderness; and that "male child" was the priesthood, or the right, the authority after the order of Melchizedek, which was given to the Apostles by Jesus, who was a priest eternally after the order of Melchizedek. When the officials who possessed this authority to administer the ordinances of the house of God lawfully, were killed, it was taken to God, and to his throne; and in that place, John saw it being restored, when the angel brought it from God, and his throne, after being there 1260 years, during which time the Church was in the wilderness. And this angel came in the fulness of time, and gave a commandment to men to go out and preach the everlasting Gospel which the Son of God and his apostles had preached, saying as Christ himself said—"And these signs shall follow them that believe; in my name shall they cast out devils, &c." (See Mark xvi, 17,, 18.) And they shall obey the heavenly call; and those who believe, and are baptized by them, will receive the Holy Ghost, according to the promise of God, by the laying on of their hands; and God will work with them, through the powers and the wonders that follow, and even the sick will be healed, by being anointed with oil in the name of the Lord, through the prayer of faith, and the laying on of hands by the elders. And this angel gave to them a commandment to establish a kingdom to God, with apostles, prophets, evangelists, gifts of miracles, gifts of healings, &c., the same as in the Apostolic Church. (See 1 Cor. xii; Eph. iv; Rom. xii.) But you have a detailed description of our church in that treatise that was published lately, which is called "*The Dead Raised to Life, or the Ancient Religion Anew*." Obtain a copy of it; it is the first printed, in Welsh, about this heavenly religion; and I shall proceed with the story. After those men began to preach, Satan began to snarl, and the Pharisaic preachers became agitated, upon seeing those of their flock who were honest in heart believing, and receiving the gifts of the Spirit, and testifying to the truth of those things. And despite all their persecution from that time to the present, the cause goes forward, until in a few years, it carries in its bosom over three hundred thousand disciples, in the four corners of the earth, who have received a testimony from God for themselves, so that they do not rely on the testimony of men; but as Christ said, "If any man wishes to do the will of my Father, who is in heaven, he shall know of the doctrine,

whether it be of God, or whether I speak of myself." You see, sir, that it is not possible to deceive anyone, and no one can be deceived with the gospel of Christ, for it proves itself, and so it continues with us; but which of the religionists of this age will bring you to this knowledge of their beliefs, or will give you an infallible key to prove their religion? Do not the best of them ask you to live waiting and hoping until your grave, and then perhaps you will be saved? and if you are not, then do the best you can, for you shall not have a second chance! But it is not so with the religion of Christ. And the ministering of angels, visions, revelations, and the gifts the Saints received, have been shown to us, and verified through the testimonies of thousands who are still living, and others who have died with their testimony on their lips, and others who have sealed the truth of what they saw, and heard, and felt, with their blood, in many different ways. I heard and saw several such witnesses myself. Despite how heretical this appears to this prejudiced age, it is amply true that in our age the God of heaven has sent angels to our earth, who have begun the most wondrous work in its ordinances, glorious in its deeds, and beneficial in its effects, of any work ever done on this earth. Behold, the great and dreadful day of the Lord is coming quickly; who is able to stand? No one but those who obey the everlasting gospel of our Lord Jesus Christ.

Sec. This seems new and strange to me, but you must believe it before you would bear testimony of its truthfulness so strongly, that an Angel really has come to our earth! Are you sure you were not deceived?

Saint. If so, I am not alone; hundreds of thousands have been deceived, and some gave their lives for the deceit, if it is deceit. It is easy to say, You have been deceived; but it is just as difficult to prove that we have been deceived, as it is to prove that the saints in the primitive ages were deceived, by the same things. Upon proving our deceit, you are forced, just reasoning by *analogy*, to become a Deist, and condemn the apostles as deceivers, because they claimed to see angels, and have the gifts of the Holy Spirit. It is better to believe us or the early saints, for our profession is similar to theirs. This is not deceit, rather the miracles of God.

Sec. When did that angel appear?

Saint. You yourself can answer that from the Bible, when he was to come, and everything is sure to come in its own time from God. You know that the Church was to stay in the wilderness, according to John, for 1260 years; and then, one need only determine the time it went there, and put the two together, and that will prove for sure when it will come from there, and it will be the same kind of church exactly, having apostles, prophets, and miraculous gifts, as it had before going into the wilderness; otherwise, it would not be the same, but some other one. Our Bible does not give the account of when it went to the wilderness, for John ended his account on the isle of Patmos, 96 A.D.; and there were at that time, he says, seven churches in Asia. So, there is nothing to do, but to take the most correct historians we have from the following ages, and we do not know of a better author than Mosheim, he who says that the churches of the saints were in existence

performing miracles, and following the apostles, until the year 570, when the persecution became so harsh, that they were killed and dispersed by the government of Rome, so they would no longer exist: and then, when the two foregoing numbers are put together, they show the year (not the time the end of the world was to come, as the Millerites say, though it is rumored that we ourselves say it), that the angel would come to give men the right to establish a kingdom to God on the earth, that is in 1830, A.D. A remarkable time, about which thousands with their golden vials on this earth will sing songs; and they shall begin very soon. Hail to them.

SEC. THAT DATE PASSED FIFTEEN YEARS AGO. WAS THAT WHEN THE ANGEL CAME? IT IS STRANGE THAT WE DID NOT HEAR BEFORE NOW OF SUCH A WONDROUS THING.

SAINT. YES, SIR, IN THE YEAR 1830, ACCORDING TO THE PROPHECY, THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS WAS ESTABLISHED, THROUGH DIVINE POWER, AND THE GATES OF HELL SHALL NOT DESTROY HER; RATHER SHE WILL SUCCEED, AND SHALL FILL THE WHOLE EARTH BEFORE VERY LONG. COME TO HER THE SOONER THE BETTER, AND YOU SHALL NEVER REGRET IT. WHAT! WAS IT NOT YOU WHO WERE SURPRISED THAT YOU HAD NOT HEARD ABOUT IT EARLIER, AND YET I HAVE COME TOO SOON FOR YOU NOW! WHAT KIND OF EXCUSE IS THAT?

SEC. BUT TO WHOM DID THAT ANGEL APPEAR? WHAT KIND OF MEN WERE THEY? VERY LEARNED MEN, PROBABLY; WERE THEY SOME REV., OR D.D., WITH SOME POPULAR RELIGION, OR WHO THEN?

SAINT. THINK OF WHOM YOU WOULD CHOOSE; DO YOU SUPPOSE THE WORLD COULD AGREE ON THE CHOICE OF A PERSON TO RECEIVE THIS GREAT PRIVILEGE, SO THEY COULD BELIEVE HIS TESTIMONY? IT IS USELESS TO EXPECT THAT, FOR ONE FACTION WOULD NOT BELIEVE, UNLESS THE ANGEL WERE TO APPEAR TO ONE OF THEIR LEADERS; AND IF HE CAME IN THAT MANNER, THE OTHERS WOULD REJECT HIM FOR IT, AND THUS EVERY FACTION BUT ONE WOULD BE DISAPPOINTED FOR HIS NEGLECTING THEM. BUT, SHOULD WE NOT LET GOD CHOOSE HIS INSTRUMENTS? HE KNOWS BEST WHOM TO SEND FOR HIM, FOR THAT IS WHAT HE DID, IN ANY EVENT. HE DID NOT ASK PERMISSION FROM ANY FACTION; AND HE MOVED THIS OBSTACLE FROM THEIR WAY, BY COMING TO SOMEONE WHO DID NOT BELONG TO ONE RELIGIOUS DENOMINATION ANY MORE THAN TO THE OTHER, BUT WHO HAD HIS RELIGION BETWEEN HIM AND GOD, WHILE HE PRAYED IN THE WOODS AT NIGHT; AND AS USUAL GOD CHOSE THE LOWLY AND UNLEARNED, SO THAT THE SPLENDOR OF THE POWER WOULD BE FROM GOD, AND NOT FROM US. AND THIS IS NOT THE FIRST TIME HE HAS SENT ANGELS TO SHEPHERDS, AND THE TENDERS OF ANIMALS, IN THEIR YOUTH.

SEC. HOW CAN I RECEIVE THE HOLY GHOST?

SAINT. I KNOW OF NO PROMISE IN THE HOLY SCRIPTURES, THAT ANYONE CAN RECEIVE THE HOLY GHOST, EXCEPT BY THE LAYING ON OF HANDS BY GOD'S SERVANTS, WHO HAVE RECEIVED DIVINE AUTHORITY TO ADMINISTER THIS IMPORTANT ORDINANCE, AND *after*, but not *before*, being lawfully baptized, he can receive forgiveness of all his sins through that ordinance, because of his faith and his repentance. There are a few exceptions to this rule, such as Cornelius of old, who received the Holy Ghost before being baptized; but that was a miracle to prove to the unbelieving Jews who were there, that those believing gentiles had a right to the gospel. There was no promise that they, or any others of

them, would receive it in that manner, after that. We could note one or two exceptions, showing that God gave the Spirit in ways that differed from the established rules of the gospel; but only God has the right to make exceptions. Men mock him when they seek any promised blessing, except through obedience to the order that he set up for such purposes: they refuse to receive anything from him except in the way they themselves chose. No wonder that there is so little receiving in this age. They seek wrongly: and God will have to change, before they can receive his Spirit without the laying on of hands. There are several purposes for this ordinance, besides that of receiving the Holy Ghost, which are too numerous to list here. But, to answer your question, if I can prove that the apostles administer this ordinance, and that people receive the Spirit as a result, that will prove either that this is the way for us to obtain it, or that there is more than one ordinance for administering the Holy Ghost. One or the other method must be defective and unnecessary; and, consequently, its author must be culpable of blasphemy. So, the perfect God has but one ordinance to administer for obtaining his Spirit; and if he were to give that Spirit without following that ordinance, he would in that way depreciate it, and he would oppose himself. You see that one needs only prove from the Bible that they received the Spirit by the laying on of hands; and that, with the considerations I noted, is the only way to obtain it: and since you are a scriptorian, I shall refer you to the places where this is proved. You have in Acts viii, 17, "Then laid they (the apostles) their hands on them, and they received the Holy Ghost." One sees from v. 12, that it was *after* they were baptized, but not before that, that they received the Spirit: "But when they believed Philip *preaching* (not giving signs) the things concerning the kingdom of God (that is the law of adoption), and the name of Jesus Christ (faith in his name), they were baptized, both men and women." Here we see how far men are from receiving the Holy Ghost before believing and converting, as were these Samaritans, who after not just believing but also being baptized received forgiveness of their sins and had "great joy in the whole city" where the incident took place; and yet it is proved in v. 16, "that he (the Holy Ghost) was fallen upon none of them: only they were baptized in the name of the Lord Jesus." There you have the Bible proving the foregoing statement; and after that, two of the chief apostles of the church, those who had received the keys of the kingdom, knelt with these people to pray in the name of the one who a short time before had told them—"Whatsoever ye shall bind on earth shall be bound in heaven." &c.; and here is the subject of their prayer, "that they might receive the Holy Ghost!" Why did they do that, if they had received the Holy Ghost to lead them to believe? and there they were rising after the prayer, deprived of the Holy Ghost; and had they continued praying until today, he would not have come upon them, despite all their prayers; to have received it would have altered God's plan. Why so? Because prayer alone is not the established order for receiving the Holy Ghost. Peter and John were not praying for him to come down on them while they were praying, (they knew better than that), rather for God to accept their

way of ministering his word, and to give the Holy Ghost to them *when they laid their hands on them*, which is what God did according to the account. Here is divine proof, then, that this is the only way to obtain it. "*Then* [after the praying and everything], they laid their hands on them [to what purpose, if he came through prayer?]; then [at that time, and not before] they (the believing Samaritans) received the Holy Ghost." See v. 18, "And when Simon *saw* that through *laying on of the apostles' hands* the Holy Ghost was given." *He saw* it, that that was the way it was done; and it is so clear, that I cannot comprehend why everyone cannot see that. This clear example is sufficient to prove this to you, is it not?

Sec. It is; it is very clear that it was through the laying on of hands that those in Samaria received it, but that is not how those on the day of Pentecost received it. Peter does not say a word to them about the laying on of hands at that time. How do you reconcile these things?

Saint. I wonder if Peter would promise the Holy Ghost to those without the ordinance, which he makes so indispensable for the Samaritans to have? Oh no; he is no respecter of persons in this, between Jew and Greek, slave and free man; there is no difference; God is the same to everyone, and to everyone who obeys his established ordinances; and so, the one and the other alike must receive the same Spirit through the laying on of hands. Although Peter did not state the way, on the day of Pentecost, yet, it is obvious that he gave them other lessons first, and after they had obeyed these, "repent and be baptized every one of you *for the remission of sins;*" and following that, or after that, "ye shall receive the gift of the Holy Ghost," not through that baptism with water, but as he showed them at the time. Peter and the apostles had the right to lay on hands, although Philip, who was able to preach and baptize with water regularly, did not have that right. So it is proved, that those Samaritans could not receive the Holy Ghost before the coming of Peter and John there, since there was no one with the right to administer the ordinance. How carefully does God respect the ordinances established by his Son; and should not his servants obey them? But, I have the witness of Paul, that proves that it was through the laying on of hands those Hebrews received the Holy Ghost on the day of Pentecost. (See the 6th chap. of his letter to them.) He refers to the ordinances for those who had embarked on their spiritual course; first, "faith, and second repentance, of the doctrine of baptisms, and of laying on of hands," &c. One must admit that those were the ordinances in the church, or they would contradict the apostle when he referred to them—and that is to admit that the apostles had laid hands on those to whom he refers on the day of Pentecost; and I do not know why anyone expects to receive the Holy Ghost without the laying on of hands, any more than they could expect to receive forgiveness, without obeying the other ordinance established for that purpose, namely baptism. But to be brief, when you go home read Acts xix. 1—6, and you shall see clearly that people believed, &c., and yet had not received the Holy Ghost through that; otherwise, why would Paul ask those people (after admitting they were disciples, and had believed), "Have

ye received the Holy Ghost since ye believed?" You see, from his example in baptizing them, that they had not been baptized properly, since he who baptized them did not have the right to do so, although they thought that it was unto John's baptism they had been baptized; but Paul shows them the error in that, and after that he laid his hands on them. Then (but not before that), "when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied." Why does not the Spirit that people of this age receive cause the same things? Because they do not receive the same Spirit, rather some other spirit; and how will they receive the Holy Ghost now without that laying on of hands that was so indispensable at that time? The gospel is the same, and its ordinances are as unchangeable as their Author, and his Spirit bears the same fruits in every age of the world. There is a great need to prove the spirits in this age. I could bring forth even more proofs, that it is by the laying on of hands that the Holy Ghost is given, but that is sufficient for now.

Sec. I do not know what can be in hands to give the Holy Ghost to anyone now. It must be admitted that the apostles, and they alone, did that; but that ordinance is not needed now. That is similar to Papism, is it not?

Saint. It is not of great importance to what it is similar, while it is so similar to the apostolic order. If it is Papism, then the apostles were Papists; and if this makes me a Papist, I am in good company, namely Paul of old, Peter, and the other apostles. But I deny that anyone but the apostles could lay on hands for receiving the Holy Ghost; because I have solid proof that the elders had the right to administer this ordinance. See Acts ix, 17, "And *Ananias* entered into the house; and putting his hands on him, said, Brother Saul, the Lord hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." It was through the laying on of his hands, and he was not an apostle. But I must hurry along, since my time is about up. Ask the most explanatory questions, as briefly as you can; I shall endeavor to answer them as briefly as I can.

Sec. If baptism is so important, why are the Scriptures so silent about the baptism of the apostles themselves?

Saint. The Scriptures clearly show that the apostles were baptized. Christ says in Math. x, 38, "And he that taketh not his cross, and followeth after me, is not worthy of me." The apostles were worthy of him; therefore, they had taken upon them this cross. With reference to the same thing, he says in Math. xix, 28, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." He is not referring to the regeneration of the Spirit, because the Spirit had not been given at this time. It was some time after this that he gave the promise of the Holy Ghost to them, to be with them always (see John xvi, 7); therefore, by that regeneration he must have meant nothing less than baptism by water for forgiveness. This is reasonable also, considering how unreasonable it would have been for them not to follow the example of their Teacher regarding

baptism; or in baptizing others, while neglecting their own baptism.

Sec. You have proved that point clearly; but now for something that is more contrary to my feelings than anything else I have mentioned; why do those who are to be baptized have to take off their clothes, and go into the water naked? This is odious.

Saint. That is a false accusation, without one word of truth in it. It is one of a thousand lies created by our enemies, and proclaimed on the wings of the wind. I challenge anyone to prove one incident of that.

Sec. I am more amazed than ever before. I wonder, Sir, would such a thing be said and believed against you so widely, unless there were some cause for that? I read that also in some religious publication from Cardiff, by the name of the *True Baptist*, pertaining to the Baptists. In it there were many other very bad things said about you, about which I would like to know. There is no reason to inquire concerning the stories of those sick women, for everyone sees that it is impossible for those things to be as they are described. The author of them, in his zeal to sufficiently denigrate you, said too much, until he contradicted himself.

Saint. I too have read in several consecutive numbers of that periodical, about these people. I have truthful eyewitnesses to prove that the accusations are lies and without foundation. I intended to publish them, but I was persuaded by many that there was no need—that sane men would never believe such contradictory assertions from any publication, much less from that corrupt and slanderous publication. But I have come to understand more about it, and those correspondents who sent those lies to it; and if you notice, you will see that T. ab Ieuan and Tobit near the Bridge are the pseudonyms attached to nearly all of them. You can recognize their *style* and their expressions, word for word, for entire *sentences*, one after the other. They must have considerable influence on the publisher, who can only be trying to ruin his monthly and his character, by putting such things in it; and I have decided to publish the proofs I have to show to the country these people in their true color. It is said that D—l—s is where T. ab Ieuan and Tobit live; and I was thinking, as I traced their work through the numbers of the *Baptist*, that the only one who would satisfy them was the Rev. W. R. Davies, and strange how they boast about him. There is something good about him in nearly every issue—if only a funeral sermon, "an extremely splendid one by the Rev. W. R. Davies;" and something good about every noteworthy thing that takes place in Dowlais, especially at Caersalem chapel, which is "remarkable," says T. ab Ieuan. "How eminent he was!" as if he were their chief writer, using all his imagination to glorify that Davies, Dowlais. What is the secret between them? I wonder if the two are often in each other's company? Perhaps these two are together in the pulpit also.

Sec. You should publish the refutations to those lies; because not only your character as an organization, together with your religion, but also the public, are being done a great injury by those lies. Hardly anyone thinks, if those accusations are true, that you are worth being listened to; and I did not think that any publication in Wales, especially one that professes to be a religious publication, would publish such slander against other people. Indeed, I must believe that all I have heard and read about you

and your religion are lies, according to what I am hearing about your principles from you; you should defend yourself publicly, the way I see it. They are more scriptural than those of any other denomination; but why do you baptize people at night?

Saint. I have mentioned the *cause* for some having been baptized at night, namely because some people have stirred up such persecution against us, so that we were not permitted, in their areas, to baptize during the day, if they knew about it. And who but they condemn us publicly, for doing that, after they have forced us, by their lies, to baptize in that manner those who ask for baptism from us almost daily; we have no specific time to baptize, rather whenever it is convenient, be it at night or day, Sundays, holidays, or weekdays. Only a few are baptized at night.

Sec. Do you believe, as is said, "that the water washes away all your sins!"

Saint. This is yet another story of the *Baptist*, and it is all lies. We do not believe there is sufficient virtue in all the waters of the Atlantic Ocean to wash away one sin, nor in the hands of anyone to confer the Holy Ghost, any more than there was in the rams' horns to bring down the walls of Jericho; but the blessing derives entirely from grace, and depends on one's faithfulness to Him who promised it, which is shown by obedience to the proper administration of the procedures, or the ordinances established for such purposes. *By* obedience; but not *because of*, or *without* the procedures—through faith and a saintly life in Jesus Christ, on the path of duty, like Naaman the Syrian, by bathing seven times in the Jordan.

Sec. It is a great pity you have suffered so much injustice. If the country knew the truth about you, they would no doubt be happy to hear you. One other thing I read in the Publications, was that you preached that the end of the world was to come last year, and that you caused many to give up their businesses, and give their money to you, and that some had gone mad. What gave rise to this story?

Saint. I will tell you. A few years ago, a man by the name of William Miller, a preacher of the Baptists, in Long Island, America, started a faction, by saying that Christ would come to burn the world on the 23rd of April, 1843; and great was the commotion and noise he caused. I attended their meetings there, and other places; and this Miller himself was in Nauvoo when I was there, but his doctrine was opposed, and it was proved heretical. The Saints never had anything to do with that doctrine, for it is contrary to their basic beliefs.—Now, Sir, for your own good, I wish for you to think on these things, "searching the Scriptures daily, whether these things be so." I have answered all your objections to the everlasting Gospel, as it is preached by the Saints; and have shown you some of the lies being spread by Satan and his servants about our character, in order to keep you and others from listening to us; for they know, by and large, that honest men would believe our religion, if they were to hear us. I hope that you will be more noble, after leaving, than to do as many do with me, that is to falsely portray in my absence that which I have said; and I know that the *recording angel* has heard what has been said by me, and that a detailed accounting will have to be given also. If what I have said is true, then you see the danger of your

delaying and neglecting the commandments of our Lord and our Judge, and thus refusing salvation, and glory, that is to rule with our Lord Jesus Christ *on this planet which gave you life*, when it has been perfected; for through the Gospel he will bring life and purity to light; and that you, and thousands of others of my fellow countrymen, will enjoy the Gospel of peace, is my sincere prayer for Christ's sake.—But one more thing before you go, and that perhaps for the last time in this life, and I shall say the same thing when we meet before the judgment bar. It seems, if you mention to anyone, especially to some of the Pharisees of this age, about the Saints' religion, that the first thing you will hear from them will be the pack of stories that are flooding the world through the newspapers, against the character of those men who received the privilege of being instruments in the hand of God, to establish his kingdom on the earth in the last days: but remember that this is how God's people have been treated in every age, and do not believe them. They are lies, indeed; I know this for myself. I was personally acquainted with Joseph Smith, in private and in public for years; I observed closely and without bias his conduct and his teachings; and I say boldly that he was an honest man, a truthful man, a chaste, devout, and moral man, yes, a man who possessed virtues and godliness beyond those of any man I have ever seen. I followed him even to the jail, when he was thrown there on the accusation of treason against the government. I heard the witness who *caused* that he should be send to jail, swear before a court, that he had heard Joseph Smith preaching from Dan. ii, 44. Read, and you will see "that the God of heaven promised to set up a kingdom." The above witness swore that Joseph Smith said that that had been fulfilled at that time, and that he (J. S.) was the King. That is why the *warrant* was given, and why he was thrown into jail, where his drunk and ungodly enemies, their faces blackened and yellowed, rushed on him, killing him and his brother in the most bloody way. I heard their testimony in the jail. They preached the Gospel, through the windows, to those who were trying to kill them; and they prayed for them while they were there. I was with them until the final hour; and I am sure that Joseph Smith and his brother have sealed, in death, their previous testimony with their blood, yes, and died innocent of every one of the stories that are flying throughout Wales about them. There is no doubt that they have gone to their God. They were wise men, and the greatest sent by their God during their era; and may my end be like their end. May God forgive the authors of the lies and the cruelties about his Saints; and may they repent and rescind them, and be baptized by those whom they persecute for the remission of sins, so that they may have the gift of the Holy Ghost and everlasting life, is my sincere prayer, through Jesus Christ. Amen.

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To be published in June, 1846, and to come out Monthly,

UNDER THE EDITORSHIP OF CAPT. D. JONES,

PROPHET OF THE JUBILEE,

WHICH WILL CONTAIN—

I. BRIEF Treatises on a Variety of Topics of the LATTER-DAY SAINTS; such as Faith—Repentance—Baptism for Forgiveness—the Laying on of Hands, to receive the Holy Ghost—the Spiritual Gifts—the Return of the Jews to their Country—the First Resurrection—the Reign of Christ on the Earth—the Day of Judgment—Heaven and the New Earth—the Eternal Destiny of the Universe and its Inhabitants.

II. QUOTATIONS FROM THE BOOK OF MORMON, and Proofs of its Truthfulness, together with the Affairs of the Church, and its Growth—the Martyrdom of many of the Saints, and their leaders, in America, by an eye-witness; and the most remarkable things that have happened among them, in Wales and Other Countries.

III. DEFENSES OF THE CHARACTER OF THE SAINTS, against attacks from their enemies, through the baseless stories that are spreading through the country.

IV. MISCELLANEOUS, containing an account of the affairs, battles, afflictions, revolutions, and judgments of God in the dispensation of these latter days.

We shall strive to make the Publication worthy of its name, by fulfilling its office, and by bringing new truths and old to light, for the comfort and benefit of all who read it.

Its Price will be Three Pence each Number to those who subscribe to it for Six Months, and who pay 2s 6c in advance. Whoever gathers Ten Names, and sends the money, will have one Number for his trouble.

**All letters (prepaid) are to be directed to *Capt. D. Jones*, 45, *Cyfarthfa Row*, *Georgetown*, *Merthyr Tydfil*.

J4 JONES, Dan. *Y glorian, yn yr hon y gwelir David yn pwyso Williams, a Williams yn pwyso David; neu David Williams, o Abercanaid, yn gwrthddweyd ei hun, wedi ei ddal yn ei dwyll, a'i brofi yn ddeistaidd.* (The scales, in which are seen David weighing Williams, and Williams weighing David; or David Williams, from Abercanaid, contradicting himself, caught in his deceit, and proved deistic.) *Merthyr Tydfil: Published and for sale by the author. J. Jones, Printer, Rhydybont, 1846.*

16 pp. 19 cm. *Welsh Mormon Writings* 4.

Dan Jones's first pamphlet, *The dead raised to life!* (**J1**), caused such a stir in Wales that a group of Baptist ministers joined forces with a group of Independent ministers and commissioned David Williams, a lay preacher, to write a rebuttal. The result was a 32-page pamphlet entitled *Twyll y Seintiau Diweddaf yn cael ei ddynoethi* (The fraud of the Latter Saints exposed) published in December of 1845. *The scales* is Dan Jones's answer to Williams's pamphlet.

As indicated by the title and the scriptures quoted from the book of Job, Dan Jones takes a scornful attitude toward David Williams as he puts him on the scales—David on the one side and Williams on the other—and proceeds to point out his contradictions. Throughout the entire 16 pages, full of satire and derision, Jones merely follows the standard, mid-nineteenth-century techniques of the polemic. The bulk of his defense centers around the signs that were to follow the believers, as mentioned in Mark 16:17–18. Williams had challenged Jones to prove that he was sent of God by healing all the sick of Merthyr Tydfil and by drinking something deadly without suffering any harmful effect. Jones counters with scriptural quotations concerning sign-seekers. He also counters Williams's attack on Latter-day Saint views concerning additional scripture, the necessity of baptism, and Williams's vitriolic observations about *Proclamation of the Twelve Apostles* (**J2**).

Instead of answering Dan Jones's *The scales* with yet another pamphlet, David Williams simply issued a second printing of *The fraud of the Latter Saints exposed* and then went to *Y Bedyddiwr* (The Baptist), a monthly periodical of the Baptists, in an effort to scandalize the Church. For ammunition he used Thomas Jones, an apostate Mormon, and his series of reasons for no longer believing in Church teachings (see **J6** for more on the Thomas Jones controversy).

THE SCALES,

IN WHICH ARE SEEN

DAVID WEIGHING WILLIAMS, AND WILLIAMS WEIGHING DAVID;

OR

DAVID WILLIAMS, FROM ABERCANAID,

CONTRADICTING HIMSELF, CAUGHT IN HIS DECEIT, AND PROVED DEISTIC.

"Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee."—*Job* xv, 6.

"Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?"—*Job* xi, 3.

"Despite the depth of the dirt and dust
Upon Mormonism's majesty thrust;
Our plea is good, our God is nearby,
In spite of all the wolves' savage cry."

BY CAPT. D. JONES.

MERTHYR TYDFIL:

PUBLISHED AND FOR SALE BY THE AUTHOR.

1846.

TO THE READER.

I appeal to the reader in this treatise, for it would be foolishness to appeal to Mr. Williams, for reason or scripture, when his work proves him devoid of the one and the other, he being chained so closely to his prejudiced traditions, that one might think that he would lose his life before he lost them. He resembles that poor man who had sunk down into a bog on the bank of a great river in America, after heavy floods. When a traveler came past that way, after the surface had hardened, he saw a hat in front of him. He picked it up; and, to his great surprise, he beheld a head underneath it! After staring at it until he could believe his own eyes, he grasped it with all his might, thinking to pull it to the bank by its hair; but, with the first *pull*, the poor man shouted loudly, "Don't, don't take me to the bank, for I have a good horse beneath me, and a new pair of boots on my feet; I would rather sink with them, than lose them!!!"

Perhaps some will say that this trouble is unnecessary—that this little man, and his pamphlet, are beneath notice. I admit, from experience, that that is the first, and quite reasonable thought of every principled man: but, on second thought, I remembered the second advice of the wise man, namely, "Answer a fool according to his folly, lest he be wise in his own conceit." When I understood that this *scribe* is a *mouthpiece* for some conference of rail workers, and a bell hammer for their belfry, I thought that if I did not defend myself and the truth, in the face of such frightful false accusations, and show the foolishness, deceit, and idiocy of this *clique*, there would be no peace for the Saints, at their work, on the streets, or indeed even in their meeting houses either, from being upset in public by the "nation of brawlers;" and since *silent contempt*, after long trial, did nothing but make them worse still, one must "shut up their mouths" with the truth. Read unbiasedly, reader, and give fair play to the SCALES so they may turn properly.

THE SCALES.

IT WOULD be interesting to the reader to know the pedigree of this little essay which is called "THE FRAUD OF THE LATTER SAINTS." We are informed that at its beginning there was a great "meeting of the minds" concerning it, before it was born—"before setting pen to paper," they say. And strange was the council which was held in Pentrebach, on the occasion of the issue of this little *lad* into the world! Lately another little lad has come into our midst, quite similar by nature, with this difference, namely that the first does not know who sent him. His sire is ashamed of owning him, because he knows that he is an untruthful one. But, to compensate for that fault, this one has so many fathers that it is difficult to know who owns him; but from all the "rail workers of Pentrebach, it was decided in the council," namely, the great sanhedrin itself, that the general, the bravest of the council, namely David Williams, was to be sire, and two Baptists (namely Edward James and Evan Lewis), and two Independents (by the name of Stephen Williams and John Powel), were to be his godfathers;—these signing "for ALL their friends," they say that he would be a pleasant and a good lad, yea, before ever seeing him, according to their admission. "This pamphlet *will* contain notes *to be made*," they say, namely, in the future tense, of course! Well does Solomon say—"He that answereth a matter before he heareth it, it is folly and shame unto him:" so those who offer such rubbish as this to their compatriots, shall be shamed, if there is shame in them. But it would be sweet enough for their taste, since it would be something against the "Saints." This is their disease, I see; and he who could deliver the greatest *blackguardism*, the least truth about them, should have the highest place in this Pharisaic sanhedrin. Quite similar to that conference of former days, is it not, at which lies were made up against gentle Jesus, and at which it was decided who should steal the body. It is but a short time that this *clan* was counseling together as to how to betray and slander one another, on streets too narrow for them to pass, without the fist of the one meeting the nose of the other, all in the name of religion; but when others maintain the right to think for themselves, in their midst, they agree like town dogs to bark at the stranger who comes past—the first starting for fear that he would lose a bone, and the others raising their tails, and growling, after hearing the first bark. After counseling and inventing in this wise and varied sanhedrin, and after arranging their rules, and setting up their chief captain, *alias* their *cat's paw*, on his throne, let the reader imagine seeing him swagger and laugh loudly, calling for pen and paper. Humph, down to work! Now for revenge on those old Saints; "I must turn their white lime into soot, and make my soot white." "Well, what shall I say first? Oh, yes, his Foreword; I must find fault from the beginning to the end of his treatise," namely the *Ancient Religion Anew*. Let not the reader laugh at this wise, wise—great, great man asking the first question. "I ask, in order to clarify [darken] the matter, is it absolutely necessary for a man to know the worth of a gift, before being a receiver of it?" Now I ask, who said that it was? Not I: but this is what I said, that an independent mind is one of the most remarkable gifts of Heaven to

men—that few, in comparison, keep it from being made a slave by traditions, such as those he and his kind have, and that because they do not know its worth *after* receiving it. If he had taken more care about the *tense*, he would have had to pass the beginning without finding fault; but as he starts to set his pen on paper, his dishonesty and his false reasoning become obvious, and continue as false accusations while his pamphlet continues. Next he says—"The manner of his words signifies that he alone had received the gift of heaven, of those he had seen." (Forgive his grammar.) Who says that? Williams, I think; for David, in the previous two lines, says the complete opposite to that in this admission. He says that I am the only one I have seen of my nation (that is, at that time) who maintains my right—(to that gift? no, rather) to *believe* and *reveal* the DOCTRINE which is set out in that TREATISE. Which one do you believe? David or Williams? I believe David now; but in going on, one may see how truthful he continues. His work in finding fault with the printing press in putting *before* in place of *after*, only shows his desire to find fault and his failure to do so: we could note dozens of worse faults in his pamphlet. Great is the fuss he makes concerning some false prophets—yes, false prophets are on the tip of his pen and his tongue, without offering any proof as to their identity; but from hatred towards prophecy, he condemns everyone who prophesies; and in the same instant becomes a prophet himself. Let every Welshman taken note of the great prophet, namely the *cat's paw* and *scribe* of the Pentrebach sanhedrin prophesying!! "It shall be written before long, that he originated at night, and at night he ended." I wonder that he has not put on a "hairshirt,'' and called all his council to hear this, yes, and that he has not gone to the top of that pulpit which was offered to be set up for him in the tavern, in order to scold the Saints. It was likely that there was in that place a great shout of *amen* when he gave out this great prophecy! Well, he has come into the *trap*; one may see whether he is a false or a true prophet: but "as he judges, so he shall be judged." At the beginning of his treatise, he gathers together his strongest reasons, to belittle and malign the definite commandment of the Son of God, aiming his "reed arrows" at it, from enmity "to the saintly people of the Almighty;" and he succeeds as well as many a Deist also. "Great is his rush, blowing a challenge towards the gates of heaven.'' If his reasoning is true, it proves that the pagans, and everyone who has not ever heard mention of Christ, can enjoy the same contentment and glory as those who kept his commandments! He says that multitudes of the race of Adam have never heard about this commandment. That is true; but does that prove that such are saved? The Bible says "there is none other name under heaven given among men, whereby we must be saved," but Jesus Christ. After reasoning that the ignorance of such people does not reduce their contentment, he immediately brings a verse which blows his Deism from its base— "And how shall they believe in what they have not heard of?" How shall they be saved through him, without hearing about him, and believing in him, then? and so he admits that their contentment and their glory are inextricably connected with their obeying the commandments of Christ. I wonder whether language like this would go down well in their *Missionary Society*, in order to have a great collection to send missionaries to do to the pagans that which does not add to their glory? To prove that the pagans are independent of Christ, and without sin until they hear about him, he uses the words of Christ—"If I had not come and spoken unto them, they had not had sin!" He

did not say they would be free from all sin, "for there is none righteous and none who does not sin, no, not one." But they would not be guilty of the sin of refusing him; and so one could say to my friend, if God had not sent his servants this time, the evil spirit would not be tempting him to oppose us so terribly and without cause. If he were to look in the previous line to the one he quotes, instead of cutting up my statement, he would see these words:—"According to their behavior to it [the commandment] all those who HEAR IT *shall be judged*;" and until now nothing but foolish contradictions have been offered to "the superstructure," and he has not touched one stone of its base, although he becomes a Deist to that end, and reasons deceitfully as well. "The author urges us," says he, "to give our minds and our reasons to him to search for the kingdom." Not as he sought and obtained that his great sanhedrin place their senses, their votes, and four of their Jacks, to sign their names to a treatise which he intended to write *after that*, rather I sought that they might put their minds and senses to work without prejudice. What, do all his followers give their minds and senses to him before every pamphlet he makes; then they should be rebuked for destroying their characters; but let them be excused this time, for they knew not to what sort of pamphlet they would put their names "for all their friends." I do not think they will give permission to do so again, if they manage to come out of this *scrape*, any more than the cat allowed that quaint monkey to use her paws a second time to pull the apples from the fire. Take note of David contradicting Williams again. On p. 13 he says—"God has some who had the doctrine of the New Testament in its PURITY, before you were born, and who were observing its ordinances, and who possessed its spirit." But, what does Williams say? Does he possess that spirit which leads to *every* truth, I wonder? Oh no; on the previous page Williams says that he does not dare to be so presumptuous and foolish as to "think that all the different sects across the world have the gospel *doctrine* in its PURITY, nor have all the traditions according to the plan of the early churches; and easily do I admit [says Williams] that the best of us is open to faults." *Well done*, Williams; although he lost before, he wins now, and is closer to the truth than David. A very gentle man now: and yet he immediately takes a jump, like a grasshopper, from principles to persons, reasoning that a system cannot be perfect in its establishment, except that every person in it be perfect! If so, the plan which the Heavenly King himself gave of his kingdom, was not perfect, because the subjects were not perfect. This is an example of the *logic* of this wise man. I wonder, does he know the difference between persons and laws? According to his reasoning, everyone should take care for their lives, lest they travel along the *rails* which are made by men so imperfect as this sanhedrin of Pentrebach! His sarcastic questions in the two pages above are not worthy of our note. Let the argument between David and Williams end; and then I shall show to the winner that his forefathers did not have the eternal gospel in its purity, nor the kingdom of God for hundreds of years, and that it is not possible for them to have had it according to the truthfulness of the Scriptures; the prophecies must be fulfilled, namely that the "beast shall make war with the Saints until he OVERCOMES them." (See the "*Reply*.") He shows his ignorance of the Scriptures by referring to them to establish his traditional proposition, namely—"Was it not, and is it not, necessary for him to rule, until his enemies are made into a footstool for his feet?" Yet he says,—"It is true that these shall make war with the Lamb, but the Lamb shall overcome them. The

reader sees, according to John in Rev. xvii, 14, that after the fall of that great Babylon this will be fulfilled, after Christ comes to rule over his kingdom in his power, as the King of Kings. There is nothing in them referring to the past time, rather after he comes on Mount Zion. (See Rev. xiv, 1) There is here terrible distortion! it is useless to go into detail. But, since Williams admits that he does not have the gospel *plan* or the *doctrine*, who gave him any right to change them, I wonder? Oh, his pious fathers: as his fathers did, so does he. Because there were some heresies in the early churches, according to his reasoning, he can change the *plan*, the *offices*, the *ordinances*, &c., and it will be the kingdom of God after that! Strange how foolish some people are! As for the early churches—they were *true* churches, planted by servants sent by God. Was it those who planted the church in Abercanaid, &c.? if not, why does he claim that they are like unto them? Is it because he asserts they are, that they must therefore be? and yet he admits they are different! But, in order to see that it is not possible for the different churches in this age to be a kingdom unto God, but have been established by men, see the *Ancient Religion Anew* and the *Reply*, where the greater part of the remarks of Mr. W. are answered, and where it is proven that he has no authority from God. But, hush! Next, I hear the sound of great thunder, and the tumult of war! I imagine hearing the roar of cannons, until the earth almost shakes around about me! What! is it an earthquake? oh no, it is the roar of the brave general's trump shouting before him,—"Captain, I am coming out as an opponent to you; for your way is heretical in my sight." Let every mouse take fright, let the snail pull its two horns back into its shell; let the dogs of Pentrebach not turn a tongue in their heads; for behold this great, great Goliath from Abercanaid, comes out to battle! Dear women, snatch your children from the streets, lest they be trampled under his iron soles into the dust; yes, there are all his sanhedrin leaving their rails and all, and following his *tail*. Flee, you Saints, otherwise the end of the world will be on your heads now! Oh, woe is me, poor man! there he raises his great lance into the air, and opens his mouth wide to swallow me! Oh no; thanks be to him, he gives me one chance for my life! Who would expect such a great giant, to spare the life of one so small in his sight, or to notice those things which he calls "reed arrows?" Let the reader not laugh about his conditions; for it is better to have life like this, than to be struck into nothingness by his presence. 1. I must "heal all the sick of Merthyr and its surroundings." 2. "Note when there has been, or shall be, divided tongues as if of fire, sitting on the head of everyone, or some one of those whom you yourselves call Latter Saints." Two quite difficult conditions, are they not? But hear the next and you shall say that I am done for, surely. 3. "Drink something deadly, without any injury following." Would he be satisfied then, I wonder? He does not say whether *arsenic*, *prussic acid*, or *henbane*, or his own favorite drink; and he leaves us our freedom, like his, to choose how great shall be the *dose*. But the fourth thing is more difficult yet. He asks me to persuade him, that the Holy Spirit is leading me completely contrary to the Scriptures!!! Regardless of what I do with the first ones, I shall not venture on the last; and it is too great a task for him also, despite his size, to show that I am contrary to one scripture within the Bible. This again is one of his unfounded assertions. But, who is this giant who is so anxious to have a sign? Does he call himself a preacher? Yes! Does he believe the Bible? Yes, says he!! And yet he asks a sign to believe the teaching which is in the Bible?

Yes! And does he assert that he believes it already? Yes; with this difference—it is David who asks for a sign, and Williams who believes it already. Then, David is the Deist this time! Well, it is fair to alternate. Oh, poor David—wants a sign, does he? before he will believe what he says he already preaches! What if he were blind, it would not be possible to get him to believe. Wants a sign! Well did Christ say that "a wicked and adulterous generation seeketh after a sign." Here is the verdict of the just Judge on him. I cannot but think of the beginning of this ancient craft of asking for a sign long ago, when the old *general* of hell came out to meet the Captain of our salvation in the desert. He had about him the same "sackcloth," the same lance, blowing as raucously through the same trumpet, as the giant of Abercanaid; and indeed, his speech also accuses him of the close relationship which is between father and son. "It is difficult to separate a man from his family." All the wisdom of his sanhedrin has failed to comprehend my pedigree—the brother of whom I am—whether man or angel. One says that I am a "little devil;" but Mr. W. says that I am a man *possessed of devils*, and the way that he knows this is that I have the "scent of hell" about me. How well he knows that scent, does he not? How is a beloved preacher so acquainted with such a thing? But one does not have to imagine, or search for his pedigree, for his own mouth condemneth him. What need of any more testimony, but that the *junior* is a harder taskmaster than the other. This one requests four signs, whereas the other asks but one small one, and much more easily done than to "heal all the sick of Merthyr and its surroundings." He was not so inimical as to wish to poison him. How wretched they are, the children of darkness! Well did Christ say,—"If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead to them." Not one of the servants of God ever gave a sign to anyone for them to believe the gospel, regardless of how much they were requested to do so; and if one of them had done so, he would have proved through that that he was a servant of the devil, by obeying his old request, namely, "Command this stone that it be made bread." "The truth is [says this disbeliever] that it is a common custom of deceivers, in every age, to pretend to work miracles; and thus [i.e., pretending] do these people." How does he know this, I wonder? Has he been with all of them, in every corner of the world, each time? or then, does he claim that he is omnipotent and omniscient? He must be so before anyone can believe that claim. Well, here the Deist has made himself God at last, or nothing! Is it not in this manner that such people reasoned against the apostles? In his desire to condemn us, he denies their truthfulness. But, to all his false accusations, he adds—"They wish us to believe that they work miracles." This is a falsehood; for *we* do not wish him, or anyone else, to think that WE work miracles; we have never said that. There is more difference than Mr. W. thinks, perhaps, between men professing that *they* can work miracles, and their saying that the church or the people of God enjoy the spiritual gifts and the blessings which were enjoyed by his children in every previous age (according to the holy story), which were promised by Christ to his church, and to everyone who would believe his gospel without discrimination, but not to those who would believe the traditions of men. If Mr. W. were somewhat of a grammarian, he would perceive as much difference between his assertion and our profession, as there is between a verb and a strong noun. I wonder whether he knows the difference between an agent and an action; but to be sure, he can know more

between himself and the rails he makes. Well, there it is: his asking a sign from the servants of God is the same as his asking the ax to hew down the tree, without taking hold of it. I wonder, is he not ashamed by now? "But when they are asked to show the proof:" Yes, there it is again. "Give a sign;" "work a miracle," says he. Be silent, Satan; did my Master not say, "Get thee behind me?" Show proof of what, I wonder? yes, proof of what we do *not* profess! We could ask him the same thing. If he asks a sign to prove our religion, I give him the best of all signs for that, namely the *Holy Bible*. But he denies that; what sign is that to him? And yet, a sign he wishes—yes, a sign as proof that we are servants unto God. Yes, there it is—exactly like his father previously. "Prove that thou art the Son of God," said he. He believed in God, to be sure, previously. But the *sign-seeker* sinks more deeply into the bog with every thrust he makes to come out. Now, only his head is out, and it is wide open, shouting at the top of his voice, If you do not work a miracle to prove your mission, I had rather sink here than believe you! But, "to answer the fool according to his folly, lest he be wise in his own conceit," we ask does he profess to be a servant of God? "Oh, yes; and he preaches (says he) something to his fellow creatures which hastens on to strict judgment! Should he not work a miracle, to prove his mission and his right to that? Do so, Davy, if it were only one little sign, (as if his disciples were speaking) otherwise we shall not believe your testimony, any more than you believe the testimony of the Saints; and then there is the fox's tail *fast* in his own *trap*! oh, how pitiful he is—he needs a miracle in order to prove the mission of the servants of God, does he? Yes, indeed. If anyone did a miracle for him, would that be proof to him of such a thing, I wonder? If it were, he admits that he himself can be a servant of the devil, and that he does not know which one, until he sees that sign performed. Then, says he, I shall know whether I or they are servants of God. Do you see what sort of proof he has of his mission! Here he sells himself to any enchanter or deceiver who comes by, for a miracle. Oh, his soul is to be pitied, is it not? He could sell himself and his *entire sanhedrin*, to satan, by having his Jacks sign "*for all their friends;*" for the Scripture says (in Matt. xxiv, 24)—"For there shall arise false Christs, and false prophets, and shall shew great *signs* and wonders," &c. Also, John says in Rev. xiii, 13, 14—"And he [i.e., the beast] doeth *great wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those MIRACLES which he had power to do," &c. The reader sees how easy it would be for satan and his servants to deceive these people, and have a full net between Pentrebach and Abercanaid; yes, he could have all the railworkers, one would think, for one little miracle! But what would he win then? Nothing. Satan knows that he would only be in the same hole then. His net would be no fuller than it is. I wonder whether Mr. W. could judge who I am, after receiving a miracle, better than before, when he asserts that he knows already, "that I am some sort of man who has been *possessed by devils*." Yes, it is Dave who says this; but Williams asks me for proof contrary to Dave! and if he can just receive a miracle, he will admit that Dave is a liar. Thus everything is the wrong way with him—Christ and his servants refuse to give signs at any time to wicked people, and this one *begging* as eagerly for a sign, as the wild ass when he drinks fiery-mist (*samiels*) in his desire for water, until he burns his insides. The Bible says that the servants of the devil give signs. No, says this one. You are proved servants of the

devil, *unless you work a miracle*. Do the Scriptures say anywhere, If you lack wisdom, to know the difference between a servant of God and a servant of the devil, ask of a man, and he shall give you a sign to prove his mission? If there is no such commandment, or any example in the New Testament that anyone has done that, why then does he expect me to do more than they? But this is what Christ says—"If any man will *do* the will of my Father, which is in heaven, he shall know of the doctrine, whether it be of God," &c. When shall he know? after obeying the doctrine, and not before that; and not after obeying some other doctrine. There are hundreds of our brothers and sisters of the same blood; yes, wise, responsible, truthful, and honest people, now in Merthyr and its surroundings, who have obeyed this gospel, and have found gifts which were promised in the name of our Lord, and are certain that they are in the church of Christ now, after some of them have been for 30 or 40 years with the denominations of the age, some preachers, some deacons, and other members. I wonder whether one might think that every one of these bore false witness, in order to deceive others, without any object in sight, nor any way of deceiving them in things which they see with their eyes, hear with their ears, and feel the powerful workings of the Spirit of God in their midst? This would be very strange, would it not? But in truth I say, dear reader, that this is the true church of Jesus Christ. This name is persecuted and maligned by all his enemies, and time will show this to the grief, I fear, of many of my dear compatriots. Christ and his servants, poor things, were *plagued* constantly to give a sign. This is what Paul says, as do we, "We *preach* Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness," despite all their shouting for a sign. Why that, Paul, instead of giving them a sign? Because God "saw fit, through the foolishness of *preaching* [but not through *signs*], to save those who believe"—not believing through seeing signs, but believing that which was *preached*, namely Christ crucified. Here it is seen clearly that *testimony* is the basis of faith; *preaching* is what brings men to believe. Paul says that faith comes through *hearing* the word of God. Another time he says, "We do not walk by sight, but by faith." If a sign is necessary before believing, who gave a sign in order to get Mr. Williams to believe, I wonder? If it is not necessary, why does he bleat for a sign then? Take care, dear reader, that the devil not tempt you to ask for a sign, lest God give too costly a sign to you. After David was so earnest for a sign, on p. 19, Williams asserts that miracles have died out, that there is no need for them; that the story is complete in the word, that the Spirit of God leads the children of light to every truth. If so, why do they claim things so contrary to one another? The facts testify against them in this. It is difficult to know whether David or Williams is the more popular in this, but it is obvious that David Williams opposes Scripture and reason, when he asserts that God did miracles to establish the Christian faith, in the days of the Apostles. If so, he should prove his divinity in the same way to the pagans of this age; otherwise he would be a respecter of persons. How can the one be expected to believe the word of missionaries concerning something so new and strange, without having proof, that is, a sign, any more than the others were expected to believe the same thing in the beginning? According to his own reasoning, Mr. Williams should either admit that miracles are needed now to establish the gospel in their midst, or deny his first assertion;—it is not possible for the two to be true, without making God a liar! Oh! foolishness, the cart is before the

horse here again. It would be better for him to read more carefully the treatise which he abuses, namely the *Ancient Religion Anew*; there he may see that Paul says completely contrary to him about God's purpose in working miracles. See Eph. iv, 12,13. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith [Are all the sects throughout the world in unity now?], and of the knowledge of the Son of God [has he arrived there yet, I wonder?], unto a perfect man;" not so perfect yet, is he? but to judge him by his work? It is clear that Paul is a liar here, if what Mr. Williams says is true! Let the two be questioned thus:—To what end were the spiritual gifts given, Mr. W.? He answers, "to prove the divinity and truths of the Christian faith." Now you answer, Paul,—"to perfect the saints!" How long were they needed, Mr. W.? "They are not needed after the apostolic age." Paul,— "Until he who is perfect comes!" Completely contrary to one another, are they not? Which of the two do you believe, reader? Did he not know this? If he tells the truth, that he has read my treatise, or his Bible, he must have read these things also, in the one and in the other: and if it would not make this treatise too long, we would show that his entire pamphlet practically, is contrary to reason, to himself, and to the Scriptures! It is difficult to believe, then, that he has shrouded himself to such an extent in utter darkness, that he is doing all this consciously. But, on p. 20 this man is seen in his proper color; and in blasphemous language, he mocks the definite promises of the Son of God, and us for believing them. "Great is the fuss of the Captain and his brethren, concerning the signs that were to follow those who believed in the apostolic age," says he. And what is it that he mocks like this? See in Mark xvi, 17, 18, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues [not in that age alone, nor to establish the gospel he says, but those who would believe the gospel in every age]; they shall take up serpents, and if they drink any deadly thing [that is, if they drink in their ignorance, not if they drink poison when the devil or his servants ask of them, tempting God], it shall not hurt them; they shall lay hands on the sick and they shall recover." Yes, reader, these are the important words which this reverend mocks us for believing! I wonder whether Paine, Voltaire, or any of the professed atheists would be more presumptuous and impious than this person: or malign so much the words of the unchangeable God, who says, "Heaven and earth shall pass away, but my words shall not pass away." But, Oh, the extremes of hypocrisy! Listen to the man shouting at the top of his voice, yes, in the same instant almost,—"But, we say with all our heart, Jesus Christ is everything and in everything!!!" Oh, fie! Who will believe his assertion of love for Christ, when his devious tongue blasphemes his words? "If ye love me, keep my commandments," says Christ. Not everyone who shouts, "Lord, Lord [and denies his words] shall enter into the kingdom of God, but he who doeth his will." The reverend must deny his Lord, or leave his "boots and his steed" in the bog. And, like that poor man whom I noted at the beginning, so does he here! The example of that man possessed by a devil, to which he refers, proves too much. He proves himself a liar, by claiming that he has faith. If as much as a grain of mustard seed is enough to move mountains, who knows how much he has until he does that, i.e., according to his reasoning. But this example of Mr. W.'s *logic* is too good to pass up. "According to the foregoing statement [namely the lack of faith] there must be faith in the sea."

Here is an excellent comparison, is it not? Does such a reasonable man who has a duty to believe, possess faculties suitable for that, for the "sea, the Jordan, forests, mountains, and the dead," &c.? Does he not know the difference between the one and the other? Is it fair to compare the elements which are ruled by completely different laws, to men who possess reason and will? The least little boy in his district, would not reason more stupidly than this. But he thinks he has a complete victory here. "The reader sees," says he; yes, sees his foolishness to the point of loathing him. Then he takes a jump to try to escape from the trap; but deeper and deeper he sinks into the bog with every jump. There is nothing but his mouth out now, and with his last breath he shouts raucously, "We call on them to prove their assertions, by showing the signs." He is very *stout* to his subject, is he not? what he says first he says last, despite everyone. He is almost as *stout* as that tailor's wife, who called her husband a *lousy tailor*, which caused him to proceed to drown her; but that was what she continued to shout while her mouth was above water, and after he had pushed her head under, she stretched her hand to the top, snapping her fingers, to show that she was of the same mind still. Thus does this one shout constantly for a sign. The apostles went out, and *they preached* (not giving signs to get people to believe); "the Lord *working with them*, and *confirming the word* with signs following." One sees that the signs *followed*, not *preceded* the *word*, rather to *confirm* those who had already believed the *word* that had been preached. God's purpose in giving signs was not to bring them to believe, otherwise he was disappointed; for scarcely one out of a thousand of that nation believed, but they believed the *word*, not the miracle. "Those who believe on me, through your *word*," says Christ. Not through their miracles; their testimony concerning him, was the basis of their belief. The spiritual gifts are the facts, or the blessings which followed; and thus he has the cart before the horse again. The exceptions of some who believed by *seeing*, do not prove contrary to the definite rule of God. On p. 20, there is a hodgepodge of contrary reasoning. Having been twice a Deist, having proven himself a deceiver, and then asking for a sign! Then he brings Paul (says he) to prove that miracles have ceased! Why does he ask so much about them, then? Oh, perhaps he did not see this verse at that time. His proof is seen in 1 Cor. xiii. 8—"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Now, this is his strong refuge, and his proof that the above things have ceased; and if I can cut off the head of this giant with his own sword, there shall be an end to the shouting for a sign, I think. One sees first, that three things are named in this verse, things which were to cease. If Mr. W. claims that the first two, namely prophecies and tongues have already ceased, he admits also that the last, namely *knowledge*, vanished at the same time; for the three are synonymous in the construction, and that would prove the whole world to be *ignoramuses*, fools, with no knowledge. Despite all his boasting of charity, this would be rather uncharitable. What would his sanhedrin think of him—what would the learned theologians of the age say to Mr. W., yes, everyone, when he proves them all fools? Yet, this is what he does, and he admits it to be so, if his *logic* is correct; but he prefers to explain a little to get out of this trap, I think, that knowledge is not meant by the last. Then, not prophecies, or tongues, are meant by the first two; if so, that verse does not prove his premise. No matter which path he takes, he is in

a bind now. Well, what will he do next, I wonder? If he holds to his subject, that is that Paul proves here that prophecies were to fail, and that tongues were to cease, in that age, then he surely brings Paul to confusion, yes, contradicting God, and contradicting himself; for throughout the previous chapter, namely the xii, Paul reasons strongly that all these things are necessary in the church, or the body of Christ, while it was in the world; and in v. 28, he says on his oath that *God* has set some in the church to be apostles, prophets, teachers, then miracles, and after that spiritual gifts, diversities of tongues. Who can think that Paul does away with these things, after saying on his oath that God has set them in the church? If that is Paul's meaning in the above verse, he contradicts himself before half a dozen verses further on, namely chap. xiv. 1,—"And desire spiritual gifts; but rather that *ye may prophesy*." Ver. 5, "I would that ye all spake with tongues, but rather that ye *prophesied*." Ver. 39, "Covet to prophesy [cease to prophesy, says Mr. W.]; and forbid not to speak with tongues," says Paul. Forbid, says Mr. W. Which one are you to believe? they are completely contradictory. The reader sees Paul's meaning in the following verses. He admits that they knew and prophesied in *part*; "but when that which is *perfect* is come, *then* (and not before then) that which is in *part* shall be done away." So, Paul proves my statement in the above verse beyond every argument, namely that there is need for prophecy, and all the gifts, in the church to perfect the saints (while there are saints on this earth to perfect), until we see the one who is perfect, namely Christ, face to face. Thus, one sees that Paul is consistent with himself, with God, and with Mormonism; and all are contrary to what Mr. W. says. Here Mr. W. is completely contrary to what he was on the previous page (see p. 19)—"And we do not doubt the possibility of working miracles!!!" Why does he condemn us for that, then? why does he say that Paul shows they have ceased? why does he say "there is no need for them?" But, in the following statement, Mr. David or Mr. Williams is a Mormon again, that is—"If he who is Almighty were to see that as necessary," says he. This is what we ourselves say, and here he admits the subject he has opposed all along. We shall see how long before he denies it again. On p. 21, he says—"The Captain, on p. 24 of his Treatise, asserts an absolute lie about eighty-two preachers," &c.; and this is the lie, that is that the apostles did not go out to preach, after Christ commanded them not to, in his conversation with them *after his resurrection*, until they received the Holy Ghost on the day of Pentecost; and the way that he proves this is a lie, to prove that they and the Seventy had been preaching years BEFORE RECEIVING THIS INTERDICTION. What a waste of language and logic! Was it not for that particular time, when Christ gave them a mission to go to the *whole world* (and not to the lost sheep of the house of Israel), that I was talking of? Of course; and either David or Williams admits that as follows—"And seeing his miracles before, and AFTER his death." Who is the liar? Not I; for this sentence, "AFTER HIS DEATH," proves that I did not refer to the time *before that*. This is too clear for us to be able to think that it was in ignorance that he did this. See Acts i, 4—"And he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," &c. Also, Luke xxiv, 47—"Beginning in Jerusalem," &c. Ver. 49—"But tarry ye in the city of Jerusalem, until ye be endued with power from on high." If I said a lie in this, then I said it on the basis of that which Christ said; and so they remained, as I myself said. "And he who wishes evil to his neighbor, upon himself shall it

come." Let Christ and his apostles be truthful, and let Messers. David and Williams be liars. "*Thou art the man*." He has gone mad, surely, when he asserts "there are no conditions of adoption pertaining to the kingdom of God." Is he a teacher in Abercanaid, and does not know the conditions of adoption!! What can he teach to anyone, then? "We heard of receiving the adoption," he says, "and the Spirit of adoption." What, shall sinners receive adoption unconditionally? If so, that is a higher degree than the highest of Calvinism that has ever been, I think. If not, then they must receive it on some *terms*, and those would be the conditions—a man professing to teach people the way to the kingdom of God, and himself not knowing the conditions of adoption! I thought some time ago that he did not know anything about the kingdom, otherwise he would not have contradicted my treatise, and with nothing to say either but assertions and deceptive reasonings. But there is no need to doubt any longer; his speech accuses him of his complete ignorance about the kingdom, as will be seen. "The door of the kingdom is baptism, says the Captain; I say (says he) that Christ is the door to the sheep pen." Most certainly he is the door, for without him no one can go there. But in the meaning of Mr. W., one must go through the body or the person of Christ there. This is his construction; if that is not so, one must go there in the way he commanded; and that would be the door, "*not in his place*," but by obedience to him. Let Mr. W. call these things whatever he wishes—he must make them a door, or go through the body of Christ. But what does Christ say is the door? See John iii, 5,—"Verily, verily, I say unto thee, Except a man be *born* of water and of the Spirit, he cannot enter into the kingdom of God." This is the way to go in, says Christ; and since it is through a door that one goes in, what is baptism but a door? Quite a blind teacher, is it not, who does not know this? On p. 24, David says—"Forgiveness of sins is no doubt connected with true faith, and repentance, and *obedience*" (that is baptism, &c, of course). Then, those are the conditions of which he earlier claimed ignorance! His memory is very short. "Men can be baptized and be damned," he says. Who said otherwise? Not I. "For he that endures to the end shall be saved," says Christ, although Simon Magus is no proof of the assertion. But hear what Williams says about baptism, to David's face, yes, in the next line! "Baptism is not absolutely essential for salvation!!" What can a man mean in wrangling with himself like this? *Yea* and *nay*; *yes* and *no*, all the time—you say a lie, David, and you also say a lie, Williams—is practically all he says. He should conclude the debate with himself, before he comes out against someone else. You see that I have two to debate in almost every page, and those are contrary to one another constantly. But I believe David in this thing, for he says word for word according to my Treatise; and Williams has a very poor excuse for his subject, if there is no more than the "thief on the cross." He has not yet proved that the thief was saved, neither can he. It is true that Christ said to the thief, "Today thou shalt be with me in *paradise*;" but that does not prove that he has gone to *heaven*; for Christ said to Mary the third day after that—"Touch me not; for I am not yet ascended to my Father" (John xx, 17). If it is admitted that his Father was in *heaven*—if it is also admitted that Christ told the truth that he had not gone to *heaven* that day that he was crucified, and since he said that the thief would be *with him*, then it cannot be said that the thief went to *heaven* either. Well, where did he go, I wonder? That's a job for Mr. W. to search that out. But he did not go to heaven, says Christ; and here David, and

myself, and Christ, break down the objection of Williams completely. There is not one danger that we will place baptism, or anything else, in place of the blood of Christ. And now, hear David and Williams laughing loudly—"AHA! my good man, give me your ear for a moment; and I shall tell you that the ministers of the BAPTISTS have baptized them once." Listen, Independents! here is your *Champion* selling you out now. What, is this your *bully*, whom you agreed to follow at his tail "for all your friends?" This is a worse man than Judas! What, your ministers baptized? No, says he, not you, nor anyone else throughout the whole world, except the BAPTISTS; for he says, as proof of that, there is but "one God, one faith, and *one baptism*," and that, of course, is the baptism of the Baptists. So, friends all, let us make the best of our condition. "We can rest assured," says he. This is a man of a narrow and merciless mind, is he not? All of our pious old fathers, from every denomination, except the *Baptists*, heretics!!! What will you do with this great Goliath who challenges all your armies? Shall he not be called *Ishmael* now, since his hand is against everyone? You paid rather dearly for your *whistle* this time; but for my part, I was not disappointed, for I did not expect otherwise. I heard of a *jack-o'-lantern* leading people to the bog, and leaving them there; but I have never before seen it done as neatly as this. No wonder he guffaws "AHA" so mockingly; seeing that you were in his net. The reader sees the deceit of Mr. W. claiming apostolic succession, in the "*Reply*." He talks a lot about changing the Gospel; but this is what I say, as did Paul of old, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The apostolic plan is what we have completely, with the same Spirit bringing the same fruits. After contradicting the Scriptures so much, he shouts raucously, "For I did not judge that I knew anything in your midst, but Christ Jesus, and him crucified,"—nor that either. It is true that satan plucks an occasional scripture from the tip of his tongue, and takes on the appearance of an angel of light. He shouts, "Do not add to his word," when he distorts himself terribly. There is nothing in the verse to which he refers us, in Rev. xxii, 18, to prove his foolish statement, that is "adding to the Bible." That is not what John says, but to the "words of prophecy of THIS *book*," that is the prophecy he received on the isle of Patmos, contained in "THIS BOOK," namely the one which was under his hand at that time, and which is now called the Book of Revelation—not the holy volume: but concerning this see the "*Reply*." The blasphemous names given to us by his friends on page 30 do nothing more than prove that "where the carcass is, there the eagles gather." "Birds of a feather flock together." It would be good for them to spend less of their time carousing, and more with their Bibles. I cannot finish without calling your attention to his criticism of the "*Proclamation*." He condemns it because of lack of sufficient proof, while he admits that the testimony of twelve men who say they know it is true. What better proof can anyone have? The testimony of one such man would be enough for the life of a man in every civil court; but the twelve are of no worth to him (he says). He wants a sign again, I think!! "But who shall believe them on their word?" he says. Here is his heart laid bare now. Who ever saw a lying man believe anyone on his word? Oh no, he measures everyone according to his own yardstick! An example of this is in his own admission. Again—"In vain, therefore, do they say, Behold Christ here, or behold him there," he says. This is a literal fulfillment of the prophecy of Peter, which is seen in 2 Peter iii, 3, 4, and

in 2 Tim. iii, and iv. He shows his complete ignorance of "priesthood and apostleship." Since the latter never was, nor is it now possible, without the former; there never was, nor shall there ever be, a servant of God, who does not have some share of the first also. Before finishing, the reader will have considerable amusement if he will come with me to notice his greeting to me personally; but remember to take care that your passions not be aroused, otherwise you will be as bad as Mr. W. himself, and lose all the pleasure as well. Hear him talking to me. "NOT IN ANGER," he says: remember, reader. "Man, I call you an empty boaster [not in anger], a deceiver of weak minds [not in anger], like unto a false prophet." He is not angry. "Drink deadly things." Is he a bit angry with me now, I wonder? "Impious and foolish scoundrel." He is beginning to get angry, surely. "Some assert that you are neither an angel nor a man, but that you are a little devil." Is he angry with me yet, I wonder? "I judge that you are some kind of man, but that you have been possessed by devils to such an extent, that a hellish smell rises up from your impious and deceitful assertions." What do you think now, reader? Is he not doing well without beginning to get angry? Then he shows his love for me, in a bit of counsel that *suits* him far better. But, if all his gentle words from his pure lips were quoted, nearly his entire treatise would be rewritten. Every principled man will see, as he perceives him aiming his "reed arrows" at me, and using language like this, that he is finished—that he has nothing against my doctrine; and I *care* not what men may do to me, if they believe the gospel which I preach, that they may be saved, and that the name of my Master may be glorified: he suffered far more for me, than I can suffer for his name's sake. But, these titles which they give us are too good to miss out on also. One calls us "old Magus, and Simon his son" (but not in anger); another, that we are "Sceva and his sons" (he is not angry either); another, that we are "Mohammed" (but quite good temperedly, remember); and the other, that we are "Joanna" (so difficult to get them angry!). But it is Mr. Williams who gives the *finishing stroke* to the whole thing—"And that one so presumptuous (he says), as if he had written it with the fingers of a devil [he is angry as he says that, to be sure], and dipped his pen in the venom of dragons [more and more angry], or in the fiery furnace itself [he is quite hot by now], and printed it in the gates of hell!!!" Well, well! If he is not angry by now, goodness gracious, what will happen when he does get angry? If this is a *specimen* of the gentle speech of this noble preacher, who constantly tinkles his bells so much for love, the whole nation would be annihilated before his anger. Let everyone do what he can to keep him from getting angry, otherwise who knows what may come: the end of the world, perhaps! Well, dear reader, do not be angry with him, rather number him amongst those others to whom you wish gracious God to be merciful, for they, poor things, do not know what they do. Is this not one proof that we are good people, having the true religion, in that people like this persecute us. The evil word of these people constitutes great praise to our doctrine; if they were to approve it, there would not be much goodness in it. "Blessed are ye when all men speak evil of you," says our Master. "But woe unto you when the world shall speak well of you;" another time, "when they shall say *all* manner of evil against you;" and our list is close to full by now: thus, we shall be the first to have the "*blessedness*." Is it not better for them to leave us alone, lest they find themselves fighting against God? If we are of men, we shall come to naught, like every other human system, but not through

persecuting us. But he shows himself even worse toward the end. It is fortunate that he drew to a close when he did, for he had finished some time ago. He says—"But if his next writing is not far better than what has already appeared, I shall not consider it worth notice." What little boy could not say that? Who asked him to take so much notice of what he calls so poor? He could have refrained, without loss to anyone. This makes me think of some little corgi that barked at the moon until his voice *cracked*, and then he turned away, with his little tail *curling* up in pride, as if to say, "If you do not shine more brightly tomorrow night, it will not be worth my while coming out to bark at you!!" After showing the reader that Mr. Williams's treatise is a *tissue* of false accusations and foolishness, I would be unkind if I did not thank him for every good advice he gave me; and I wish every goodness to him in this world, and the world to come, hoping that he will come to see his mistaken ideas. The greatest truth seen in any part of his book, on the whole, is at the end of his Foreword, as follows:—"*I am the least of the nation* [I believe him], *the most unworthy of my brethren* [there is no cause to doubt him in this either], *and less than the* LEAST *of the true Saints of God*." He does not say how much less he is; and judging from the treatise he produced, it is difficult to say how much less than one of the Saints he is. I am glad that he sees the lowliness of his condition and his wretchedness, and he shall have a greater "amen" with this admission than anything else he says.

*** *We suggest that our friends, who wish to obtain the* ANCIENT RELIGION ANEW, *hasten to do so, since there but few of them on hand; and judging by the great call there is for them now, they will all be sold soon.*

J. JONES, PRINTER, RHYDYBONT.

J5 JONES, Dan. *Beth yw Mormoniaeth?* (What is Mormonism?) *Merthyr Tydfil: Published and for sale by D. Jones. John Jones, Printer, [1846?].*

4 pp. 17 cm. *Welsh Mormon Writings* 6.

The source of inspiration for *Beth yw Mormoniaeth?* is clearly an article of the equivalent title in English, written by Parley P. Pratt and Samuel Brannan. Jones's pamphlet, both a translation and an elaboration, incorporates all of the contents and sequence of ideas of the source.

The major addition is a one-page quotation from the prophet Mormon, who abridged the ancient American records that became the Book of Mormon. It is not a true quotation, but rather a series of comments in the first person singular, following the Book of Mormon linguistic style, in which "Mormon" identifies himself and describes his background. Most of what Mormon "says" is consistent with information given throughout the Book of Mormon, but there are a few errors. For example, Mormon is quoted as saying that his forefathers had left Jerusalem in the time of King Zedekiah "about six hundred years before its destruction, and the capture of its inhabitants by Shalmaneser." No doubt the author meant to have Mormon say "six hundred years before Christ" and the "capture of its inhabitants by Nebuchadnezzar." Furthermore, it is anachronistic for Mormon to speak of Nebuchadnezzar, inasmuch as Mormon's forefathers, according to the Book of Mormon, left Jerusalem before the captivity.

WHAT IS MORMONISM?

THIS question is so oft repeated that we do not have time to answer everyone who asks it; and yet, we desire for everyone throughout the world, but especially in Wales, to know *what Mormonism is*; and since the purpose of this publication is to explain the excellence of this glorious plan, this PROPHET can answer for himself, and set the following things before his readers:—

"My descent is from the tribe of Joseph, who was sold to the Egyptians. My fathers came out of Jerusalem in the time of king Zedekiah, about six hundred years before its destruction, and the enslavement of its inhabitants by Shalmaneser: they brought with them the five books of Moses, and Elijah's prophecy. After traveling in the wilderness for a year and a half, as they were led by the Lord their God, they landed on a continent [now called America]; and as it was a fine and excellent land in which to dwell, they began to work it, and settle in it, according to the commandment of the Lord their God; and while they were faithful, keeping the Lord's commandments, and listening to the voice of his prophets who were in their midst, they prospered, increasing greatly; and when they transgressed against his commandments, he sent judgments upon them. At times they rose against one another, killing throngs on either side; at other times God raised up prophets to teach them, and they thrived. They lived thus for hundreds of years, keeping from age to age the history of the most ancient things of God's dispensation to them, until they went into great decline, about four hundred years after the birth of Christ. And I, Mormon, was the last prophet who was in their midst, and they sought to take my life too; but I hid from them, and made an abridgment of the history of my ancestors from the plates I received from my father, and inscribed it on gold plates, according to God's instruction to my fathers; and after finishing I gave the plates to my son Moroni to hide at the top of a high mountain, until the prophecies about my brethren were fulfilled, as God revealed that they would go into complete decline, until they lost all knowledge of their ancestors, and receive twofold from the Lord's hand for their sins; and God revealed that he would visit them again in mercy in his own good time, and he made a promise to me, and to my fathers, that he would reveal this book to the Gentiles, and from them to the rest of my people in the latter days, and this when he was about to restore them to possession of the country, in order to civilize and settle them in this land which God had promised to my fathers; and let my brethren know for certain that when God reveals these oracles to men, he is extending his hand a second time to gather the remnant of his people from the four corners of the earth, the Jews to the land of Canaan, and the remnant of Israel on this continent. Let them know also that by revealing these things at that time he is beginning to fulfill his promise to our father Abraham. This is the banner which he will raise to the Gentiles from afar; at this time will he begin to build Zion in the latter days, by restoring the fulness of the eternal gospel to men. Therefore, let those who will be living on earth when these things are made known, know that the Lord began it, and he will finish it; yes, even though all the kings of the earth rise against him. The Lord swore in an oath to our fathers that he would not turn away his hand until it was finished.

And to Moses he says of Israel, Though you be pushed to the ends of heaven, the Lord your God will gather you from there; he will make with the house of Jacob a new covenant in the latter days, and will set his fear in their hearts, that they may not retreat from him ever more and for eternity; and he will be their king for ever, and his sanctuary shall be among them for ever. Blessed will be those who are alive when the Lord begins this work, if they obey him, but woe unto those who rebel against him."

This is a little of the history of the prophet Mormon, and his testimony; thousands of men that are alive now testify that he speaks the truth, that God has revealed the said oracles in this age, that he has begun this great work by giving the dispensation of the fulness of times to men, in which he gathers all things in Christ Jesus; that he has established his kingdom through divine power once again, according to the plan of his Son; and sent servants to invite all who will come to the wedding feast of the Lamb, for he is now preparing his bride for his coming, by her obedience first to the following conditions:

I. That there is but one true gospel or plan revealed under heaven among men, whereby a sinner may be reconciled with God, sanctified, and prepared to have a part in the "adoption, that is the redemption of the body," to enjoy the company of the firstborn, and all the perfected saints; when they will reign with their Lord for a thousand years, and thereafter may dwell eternally in the presence of Him who is a consuming fire, and the eternal burning of all imperfections. That this plan is perfect, like its Author, conceived in the divine council before the world existed, that it is like its Author unchangeable, functioning according to that design in all its parts, and its movements bearing the same fruits, or answering such purposes in every age in the world, in which it has been, is, or will be. That Jesus Christ, who is the true Son of God, was born of woman, and satisfied divine justice by offering himself on the cross as a blameless offering acceptable to God, and rose from the grave, according to the scriptures, in the fulness of the times preordained in the early council, and thereby arranged or opened the way, and established that perfect plan, that he could not have established any other without making one or the other superfluous, and therefore imperfect, and that this plan is to be believed and obeyed in all things, according to his design; that not one iota, not one assertion can be changed or rejected, nor anything eliminated from it, without its being imperfect, and thereby ineffective in bringing "life and immortality to light."

II. That this same perfect plan was revealed by the good Creator and Father of mankind, to his children in the beginning, by himself, by angels sent from him, through visions, the spirit of prophecy, and revelations in all manner of ways.

III. That this same perfect plan has been corrupted and perverted by men, in many ages of the world to such an extent that it became necessary for its author, the Creator and Sustainer of the world and its inhabitants, to restore it, through such means, and in the same manner as it was first established. Hence the necessity for the several dispensations given to the world, in different ages, as is proved in the holy book.

IV. That Jesus Christ, the Messiah, did after his resurrection appear, and minister to the Jews in Palestine, to the tribe of Joseph in America, to the remnant of Israel in the north country, and to the spirits in prison, who had died previously without being offered this plan, 1 Peter iii, 19, 20; iv, 6. "Other sheep I have, which are not of this fold, which must hear my voice." Not the Gentiles, for they did not hear his voice; they did not call anyone but the seed of Abraham *sheep*; the others were *dogs*, and that he established this perfect and glorious plan in those parts of the world.

V. That the Gentiles were partakers of this plan, some years after Christ rose on high, not by his personal ministry, but through his servants, and by the Holy Ghost, which revealed to them his truth, his resurrection, and his elevation to the right hand of the Almighty as Prince and Savior.

VI. That that perfect plan has been changed and corrupted by men to such an extent, for hundreds of years, that it is no longer to be found in its power, its purity, and its essential glory among Jews, Gentiles, or Israelites; and this is the cause of all the different divisions and sects that overwhelm the world because men are seeking to rediscover that plan; and, having failed, they make ones of their own as similar to it as they can, and give it that name, denying its essential power, according to the prophecies about the latter days.

VII. That this same perfect plan has again been restored to the earth, and established in this age, in the same manner, and by the same means, as in every previous dispensation; viz, by the voice of God in heaven, by angelic ministry, visions, and revelations from the Lord. This is a new dispensation, not a new plan, but a complete restoration of the original plan, namely the one which was purchased in the eternal council, which was established by the patriarchs, the prophets, by Christ, and the apostles, and this last time, that is the eleventh hour, to bring in "the latter-day glory," "the fulness of the Gentiles," "the restoration of Judah," and "the remnant of Israel," yes, that "the times of the restoration of all things" that God spoke through the lips of all his holy prophets ever might come, to prepare the way for the second coming of the Messiah to reign triumphantly over all his enemies in glory, for a thousand years.

Now we shall show the first principles in the fulness of the eternal gospel in this age, as in every previous age, which are as follows:—

First,—To believe in Jesus Christ, as Savior and the atoning one, crucified and resurrected.

Second,—To repent of all their sins, and leave them, walking a new life, doing justice to all men, and serving God.

Third (but not first or second),—To be buried in water and resurrected, by one of God's chosen servants, in the name of Jesus Christ, for the remission of sins. See Acts ii, 38, and xxii, 16; 1 Peter iii, 21, &c.

Fourth,—To receive the Holy Ghost, through the laying on of hands by the elders of The Church of Jesus Christ of *Latter-day Saints*. See Acts viii, 17, 18, 20, and xix, 6; 1 Tim. iv, 14; 2 Tim. i, 6; Heb. vi, 1, 2.

Fifth,—To believe in, and pray to enjoy the spiritual gifts, and the good blessings, that were enjoyed by those who obeyed this heavenly plan in former ages; such as, speaking wisdom—speaking knowl-

edge—miraculous faith—the gift of healing, and being healed, through anointing with holy oil in the name of the Lord, the prayer of faith, and the laying on of hands. See James v, 14, 15; Mark xvi, 18. Also, to endeavor to gain the gift of prophecy, discerning of spirits, speaking with strange tongues, interpreting the same, receiving revelations from God, angelic ministry, the company of good spirits from the eternal world in visions, &c., and all other blessings that are promised in the scriptures to the children of God. See 1 Cor. xii, and xiv, 1, 5, 18, 39; Acts ii, 39, and xix, 6; Mark xvi, 17, 18; Eph. iv, 11—14, &c.

Sixth,—All who profess this plan, should live in holiness and righteousness, praying with every prayer, as the Spirit lends them expression; do good to all, especially to the family of faith; pray for those who do them harm and persecute them; disassociate themselves from all the Babel-forms, and every form of unsound doctrine, remembering that such things corrupt good morals: "Come out of Babylon, that ye be not partakers of her sins, and that ye receive not of her plagues."

And last,—Those who come into the bond of this new covenant, and the fulness of the gospel, should watch and pray, lest they fall into temptation, but be ready, waiting for the coming of the Son of Man; for he will come suddenly and immediately on the children of darkness, when they say, Peace, peace; when they, after all the warning, as in the days of Noah, are eating and drinking, marrying and giving in marriage, and casting the evil day far away from them; therefore, the Son of Man will come in such an hour as they think not.

This is the correct depiction of the evangelical plan according to the scriptures, and as the Latter-day Saints have it, and all that is contrary to this comes from evil; and if anyone should come to you, professing to be servants of God, without bringing this doctrine—yes, "though an angel from heaven preach any other gospel unto you than these things, let him be accursed." As John says, so say we—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." We are frequently accused of preaching a new gospel, throwing these scriptures in our faces, yes, by some as conscientious as David was, when he gave the verdict on himself; and it was not more appropriate for Nathan to say to him, "Thou art the man," than it would be for us to say the same thing to these our accusers. And whosoever takes the trouble to compare our profession with the scriptures will see clearly that it is a completely false accusation, and that it is the eternal plan we have—that it is our accusers who are preaching new gospels, if in fact they are gospels. Dear Welshman, do not believe them, without looking for yourself; for some of these prefer to see you lose your life, than see the hope of their profit fading; and then they shout loudly, Away with these people, they speak against our "great goddess," whom our fathers have worshiped.

MERTHYR TYDFIL: PUBLISHED AND FOR SALE BY D. JONES.

JOHN JONES, PRINTER, RHYDYBONT.

J6 [JONES, Dan.] *Amddiffyniad y Saint versus cyhuddiadau Thomas Jones, Merthyr, ac ereill*. (Defense of the Saints versus the accusations of Thomas Jones, Merthyr, and others.) *Rhydybont: Printed by John Jones, [1846?]*

8 pp. 17 cm. *Welsh Mormon Writings* 8.

In 1846, three years after his baptism into the Church in Merthyr Tydfil, Thomas Jones was excommunicated. Shortly thereafter he was interviewed by David Williams, a Baptist minister who had published a 32-page pamphlet rebutting Dan Jones's first pamphlet. An account of the interview was printed in *The Baptist*.

Six weeks later, Thomas Jones admitted in the presence of witnesses that he had not been completely truthful in the interview and that he regretted having allowed it to be published. These comments were recorded by Elder Robert Evans in his diary and soon afterwards were printed in another issue of *The Baptist*.

Upon seeing the retraction of statements Jones had made to him in their interview, David Williams immediately sent another letter to the editor of *The Baptist*. Williams carefully worded his letter to make it appear that Thomas Jones had made yet another about-face. But Dan Jones, on page 7 of *Defense of the Saints,* argues that Williams was merely drawing further from his original interview with Thomas Jones for his "latest" derogatory observations about Mormonism.

The foregoing sequence of events prompted three Mormon missionaries—William Phillips, William Henshaw, and Thomas Pugh—to write a letter of defense to the editor of *The Baptist*. Their letter, which was refused publication, constitutes nearly three pages of *Defense of the Saints*. An account of their attempt to convince the editor to cooperate with them constitutes the first two pages of the pamphlet. The remaining three pages contain further considerations of the characters of Thomas Jones and David Williams as well as a half-page affidavit signed by eight witnesses stating that they had heard Thomas Jones admit to his untruthfulness about the Church. Furthermore they swear that they had seen Robert Evans record in his diary the words of Thomas Jones.

DEFENSE OF THE SAINTS

VERSUS

THE ACCUSATIONS OF THOMAS JONES, MERTHYR, AND OTHERS.

DEAR READER,—The following defense was written with the expectation that it would be allowed to appear in the *Baptist*. We took it to the office in Cardiff for that purpose and offered it to that same Editor who was sufficiently liberal to publish the terrible false accusations and every other scornful thing about us as a denomination, that is, he who boasts that his *Baptist* is a publication free to all to defend their character. We implored earnestly and humbly for the opportunity to clear ourselves from the villainous filth with which we were plastered without provocation; but, as usual, the answer we received from him was a *shameless refusal!* Yes, poor thing, he was terrified; he turned blue, red, black and pale; he fumed and raged without a single cause except the malicious agitations of a guilty conscience until his knees and his whole body trembled worse than those of Belshazzar of long ago. And in the face of all earnestness, logic and justice—it was no use no matter how much he gnashed his teeth and foamed at the mouth, and made additional, baseless accusations and called us bad names, yes, even to our face! He accused the Saints of having said that the William Hughes who broke his leg did not receive assistance from the parish of Merthyr, and that through that they had lost their credibility; and, as a result, they could not defend themselves in the *Baptist*. We said that even the most godly men who ever lived on the earth could be proved liars according to that reasoning, that is, to believe the false accusations of professed enemies who refused to listen to the other side. We challenged him to prove those shameful accusations against us as a denomination, or even to prove that as much as one Saint has ever said such a thing as that. Oh, the fact that one Edward Lewis from Blackwood had written that to the *Baptist* was sufficient proof to him, he said. We said that that man had not proven his credibility sufficient for us to believe him. And if that man can prove that W. Hughes did not receive assistance from the parish of Merthyr, let him proclaim their names to the world as witnesses of that; then we shall call such to give an accounting, for we have questioned many and have failed to find one who said that. And what if one, two or three were to say this in their ignorance? Would this prove nearly a thousand people to be liars? Do we, by proving your persecuting correspondent a liar so clearly, prove through this that all Welsh Baptists are liars? We do, according to your own reasoning!

We said that the testimony of Wm. Hughes about that matter has been written, and that his credibility has been attested by many eyewitnesses, that he himself sent his testimony to the *Baptist* with receipt acknowledged, and it has been refused publication until this very day!—that his testimony was published to the world at that time, a testimony in which Wm. Hughes himself claimed

to have received assistance from the parish of Merthyr, all of which proves clearly that the Saints did not ever say that he did not receive assistance from the parish.

The treachery and guile of this crooked invention can be seen clearly. The aim of the enemies of the truth in forming that accusation is to try to prove the Saints liars in one thing, so that it will not be believed that Wm. Hughes even broke his leg or was healed! It is a wonder how they succeed in their slanderous invention. Notice their proof and their constructed *sophistry*! Some Edward Lewis says [some one, two, or three, I suppose, did not see fit to say, but] that the Saints in Blackwood said that Wm. Hughes did not receive assistance from the parish of Merthyr, and that lying "Quick in Water" got the *relieving officer* to say that Hughes had received assistance. And here is proof, says the editor of the *Baptist*, that the man did not break his leg and that he was not healed! What proof is that? How does that *relieving officer* know whether the man broke his leg? Which one was it—he or "Quick in Water" who wrote that? The two are of the same speech, taste and purpose. The mad tricksters ought to be ashamed of such malicious deceptive reasoning! But this is the best they can come up with against the Saints; and they prefer this to admitting the truth and acknowledging the power of God in this thing. If one of the Saints said that he had not received anything from the parish, how in the name of reason would this prove the entire denomination of people liars? And why would this prejudiced editor refuse them space to defend their mistake? I answer that it is because he foresaw himself in his proper color through that, that is, as a cruel persecutor and a constant slanderer. He meant to keep his readers under his paws, and keep the Saints in the dirt which he daubed on them. What else could he do? What else could we ourselves do? We offered him plenty of proofs of their innocence, and in face of it all he pranced around like a wild man, shouting, "Pooh! pooh! pooh!—deceit, all deceit." He did not wish to hear anything from us, nor to look at our writing. "*I shall have nothing to do with you*," said he; and away he went to his hole in a bad temper, *slamming* the door after him! Yes, Welshmen, this is the behavior of the editor of this religious *Baptist*, in spite of all his boasting of "freedom." This is very one-sided freedom—yes, freedom for him to make false accusations as he wishes, and freedom for us to suffer it all, defenseless, as far as he was concerned. We are thankful for the freedom of the press and the truth to defend us, and we shall make the proper use of them also, in spite of him and his slanderous party. We are sorry that we have nothing to do with him; that is his fault. But so much like this has been done by him—that it is too late for him now to shout, "I shall have nothing to do with you" after slandering us and publishing every kind of calumny about us for years. As soon as we begin to cleanse ourselves he throws the basin down and full of envy shouts, "I shall have nothing to do with you." And as soon as some of his sycophants have fashioned some story sufficiently bad and lying to suit his taste, out it comes in the *Baptist* like a shooting star, and perhaps the name of some respected person is attached to it, so that it will be more easily believed by the people; and immediately upon our beginning to defend ourselves, he escapes like the fox to his hole, his posterior first, gnashing his teeth from there, shouting, "I shall have nothing to do with you!" What is that except to say he will continue with our head under his armpit as long

as he can, and that he will invite every Rev. Mr. Davies from Dowlais, Rev. Mr. Tobit by the Bridge, Rev. T. ab Ieuan, Rev. D. Williams from Abercanaid, Thomas Jones from Merthyr, lying Quick in Water, illogical Meiria*dog*, and every other barking *mad dog* and *coward* throughout the principality, to hit us on the forehead and to help himself to his rush arrows every opportunity that he gets. It is loathsome to us to have to soil our hands to treat such a stinking fox, nor would we bother except that his readers ought to get to see him by his tail in front of their faces, so that they can see what kind he is, and understand how to believe him and his slanderous *Baptist* from now on. Let them read the following to start with, and they will have even more odors from his lair so that everyone can form his own opinion of the color and shape of his heart.

WILLIAM PHILLIPS,
WILLIAM HENSHAW,
THOMAS PUGH.

[*Copy of the letter to the Editor of the* BAPTIST.]

MR. EDITOR,—We owe it to you, to the public, to our own characters, and especially to the religion which we rely on for eternal life, to defend ourselves against the shameful false accusations which are brought against us by a man by the name of Thomas Jones, Merthyr, and which appear in the October issue of the *Baptist*.

1. He accuses us of using the names of some "Ahiram and Joseph Smith upon blessing," which is totally baseless, in fact.

2. "They can own their places in Nauvoo," &c. This is not so either; but that which we believe with respect to the "emigration to America," is that which is in the holy scriptures; and the above man knows that no ownership was promised to us, nor to him, in Nauvoo, nor in any other *specified place* on the continent.

3. "We claim (says he) to have seen Jesus Christ in *red whiskers*," &c. This accusation is not true in any way, shape, or form, in fact, as far as the Saints have anything to do with it. What he could be after by asserting such a thing, we do not know, and we are not answering for him.

4. With respect to the frightful invention which he accuses us of, that is, our pretending to receive revelation, accusing the first president of misconduct with another man's wife, so that the other man could have his office, &c. His own lips condemn him, as follows—"We judged that the latter would do better," says he. And in the next breath he says, "The latter was considered the first president" already! Needless to elaborate, because this lie is sufficiently obvious. But we state soberly that this accusation, yes, every word of it, has been proved entirely false in a detailed inquiry which was held here on the matter in front of hundreds, to which they will testify also. It was proved that such a presumptuous and ungodly invention never existed except in his own jealous heart. He asserts that *others* agreed with him in this. Never before did he say that there was but *one*; and in spite of getting every exhortation from us to prove this in the same thorough inquiry which was held about it, he failed to prove that even one of us knew anything about such an atrocious calumny. And strange, if the accusation were true, that Thomas Jones uttered not a word

about such a thing for many months after the time he says it took place!

Such an invention was not necessary, nor any other invention to meet the purpose which he mentions, because the coming of the latter president to this country had no effect in any way on the one who was residing here before. And—"*No object in view*, *no design*." If this man were to tell the truth, he knows full well that he did not see an accusation received against any of us except by eyewitnesses. As for his work of asserting that he heard one of us claiming to have received revelations, which decency does not allow him to put before the public—may you, Sir, or anyone else, not believe it. And we suppose that if you were to know this man, as he is known here in his home, that not one of his claims would be allowed to appear in your columns, that is, if you have any respect for your publication. We do not wish to blacken the character of this man in any way, but we would very much like to leave it in the hand of a just God. To remain silent about them in the face of such accusations would be to suffer like a murderer or a thief. But it is he who has obliged us to come out like this, to show him in his proper color, so that you and your readers can understand the character of the only witness who stands up against the testimony of hundreds of Welshmen, to degrade them beneath humanity and all which is worth living for (if his assertions were true). But in fact, Sir, his accusations against us are no different from the poisonous effects of his own vindictive heart, accusations which were made *after he was excommunicated from our church* and after he was proven guilty of many sins more atrocious than we wish to name. He tried to come back several times; yes, even after his first letter appeared in the *Baptist*, he said that he would be glad to come back to our church. There are hundreds who testify that they heard him say, after being cut off, that "no one else has the true religion except our church." Despite that, his immoral and unrepentant behavior continued as such, so that when he stood up before our church to request his place in our midst, not so much as one of nearly three hundred members raised his hand in his favor! He asserted at that time that he had not made the above accusations to the Baptists, when we knew that he had already done so. When he saw that he would not be accepted, he had such an emotional outburst that he made public threats, saying that he wished revenge against us somehow, and that he would publish everything he could against us in the *Baptist*, &c., which proved to everyone that he was not truly repentant for his previous sins; and as a result, our church rules did not allow him, or anyone else like him, membership in our midst. This man became so unruly that the officers were obliged to turn him out of one meeting before the end. After being refused by us, he offered himself to the Baptists again; but we heard that they themselves refused him in more than one church, and that their members threatened to leave rather than associate with such a man. And last of all, he was sanctified with the holy water of the Papists. He baptized his children with them, and he claims now that only they have the true religion! Why does your correspondent consider the contradictions of a professed and excommunicated enemy like this as being worthy of space in a religious publication, rather than the more accurate testimony of hundreds of neighbors, the direct opposite of him? He knew perfectly well that this vindictive witness was considered by his brethren as being too bad to be allowed to come into their midst; and yet, he considered him sufficiently righteous to condemn the denomination of other

men. Would not such a witness be sufficient against his denomination or against some other church besides the Saints, perhaps? Most certainly not, any more than the testimony of Judas Iscariot was sufficient against the denomination to which he belonged. What reasonable man would expect to hear much truth from an excommunicated man, sufficiently bad to admit that he had battled voluntarily for over three years against God and conscience?

If the assertions of this man or any like him were true about our religion, would over half a million reasonable people of this enlightened age cling to it under every scorn and persecution, the greater part of them having been with other denominations previously? If deception were what we have, do you seriously suppose that these deceivers would persecute us so severely? Once again we testify, in truth, that the great profession which this man makes about his *conscientiousness* to "expose deceit," &c., is nothing more than shameless hypocrisy, to get others to believe him; and his only purpose is revenge against those who can no longer put up with his evils. From the first time he came to us we had a lot of trouble trying to get him to walk in the paths of righteousness; but at last we had to cut him off, and here he has shown who he is, and that "an accuser of brothers" has turned into "an angel of light." True is the maxim that says: "A bad man with a bad treasure in his heart will bring forth bad things."

Since your publication is sufficiently free for these shameful accusations, we are very confident that it will be sufficiently free to likewise receive this letter in our defense. We could give to you many additional names of reputable men, but we hope these which follow will suffice for now in the face of ONE witness:—Samuel Morris, John Phillips, David John, William Morgan, Daniel Williams, David Rees, Thomas Rees, Thomas Smith, Morgan Morgans, Howell Williams, David Jones, Jenkin Hughes, Joseph Davies, Edward Edwards, William Hughes, Hugh Jones, Jenkyn Thomas, John Griffiths, Timothy Wosley.

In addition to that which has been said, here is the testimony of William Henshaw, himself:—"Since I myself am that first president to whom Thomas Jones refers, I must state that what he says is entirely untrue. Never did Capt. D. Jones seek my office. His office has no effect whatsoever on my duties; and furthermore, there was not one of the Saints guilty of inventing the terrible calumny that Thomas Jones mentions, except he himself. Even to think of such presumption fills us with fear and terror."

Yours, &c.,

WILLIAM PHILLIPS,
WILLIAM HENSHAW,
THOMAS PUGH.

The reader will see further that the testimony of this excommunicated Thomas Jones is not worthy of his trust, because he states too much to be true and contradicts himself. In the previous issue of the *Baptist*, this man calls the Saints deceivers, &c. He claims that the spiritual gifts that they profess are fake, and gives an example of speaking in strange tongues, and the interpretation, &c., "to prove the deceit of the Saints." And after all, does he not prove our truthfulness irrefutably to every reasonable man? Certainly; for this our professed enemy admits that we speak in tongues,

interpret, &c., and as a result, that we imitate the apostolic church in our profession at least. They said, "Desire spiritual gifts;" here is the admission that we do so. "Covet to prophesy, and forbid not to speak with tongues," says Paul; Thomas Jones admits that we do that. Furthermore—"Let him that speaketh in an unknown tongue pray that he may interpret," was the apostolic commandment; and behold our chief enemy testifying that the Saints do so. Is this perhaps not a sufficiently unbiased witness for even the Editor of the *Baptist* to believe? We preach to the world, and profess ourselves that we enjoy these gifts of the spirit in our churches. The world doubts, our enemies deny; but at last here is a strong enough witness for them, we would suppose, that we believe that we enjoy the gifts; and who knows better than those who profess the heavenly gifts by the hundreds? Had Thomas Jones been so clever as to deny that we claim to enjoy the gifts in the church, then, as far as his word can be believed, he would have succeeded in his ungodly purpose. But it is too late for that now, for he has already admitted that we practice them. It is true that Thomas Jones asserts that the gifts are fake, but it is also as true that he does not offer any kind of proof of that; no indeed, in any way, except his own word alone: and what is his assertion in the face of hundreds who know better? Can anyone reasonable believe that hundreds of those who were gifted preachers, faithful deacons, and respected members with the various other sects, would continue to pretend to have spiritual gifts for years, in unity and love, without getting one bit of benefit, pay or profit by so doing? Oh no, such a thing is impossible; and anyone who asserts this, asserts in the same breath that the practice of the same gifts in the same kind of causes by the saints of the early days was fake. Professed deism is the one denial as well as the other.

A GLANCE AT THAT DAVID WILLIAMS FROM ABERCANAID, WHO HAS PUT HIS FINGER SO DEEP IN THIS SALTY POTTAGE.

Here is that man who published the fruit of his mixed-up brain and his dirty slander against the Saints in a small treatise lately. And here is the man who was weighed so fairly in his own scales and found wanting with respect to logic, scripture and truth; and he was proven a libelous deist through his little booklet. And after that, instead of proceeding in a fair battle through the press after beginning, he got revenge in every way he could from behind the bush. We do not claim that it was he who persuaded one of his members to turn all the Saints from their work and from their homes, on the assertion that only because of their religion was that done. But this we shall say, If he was not the instigator of this shameless persecution and incomparable cruelty, this David Williams did not prevent one of his flock from doing it. Does he not profess to be a pastor over a flock of gentle Jesus? But this is more like the madness of a wolf. The Bible tells us that "by their fruits ye shall know them." Also, he who proclaims God freely to anyone who does such a thing is an associate in his evil doings. It is said also, "Do not seek vengeance;" but revenge is sweet to this one. And after all that, he is heard in the pubs on Saturday nights scolding the Saints, among drunks, swearers and profaners. We are reminded of the saying "birds of a feather flock

together." We heard of some persecuting preacher who failed to keep his feet under him, and where do you suppose he found himself, rather, where he was found by others, upon returning from preaching on Sunday night, but in a duck pond! We shall not give the identity of that unfortunate wretch. But we do know that David Williams, from Abercanaid, is the correspondent who fashioned, who inquired, who wrote, and who sent the answers of that Thomas Jones to the *Baptist*, and who wished for its readers to believe his individual testimony against all the Saints and their religion. But hear the opinion of David Williams himself about the truthfulness and character of that Thomas Jones. There are witnesses who happened to hear him say that that witness was a bad and lying man and that his word was worth nothing in his sight, and that all his members refused to accept Thomas Jones as a member of their church; and yet, he expects the country to believe his testimony against the Saints. Readers of the *Baptist*, what do you think of this? Let it be between you and him. Next, we shall show the false perplexity which these two *partners* have woven and how they hang themselves with the same rope. In the preface to his catechism in the October issue of the *Baptist*, David Williams says to the editor: "The conversation [with T. Jones] did not end with that [namely that which had come out in an earlier issue], rather we continued on." Did they "continue on" with the account that is in the October issue? What else could it refer to? And if so, why does the same D. Williams ask T. Jones in that conversation: "Are you staying with the same decision at the present time [notice, with what tense?] as you were when we were conversing about this matter before?" What! Did he not say the minute before that the conversation had not ended at that time? Does he not say that he has four religious witnesses, that the whole conversation, i.e., that which was in the previous issue, and the one being considered, had taken place on the same "work afternoon" in the same Chapel of the Baptists? Yes, that is what David Williams says. But let it be noticed how Thomas Jones affirms the complete opposite of that! He says that it was some other time that this last conversation took place, and that he continued in the same brave decision, namely to malign the children of God, that he had stated the previous time. Which of the two is to be believed? It is impossible to believe both of them. No reasonable person can believe either of them, say I. It is better for him to have so few witnesses like this, is it not, because they turn out to be witnesses against him. Who would be so foolish as to expect to hear the truth from such genial friends as these? The lie is a lame man. Once again, as for this David Williams, he says that he did not think the Saints were worth any further notice, until that "Meiriadog" asked Thomas Jones, by way of the *Baptist*, if he had admitted to Robert Evans that what he had written about the Saints was lies and if he was repentant. And then, who do we see jump into the gap, because he could not get Thomas Jones to deny this now, but David Williams, like a tiger seeing his chance to get his prey in his claws; and the way that he arranged the previous answers of Thomas Jones to do the trick now, and to prove Robert Evans a liar, and to keep the first impressions in the mind of the country, is to change his first question to make it appear that he had asked it after Meiriadog had come to the field, and so the answer would seem to answer Meiriadog also. That's a bit of clumsy work, is it not? We have already proved that he hanged

himself in his own net by admitting in his preface that the later answers were given before T. Jones reneged. It is obvious that his preface was intended to be *private* to his dear *partner*, namely the editor, and that he, either in his haste or by some other unfortunate mix-up, allowed it to slip out.

It is a pity, for the benefit of their cause that the two traitors did not understand each other better. Let the Goliath of the rail workers take care next time to send his poisonous *secrets* separately, for shame. But how could his correspondence be the answer of Thomas Jones to Meiriadog, except that he be a prophet, and answer questions before they are asked? But in order to see more of the shameful *business* which this preacher carried on with his salaried Judas, as *sly*, so they supposed, as sheep-killing dogs, read the following, and the *new member* of this sanhedrin, namely Meiriadog, will be pulled through the mill again on his own, and he will see that he has begun a worse *job* than that treachery of stealing the body of Christ from the tomb, and that he is in worse company than those liars.

ROBERT EVANS VERSUS MEIRIADOG.

"We testify to having heard Thomas Jones say to Robert Evans these statements which Meiriadog sent to the *Baptist*, and we heard Thomas Jones say a lot more at the time, and for the same purpose. Robert Evans asked Thomas Jones three times over, in the presence of over twenty men, of the world, for the most part, these questions and others, and he received these answers. Thomas Jones admitted that those accusations that were published in the *Baptist* against the Saints are untrue. Question by Robert Evans—'Do you, Thomas Jones, admit in the presence of this crowd that you are repentant for causing those things to go to the *Baptist*?' Answer from Thomas Jones—'I am repentant, and I did not think that they would appear there.' Question by Robert Evans—'Do you give me permission to use your name to retract them?' Answer by Thomas Jones—'I do, and say that I state that they are untrue.' We saw Robert Evans write some of Thomas Jones's answers in his journal on the spot in the presence of us all; and so we know to be true that which Robert Evans said to Meiriadog about this matter."

HOWEL PHILIPS,	JOHN ROBERTS,
EDWARD OWENS,	HOPKIN MATHEWS,
BENJAMIN JONES,	DANIEL WILLIAMS,
THOMAS JOHN,	JENKYN THOMAS.

PRINTED BY JOHN JONES, RHYDYBONT.

J7 [JONES, Dan.] *Beth ydyw yr efengyl?* (What is the gospel?) *Rhydybont: Printed by John Jones, [1847?].*

12 pp. 17 cm. *Welsh Mormon Writings* 11.

This twelve-page pamphlet has the contents of an earlier eight-page pamphlet of the same title. It also contains "Annerchiad at y Cymry" (Proclamation to the Welsh), a three-page article that appeared in the January 1847 issue of *Prophwyd y Jubili* (Prophet of the Jubilee), the periodical begun by Dan Jones six months earlier.

Dan Jones, editor of *Prophet of the Jubilee,* was no doubt the writer of the "Proclamation" and would, therefore, most likely be the writer (or at least the translator) and publisher of the rest of the pamphlet as well, although his name appears nowhere in the publication itself.

The contents are purely doctrinal; the gospel is first explained through considerations of what it is *not*. Then Romans 1:16 and some other scriptural verses are cited to clarify what the gospel *is*. No specific source for the pamphlet has as yet been identified.

WHAT IS THE GOSPEL?

NO reflective man can help but wonder at the varied and differing answers given to this important question by those who profess, yes, "preachers of the gospel" (as they are called), and even in the country which is called the "*land of the gospel*." For it is as impossible for more than one of their counter assertions to be true, as it is for truths to contradict each other; and yet the usefulness of the gospel depends on finding the only true answer. Whatever our contemporaries may think of us and our gospel, we hope we have enough knowledge of the *eternal gospel* to answer this question comprehensibly, even though it may be different from the answers of everyone else in the country. In order to remove the obstacles from our way to answer the question, we shall show what the gospel is *not*.

1. The gospel is not the *New Testament*, although many assert that. Although God's holy men spoke the scriptures, as they were moved upon by the Holy Ghost, and however *true*, *beneficial*, and *essential* they may be, yet *they are not the gospel*, for the gospel was in existence before a word of the New Testament was written, and in the possession of the apostles before Christ sent them preach it. The gospel of the Son of God is *eternal*, and consequently, before, and independent of, every book which ever was on our earth. Jesus Christ did not say, "Go and write the New Testament," but, "Go and *preach the gospel*," not the book. If the book is the gospel, then evil men destroyed the gospel when they destroyed the book. If the gospel is in the book, then the gospel is as contrary to itself as are the various translations of the Testaments. Also, if the gospel is in the book, how does every man (however bad) who pockets the book not possess the gospel? Again, if the Testament and the gospel are the same thing, then the gospel is fragmentary, or as deficient as the Testament in the writings of the inspired authors it acknowledges, and the epistles it refers to. On the other hand, if the gospel is not in the Testament (which concept is madness) how in the name of reason can the book authorize one man to preach, or to have anything to do with the gospel now, any more than obtaining possession of some of the epistles would have authorized the scribes, or anyone

who wanted to go read and interpret them in the days of the apostles? The Son of God gave the right to his apostles, and *they*, not their *writings*, called and ordained other *men*, not *books*. And so it is up to those who claim their right to the book, either to prove why, when, and how God changed his Son's way of authorizing men, or to admit that they do not have authority to deal with the gospel! These reasonings do not slight, or tend in any degree or manner to belittle that which is the divine, holy, and profitable oracle, remember! for the Testament itself does not claim the right to ordain anyone; God never meant it to do so, or for anyone to make that use of it; and no one offers that argument except those who are too stupid to understand the difference that exists between the Testament and the *gospel* the book refers to. The substance of the gospel cannot be enclosed between the covers of any book in the world.

2. Nor is the gospel the sermons or words of even the apostles. "Preaching" suggests the description of an object and encouragement to possess it,—so the same difference is seen between the *sermon* and its *object*, as there is between the portrayal of any machine, city, or country, and the substance portrayed, yes, so much more difference as there is between a lifeless machine and the active force that lies hidden in it, or the work it performs. A man can believe every word of every sermon he has heard, yes, every word that is in the sacred book, steadfastly, and yet be totally bereft of the gospel. "Our gospel came not in word only," says Paul, which proves that the gospel was not the "word," but something described by the "word," and originated somewhere else.

3. Although "good news" is associated with the gospel, yet the gospel is not *news*; otherwise the gospel is contained in *words alone*, for *words alone* are required to transmit any news, good or bad, to the possession of the listener. If the gospel is the same thing as "good news," there are as many gospels as there are pieces of good news. There is as much difference between the gospel and good news as there is between the passing of the *Corn Bill* and the enjoyment of its beneficial effects. It was glorious news that the armies of Britain had conquered the east Indies, although they killed thousands of their fellowmen; and the head of the state church commanded all its members to give thanks publicly to the God of this war, for the power they received to send so many before his court, without even hearing about a gospel! Was that good news the gospel?

4. Neither is the best news of all which ever came to our earth, namely, the death and resurrection of Jesus Christ, the gospel, but He is

the *Author* of the gospel. Men could leap for joy about this good news, and still not have received one grain of the gospel.

5. Nor is the order, or the external plan he made, and sealed with his blood in order to save man, the gospel, but the divine power which emanted from him; otherwise, the hypocrite would enjoy the gospel as any other, by his obedience to that plan.

6. The gospel is not ordinances, although many ordinances relate to it, for the worst men in the world can administer the ordinances they understand, and to evil and wholly unworthy men; yet, the one and the other are totally bereft of the gospel after all. Well, What is the gospel?

7. We reply that it is nothing that man can present to his fellowman, and that the best of men can only direct another where and how to find it. Although it so valuable, and it has a promise of the life which is now, and of the one which will be, yet there is reason to fear that thousands profess it zealously according to the enlightenment they have, when they do not understand what the gospel is! Doubtless hosts of famous scholars throughout the world have, as they do in our age, tried to teach the gospel to others, and died themselves before understanding what it is: and this is not strange, for the gospel is not such that all the human wisdom of the earth can by itself, if collected together into one head, understand or know it, much less possess it. Through it, its possessor is brought into association with, and to a knowledge of its author; and we are informed by Paul "the world by wisdom knew not God," that God has made the wisdom of this world foolishness; and that none even of the princes of this world has been able to obtain the gospel by himself. It is not strange, then, that there are so many different views about it among those who have been taught only by the scholars.

The gospel is not something that a man can transfer to another's possession, for Paul says that it is not a *human* one, and that he did not receive it from man, but through the *revelation* of Jesus Christ. No one can receive the gospel except from God, and it is impossible for him to receive it unless that is a *revelation* from God directly to himself. Despite all the scorn poured on those who receive revelations from God, by religious people in every age, and also in this age, still the gospel of Christ and his apostles was the gospel of *revelation*, and it continues to be an unchanging gospel characterized by revelations while its author remains unchanging.

Sometimes the gospel is called a "*treasure*," and doubtless it is the

treasure of treasures; yes, a treasure which is more precious than the world and its fulness. It is a treasure also which can be contained only in "clay vessels;" not vessels of *paper*, of *slate*, of *papyrus*, or even of *fine gold*. Nothing on our earth is suitable to receive it but man. Nor is it a human thing; otherwise when the vessel was shattered the treasure would be destroyed.

But since it is obvious that the gospel is none of the things noted, perhaps Paul's answer to this question will be believed. He said to the Romans, chap. 1, 16, "I am not ashamed of the gospel of Christ, for it is the POWER of God unto salvation to every one that believeth." The word "*believe*" here includes a corresponding behavior, that is obedience to His commandments, for "faith without works is dead." Scarcely any who did not obey his commandments dared admit that they believed in the divinity of this despised person, the "Carpenter's Son;" but by now it is the complete opposite, namely, to *profess* Him is popular, and to *obey* his divine commands is despised!

It is seen that *talking* about, or *professing* God is not the gospel, for one can shout, Lord, Lord, as loudly, and as conscientiously as the prophets of Baal called on their God, and still be bereft of the gospel. It is seen that the gospel is not God's *promises*, but the *fulfillment* of them. It is not the *machine*, or the portrayal of it, but the moving *force* which is in it, together with the work it does, which demonstrates the gospel. The gospel is not the wisdom, virtues, or the conscientiousness and zeal of man, but the *divine power* which works in him and through him. The gospel is not only believing in, and obeying, the true form of doctrine, but the *powerful actions* which are enjoyed through obedience to the form of principle. In truth, the fulfillment of a part of God's active power through man; or God using man as an *instrument* to do a certain thing. This is the gospel! This statement is opposed because it is from God that every man receives the power and the strength to perform every action, not only as our Creator, but as our Keeper too. But Paul reveals clearly how the gospel is the "*power of God*," namely, the power to obtain "*salvation*," which power was not otherwise promised to man. The word *salvation* in its broadest sense includes not only a change in this condition, but "the ability to be sons of God," which includes being like him—when this mortal has put on immortality, or when they are changed to the same image, and all are one in him, heirs to God, and sharing the inheritance with Christ Jesus. It is said that it is through the gospel that life and purity came to light; namely, "the power of everlasting life," or the force of the first resurrection, to

eternal life. It is through the gospel that God contributes a larger part of his power to man—that he reveals to him more of his glory, and his righteousness, from faith to faith, or in proportion to the increase of our faith to accept that, and our holiness or our likeness to God increases in relation to that: as is said, the "just shall live by faith." Also, "the path of the just is as the shining light, that shineth more and more unto the perfect day." This is how the gospel is the "power of God" starting to work here, and increasing until it covers his children with the house made not by hand [corrupt] but eternal in heaven, which is "*salvation*." In 1 Thes. 1, 5, Paul says how the gospel was the power of God:—"But also in *strength*, and in the Holy Ghost, and in *much assurance*." It is seen that the Holy Ghost which emanated from the Father according to the promise of the Son, provided the *strength*, and worked strongly in them and bore witness with their spirit that they were then children of God; but that the receipt of the "adoption, namely, the redemption of the body," depended on their faithfulness in continuing to the end. By this it is seen that it is impossible for anyone who has enjoyed the gospel to be in doubt about it, because it provides "much assurance" from God to man. Christ also says in Acts 1, 8, "But ye shall receive power, after that the Holy Ghost is come upon you." It is obvious by now that the gospel is the fulfillment of a greater or lesser part of God's power, and that it comes through his Holy Spirit. Nothing less than the strong workings of this Spirit can be the gospel of Christ.

There is a host of examples in the New Testament to demonstrate the various strengths of the gospel, not only in the great works of its powerful Author, but also through his servants according to his promises. Note Peter, the uneducated fisherman, astonishing the most eloquent speakers of the countries with his gift, and making the wisdom of the wise Sanhedrin itself into foolishness. Bravely he testified in the face of the crowd that the "Carpenter's Son" they had killed was indeed the Son of God, until the evil assassins cried at his feet for their lives. In the fine temples, and amid the satin gowns, his fishing clothes shone; and however poor his appearance, through his faith he grasped the lame man, and through the power of God's gospel he made him jump and leap for joy. Why are the cities agitated, and why do the blind, the lame, and all the sick and the wounded make their way into the streets, some on horses, some on donkeys and biers, and others on beds, who have scarcely seen the sun in their lives? Oh, it was one of the "clay vessels" which contained a strong treasure who was to come by, and who they were endeavoring to get, if only the shadow of his robe, to shelter them. Why do those who were deaf yesterday glory today? Because the gos-

pel of the "power of God" has come into their midst. The black demons cried hoarsely for fear of it; they fled before it beyond the abyss, choosing the pains of Tophet rather than the brilliance of its rays. And its breath blew the liars in a second into the presence of their judge, with their lies still in their teeth as it were. Another time, this treasure was seen in a poor unfortunate weighed down under a load of iron chains behind deep doors, and yet he slept peacefully between the soldiers, as though his head was on his eldest brother's bosom. But before long a fiery seraph from his Father's family came and smote him on his side, as a sign that it was high time for him to awaken; and at this the iron chains broke like a spider's web, and he easily opened the enormous doors on their rusty hinges in front of him, despite his weakness; and although the small insects did not let his persecutor live, but "with flies consuming him the king died," yet Peter and his treasure went away alive. Here is a small part of the gospel of the Son of God.

Evangelical Stephen, when he was on the verge of death under the shower of stones which shattered his clay vessel, the divine treasure was in the possession of the spiritual and immortal part of him. The eternal doors opened before him; and his Father and his elder brother came to invite him and his treasure into paradise. From this we see the power of the gospel to bring the man's spirit to the shore although his vessel is broken into pieces. James and John, mild men, and Boanerges with all his noise; also Philip, Luke, and gifted Apollos, were pure men in their God's hand to hold this divine treasure. The great apostle of the Gentiles, on Mars Hill, felt that man's idol is a cruel enemy. Sometimes we find him over the wall hanging in a basket, like a spider in his web, escaping with his treasure from the presence of Christ's persecutors. Another time he flew on seraph's wings to the firmament, and opened the doors of the third heaven for the sake of his treasure—and we are not told what welcome he received. Another time he struck his enemy with eternal darkness, through the strength of his faith; even so he sees his back furrowed by harsh rods, and his head under a heap of stones left for dead—yet the enormous strength of his treasure is seen raising him to the shore, and shaking the knees of kings and rulers like aspen leaves, frightened at his words about justice, temperance, and the judgment to come—captains and judges were struck dumb when wisdom, courage, and goodness flowed fearlessly from his lips. Who can give a price to or tell the value of this treasure, or describe the strength and power of Christ's gospel? What use is the form without possessing "its power?" Although there are degrees in the power of the gospel in its workings through men, yet it increases in proportion to the increase

in their wisdom. It was the powerful forces of the gospel that worked all the miracles earlier through the patriarchs, from the time of Adam, Enoch, Abraham, Moses, and all the prophets. This is what enabled them to overcome kingdoms, to close the jaws of lions, to quench the ferocity of the fire, and to escape from the sword's edge. This, through the strength of their faith, restored to them their dead alive, and empowered them to suffer every scorn, torture, scourge, and imprisonment. Through the gospel they despised all chains, the sword, and the killing stones, choosing rather to wander in goat skins in caves, desert, and holes in the rocks, than to accept deliverance at the cost of their divine treasure. How highly they prized it!

Since the gospel is the strong workings of God's Spirit through men, as in his various spiritual gifts, it follows that *preaching the gospel* is teaching men the way to receive those things, with a certain and sure promise on God's behalf that they will receive them. The way the chief apostle of our earth once preached the gospel was, "And ye shall receive the GIFT OF THE HOLY GHOST," Acts ii, 38. We do not consider that all the speech making, however eloquent—that all that the human wisdom of the world could relate, is preaching the gospel, unless it contains a promise of the "the gift of the Holy Ghost," together with a description of how to obtain it. And this is why we said that no man, however wise, gifted, and good, can preach the gospel by himself, unless he knows that God sent him to call men, and authorized him to promise this "power of God" to them if they would obey. No one is to be found promising this except the servants of God, because if others promised this, they know that the lack of it afterwards would be enough to prove them to be cheats, and their craft would die. While on the other hand, because of their divine mission, the servants of God know that He will fulfill what they promise in His name, and it is because they know Christ's love that they are so ardent in persuading men to obey, and so fearless in assuring them as Peter did, "And ye shall receive the gift of the Holy Ghost."

It is easy to see from this the great difference there is between the preachers of the gospel of God's power, and the preachers of the traditions and doctrines of men. The former say that the gospel they preach proves itself, or rather that their Master proves it to be divine truths, by providing the gifts of his Holy Spirit to its adherents, proving consequently the impossibility of their being deceivers. But the others, quite to the contrary and completely without foundation, claim that there is no promise of "or need for the spiritual gifts in this enlightened age." It is seen that they have no other way of justifying themselves in all their

contradictory creeds, and of preaching the various gospels; for if they admitted the necessity of the spiritual gifts, and yet had to confess their lack of them, their deceit would become apparent. Yet it is easy for every reasonable man to perceive that to assert the necessity for Christ's gospel, and to deny the necessity of the gifts of Christ's Spirit, is a clear contradiction, because that is what Christ's gospel is, namely, the power of God—that is how it is strength from on high. Professing the gospel, and refuting its testimony, namely, the great certainty it gives of our relationship with God through the fulfillment of his promises, is also a contradiction, because word alone cannot be gospel, nor can anything else but that which brings "much assurance." It is the same thing to claim that the gospel is not needed as to claim that the gifts of the Holy Ghost are not needed, for the latter is the former.

There is no basis in either scripture or reason for saying that the spiritual gifts would be eliminated any sooner than the gospel would be eliminated form the world. Where one is, there the other is, and it is impossible for the one to exist without the other, for they are one and the same. As the gifts are the gospel, to say that the gifts were given in order to establish the gospel in former times, is to say that the gospel was given in order to establish itself, and that is the same as admitting the need for the same gospel to be the power of God, in the same way, in order to establish itself in every age and country, as in the apostolic age. To ask God's servants to show these gifts to unbelievers, or to perform miracles in order to cause some to believe the gospel, is to go quite contrary to God's order; because God bestows that power according to his will; and he has not promised it to anyone before, only after, they have complied with their duties according to the call of his servants. Peter did not promise the gift of the Holy Ghost to anyone except AFTER they obeyed his call, namely, "REPENT AND BE BAPTIZED every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS and [after you do this and not before], ye shall receive the gift of the Holy Ghost." It is as completely unreasonable now to ask for those gifts before obeying, as it would have been for them to ask it of Peter; and he who does so is determined to enjoy those blessings in his own way, refusing and disregarding the way that the Son of God arranged for enjoying them with certainty; and there is no instance of the Son of God or his servants having ever once overturned the established order to satisfy such a one.

Neither was it by performing miracles for the unbelievers that the servants of God proved their mission, rather it was by preaching Christ crucified, calling on those who believed in him to repent of their sins,

baptizing them for the remission of them, and then through the laying on of their hands God bestowed upon the compliant themselves his spiritual gifts, which will be irrefutable facts to prove their having been sent by him properly to minister the ordinances of his gospel. It is God who proves the mission of his servants, and not they who prove their own mission. "And they went forth, and PREACHED [not "and they worked miracles"] everywhere, the Lord working with them, and confirmed the WORD [not the miracles, or prefacing the words with miracles] with signs FOLLOWING." Not preceding, but following those who had obeyed the call. Here too it is seen that it is not the ordinances, but the divine power that God imparted through his gifts after obedience that constitutes the gospel; otherwise, it is the water that washes away sin—the hands that bestow the Holy Ghost; and the bread is the body, the contents of the cup are the blood of Christ. And if it is so, men would be totally independent of God for his power and his strength, which were promised by his Son. If that is not acknowledged, what we have already said must be acknowledged, namely, that the gifts that are received from God after obeying his ordinances are his gospel.

Now, gentle reader, we proclaim the glorious news that God in his goodness sent the "Latter-day Saints" to preach *this* gospel; and nothing other than the gospel of the power of God as before. And in His name we call on our fellowmen to believe in His Son with all their hearts—to repent of their sins, and to decide to serve Him faithfully by keeping his commandments according to the scriptures, being baptized for the remission of sins, and we also testify that *ye shall receive the gift of the Holy Ghost*; and thus God will prove our mission irrefutably, though all the preachers of the false gospels of the world speak unanimously against us, as they spoke against the same gospel before. And lastly we urge you not to debate with flesh and blood, rather come and see that our message is true.

PROCLAMATION TO THE WELSH.

DEAR COMPATRIOTS,—As we send this proclamation into your midst, we fervently beseech your most serious attention to it. Do justice to your own souls and to the truth as you read it, so that you may receive the benefit we intend in publishing it. We know it contains many important matters, which closely relate to each one of you; and although several things in it may appear new and unpopular at first glance, yet be patient, for your Bible is the same as ours. It is therefore in these accurate scales that we weigh every principle.

We know that we are (through the grace of our God) in possession of divine and precious treasures, which will enrich you also for eternity. We have received the gift of that heavenly *pearl* for which you search, from one chapel to the next, and from one denomination to the other, over the years—namely, *pure religion*—the principles of heaven—the eternal gospel; that which brings life and purity to light. We are doing our best to present knowledge of it to you in every manner and way we can; and although it is so beneficial, thousands of you are disregarding God's counsel against you, not obeying or listening to, the heavenly and important call that is presented to you.

Scores of us have been proclaiming this good news in your midst for some time now, at our own cost; and what reception have we had? One could reasonably expect those who admit the truth of the Christian religion in its original and pure establishment, and who profess such great zeal for it, to embrace it as the treasure of treasures when they hear it again being preached by us in its fulness, re-established as before, and with its preachers sent by divine authority as were sent those whom you hold in high regard.

But you know that it is the complete opposite of that. What better reception do God's emissaries get from you now, especially from those who are zealous for the traditions of the fathers, than similar emissaries with the same sort of message got from their contemporaries? *Rabbis*, teachers, and the most zealous religious believers of the land were their chief enemies; these were the ones who preached most from the pulpits against them, who most often told unfounded tales about their characters, and who proclaimed that what they had was deceit, and that their leader was a deceiver, and all that without offering one proof of anything, except their assertions. Is that not exactly how such people behave towards us? The best welcome they received from the beguiled of such people was the shouting of false prophets, false teachers, deceivers, &c., after them in the streets. So it is with us. Were not the authors of their age spreading every unfounded false accusation about them, without taking the trouble to search out what they were? So do they with us. Did they not turn them and those who listened to them out of their synagogues? Is not the same done to us, and to the honest of heart who are searching for the truth? Did Christ not say that they would do so? and so it is.

It was said of them, "Those who disturb the world, such have come here also." This is what we hear everywhere we go. "What does this speaker say," says one; "These people are disturbing the city," says another. We too are thus accused. They bring a new doctrine into our midst, which it is not fitting for us to receive, they said about them. These people are preaching a new gospel, which it is not fitting for us, sectarians, to receive, they say now about us. Did not our Teacher say that that was how false believers would deal with the truth? Yes; and our contemporaries prove his words and our religion, as true in this age as in that one. "Whosoever will live godly in Christ Jesus shall suffer persecution," was the case then; that is how we also feel, quite truly; and if we and they were scrutinized in every particular, and our contemporaries' behavior towards us and our religion, it would be seen that it is true that the same cause brings about the same effect in this age as in that. Why is all this not evidence to you, gentle friends, of our similarity to them? Why do you take measures, and follow the steps of the persecutors of old, with your eyes open? Was their religion not unpopular then? What wonder that the same religion is as unpopular in its second beginning now? "Has any of the leaders believed?" says one. Oh no, they are the "filth of the world and the offscouring of all things," say the others of that time. So is it now. They preached free to the poor. So do we. The preachers of that age were persuading people not to listen to them, that they were beneath their notice. So it is now, exactly. It was fear that their profit would fail that motivated those people. You judge whether that is the reason that the religious merchants and craftsmen of this age attack us! The salvation of their contemporaries was bound up in obeying their message. So now, gentle reader, it is equally as certain that the forgiveness, resurrection, ascension, and glory of our contemporaries depend on their obedience to the message of the *Latter-day Saints*; yes, even if all the people of the world were to speak ill of them, we know that the God of heaven has sent them. We know, dear Welshmen, despite our weakness. We bear solemn and sober witness in the fear of God, that we may be clean from the blood of all. We have received the keys to the dispensation of the fulness of times—the ministry of the covenant, that is the dispensation of the eleventh hour! The Lord of the harvest has sent us with a mission to gather his wheat into his barn, before he comes to burn the chaff with inextinguishable fire. Again, we testify quite fearlessly that your age and generation shall not pass away before the God of Israel proves beyond any argument, that the Latter-day Saints have been sent by him to prepare the way for his second coming, and he proves every jot and tittle of their message to be abiding truth. Is this testimony not important to you, and a sign of life to life, or of death to death, to everyone who has the advantage of hearing it? Willful neglect is no excuse for anyone. It is its importance that compels us, yes, that obliges us to be so plain with you, and woe betide us if we do not do this; a necessity has been laid upon us. Answer, is testimony such as this not worthy of your attention, and your detailed investigation? It is true, dear Welsh people; search and test us fairly, and show our errors if you can; and we shall be grateful to you. We are answerable to God for what we say; we know that too, and yet we love

and entreat an examination of our religion before the court of the unchanging word of that just Judge. Has anyone in the country proved one of our principles to be erroneous according to the Bible? No, not one! It is true that many have proved the false accusations of our enemies against us to be very offensive. And what have we to do with that until they attack what we believe, and not what we and they deny. Until they do this, what reason is there to persecute us, to revile us, and refuse to listen to us? Yet, for our part, persecute as you will, and we shall give thanks for the honor and the strength to suffer unfairly for those divine truths for which our elder brethren and our Lord also gave their lives as willing sacrifices for them; and despite all this, in order to convince you who seek a religion with strength in it, and make you heirs of substance, we testify, and we continue to explain the message that has been entrusted to our care; and we know that while we continue thus we can render our account joyfully when our Master comes to be glorified in all those who believe and obey our testimony. We are not without a feeling of our unworthiness to such a task as this, but we know that the eternal arms are beneath us. We also know that he who proclaims great and numerous truths to his contemporaries, thereby wins for himself numerous and mighty enemies. The popularity of the age is the strongest enemy of the truth, if it breaks over its banks: and under the present circumstance, if we possessed an angelic clarion—the apostolic zeal—and hearts as wide as eternity—and the wisdom of heaven—and the love of God burning as a fiery flame in our bosom, and if we were sent to proclaim the best message ever brought from the third heaven by the archangel Michael; yet, it would be as impossible for us to present knowledge of it to the people now as it was for Paul to prove the divinity of their crucified Messiah in Ephesus, when his voice was drowned in the middle of that great shout, "Great is Diana of the Ephesians."

Welsh people, how long will you take pleasure in mocking? how long will you turn a deaf ear to this important message from heaven? Remember that God never sent a message into the world unless the temporal and spiritual salvation of that age depended on obedience to it! Remember how Noah was received and the result of rejecting his message! Remember Sodom and Gomorrah—the destruction of the Jews in spite of their faithfulness to the traditions of their fathers. Remember also the saying of our Lord clearly in your Bible and ours that, "as it was in the days of Noah, thus it will be in the coming of the Son of man." Remember also his saying to you, that God has sent the Latter-day Saints to warn you that the time is near for him to take on his attributes, when you can see a difference between one who serves God and one who serves man. May God open your eyes in time, so that you may be able to escape the coming wrath, and that you may be delivered in the days of the indignation of the Almighty. Amen.

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J8 JONES, Dan. *Gau-brophwydi*. (False prophets.) *Merthyr Tydfil: Published and for sale by D. Jones. Printed by John Jones, Rhydybont, [1847].*

8 pp. 17 cm. *Welsh Mormon Writings* 12.

Although not in answer to any specific attacks on the Mormons, *False prophets* is a defense against the widespread accusation that the Mormons were false prophets. As Dan Jones explained to Brigham Young in a letter dated 3 December 1845, this was one of the favorite epithets used by the opponents of the Church in Wales:

> Their priests warn the people tis dangerous to hear me, that I'm the arch impostor of Wales: many an honest fellow has been turned out of their synagogues for coming to hear me, while the old women send their children to cry false prophets, etc., etc., after me through the streets and sometimes a hundred of these little urchins amuse me by their parrot tongues. (Church Archives)

Although similar in size and topic to Thomas Ward's "On the false prophets of the last days" (*Millennial Star,* April 1842, pp. 177–84), *False prophets* is neither a translation nor a reworking of Ward's writing. For most of his doctrinal writings, Dan Jones borrowed quite heavily from articles and pamphlets already in print, but *False prophets* appears to be an exception.

FALSE PROPHETS.

"FOR THERE SHALL ARISE FALSE CHRISTS, AND FALSE PROPHETS, AND SHALL SHEW GREAT SIGNS AND WONDERS; INSOMUCH THAT, IF IT WERE POSSIBLE, THEY SHALL DECEIVE THE VERY ELECT,"—*Matt.* xxiv, 24.

THE most particular reason that impels us to notice these words now is, that not only the preachers from the pulpits, but also writers and members of the various religious denominations throughout the country, are accusing the Latter-day Saints of being guilty of this character. "Has Christ not warned us," they say, "that *false prophets* would come? and here they are come already." When they are asked how they know that the Saints are they, they say, "Well, because they alone of all the people of the world profess to be prophets in these days." According to this reasoning, everyone who professes to be a prophet in this age must of necessity be a *false* prophet. If so, the same reasoning makes every one of the prophets that has ever been, from the least to the great Prophet himself, a *false* prophet, as well as the Saints, because they all in their day professed the same thing! What better is this than deism, or at least the stupidest kind of foolishness and deceptive reasoning! This assertion would be much more consistent from the lips of professed atheists than from the lips of those who profess to believe in the ancient prophets. The Saints are not false prophets because the popularity of this age gives them that name, any more than the religious believers, Rabbis, and Pharisees of the apostolic age proved our great Leader and his prophets to be *false prophets*, by shouting that from the pulpits, and proclaiming as if from the newspapers of the country, that they were false prophets. We do not remember one true prophet who was on our earth at whom the same group did not shout unanimously at the top of their voices, "False prophet," and thereby incited such persecution of him that he was martyred, perhaps, sooner or later; and the more pious the prophet, the louder they would shout "false prophet" at him, until after his death their children believed that the prophet their fathers killed as *false* was *true*.

It is important for everyone to understand whether it is the Saints, or their accusers, or just who are the *false prophets*, so that they can be delivered from them. To be led by such would be to lose one's soul; condemning the Saints as such without proving them to be false prophets, through fair and detailed examination, would be to lose one's soul in that way, as the former ages did that rejected the message of God's prophets, and they as false prophets; for God has never sent a prophet to the world upon compliance with whose message the salvation of that age did not depend. If we are the false prophets we would like to know it. We are ready for a fair trial on the subject; and if as much as one scripture can be brought forth to prove us so, we would be glad to confess honestly, leave the false then and there, and seek the truth; for what

reason would there be for a man to hold fast to deceit in order to lose his soul? Man gives everything for his soul: so we give our profession, creeds, forms, and everything, yes, even our lives, if necessary, in order to find the truth; and we reasonably expect our accusers to jump into the other end of the scales, in order to see above whom, in actuality, the "Mene, tekel, upharsin" is to be written. The yardstick or the scales which are fair on both sides, are those *even balances* with which the Son of God weighed, namely—"Ye shall know them by their fruits." Read Matt. vii, 15—21. "Beware of false prophets." It is seen from the sheep's clothing they wear that they would be professors and not mockers. Here the Saints jump into one end of the scales, saying, "Woe unto you, when the world shall speak well of you, for so spoke they about the false prophets before you." Come, all you respectabale theologians, all you noble doctors, and all you preachers who are greeted with bowed heads by every male, and to whom every female curtsies when she meets you on the street; you who walk along *imported carpets* to the highest places in your magnificient synagogues, your elbows on multicolored cushions of silk, *satin*, and *velvet*. It is easy to shout "false prophets" after climbing as high as that; it is easy for your followers to believe that black is white, and that truth is false, when it comes from such a holy place as that. But what does the Judge of the whole earth say, he who walked along our earth without a place to rest his head, or a better title than "false prophet" from those high thrones? Who answers that description, I wonder? Our accusers know that it is not the Saints! Again, Christ says, "If ye were of the world, the world would love his own; but I have chosen you out of the world, therefore the world hateth you," and he could have added, "and calleth you false prophets." The scales are in our favor here too. Yes, the fruits borne by our accusers in general do prove that the Saints are not the false prophets, according to what Paul says, "All that will live godly in Christ Jesus shall suffer persecution." It is evil men that persecute, and they always persecute those better than themselves. It was not the true prophets who persecuted and reviled the false prophets in the time of the apostles; but it was completely the opposite; and does not the same cause bring about the same effect now?

Yet again, we shall throw another of the false prophets' pomegranates into the scales, namely, their actions, "And they shall shew great signs and wonders," with intent to deceive. The only weight they set against us in these scales, is to assert that the Saints do not show any signs, or work any wonders. Well, then, how can they fill the description of false prophets according to Christ's words? for the false prophets were to *do* the one and the other, yes, "*and shall shew great signs*." Our accusers admit too much here to serve their side—they prove here that the Saints are *not* the false prophets; and since they have admitted it so honestly, let us find out who they are then. "Oh, not us," they say, "because we do not believe in 'signs and wonders' in this age." Wait a while, and your fruits shall prove you, and your words shall judge you. Is it not you who seek signs from the Saints, and constantly beg them to perform a miracle, promising you will believe that they are true prophets if they do one little miracle for you? And do you not see that it was the *false* and not the *true* that gave signs! If you are not proving yourselves to be false prophets, it is obvious that you are putting the cart before the horse,

yes, completely back to front! What! "judges of the age," "shepherds of Jesus' flock," having certified that the Saints are false prophets, and warned their sheep not to listen to them; and after all, saying that they will believe the complete opposite to what they know for sure, if they have one little miracle! and then they will persuade their flock to leave their folds, and go to the "*wolves*." Here at last is a miracle of theirs! Here are "signs" for their flock of the blind leading the blind to the fold of the "wolves," yes, here we have found the "false prophets who shew wonders in order to deceive" their flock, poor things!! Let it be weighed carefully; there is the *false* prophet in one end of the scales, and the *true* prophet in the other end. Which of the two asks for a miracle? Never the *true* from the *false*, in order to prove the false true; but always the *false* from the *true*! Which is heavier in these scales again? "By their fruits" always! But, they say, "your profession of your miraculous ability imitates the 'false prophets' more than do we who completely deny such ability." Let us put this in the scales again. The Saints have never professed "miraculous ability" of themselves, only that they are servants of that God who you admit is unchanging, yes, who you admit performed miracles in the early days, and, if he is *unchanging*, will perform them again, if he has the same sort of instruments, through the restoration of the same means according to his promise. Is this not the *profession* of every true prophet? here again your *profession* differs from that of the true prophets, and ours is the same as theirs. Can the same *profession* prove the Latter-day Saints to be *false*, as is admitted to be strong proof of the *truth* of the Saints of former days? This is an example of the *logic* of "false prophets." It was not the purpose of God's servants in giving signs, or God's purpose either, to prove that they were true prophets, because then there would be only one way of proving the false and the true as well. The purpose of the false in giving signs would be to make men believe they were true; but the way the true prophets did it was to proclaim the message of their God—"preaching Christ crucified," etc., appealing to the reason of their listeners; and *after* they had believed and obeyed the message, they would receive the Holy Ghost, who worked powerfully in them and through them, to enable them to work great wonders, but all "for the benefit and edifying of the church," and not in order to convince the world. The few exceptions God made to this do not give any of his servants the right to make exceptions to the divine rule, which is—"And these signs shall *follow* the believers," and then ask for them to *precede*, as do the "false prophets." There is no possibility of deception with the one method; the other, namely, the false signs, is intended to deceive.

If Christ had said, Beware of *prophets*, then there would be some excuse for the harsh verdict of our judges on us. But their job is only to link the other five letters, namely, *false*, to the Saints, and this they do as did every "false prophet" with the true, that is, without offering any sort of proof of it. And we challenge all the people of the world to prove that the Saints deserve that character. Does not Christ's action in using the word *false* prove that there would be *true* prophets? or else is it a superfluous word from the lips of him who said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." We consider that to be a natural conclusion.

It is not for us to prove what time period Christ refers to; but our accusers prove that it is this age, by claiming that we are the "false prophets" that were to come! and for the sake of convenience, and catching them in their own net, we shall take their timing for granted. And so they must admit the fulfillment of the preceding verses which are connected, especially verse 14, "And THIS gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations; and THEN SHALL THE END COME." One need only find out what sort of gospel that was to which he refers, and compare it with all the opinions and creeds preached by all the religious believers of this age, in order to see that it is not to them that Christ refers here. It was a gospel miraculously confirmed by spiritual gifts that Christ and his apostles preached, one which was "the power of God unto salvation," "not in word only, but also in power, and in much assurance in the Holy Ghost." The sectarian "gospels" of this age are "gospels" without spiritual gifts or any need for them; with no *assurance*, only *doubt* and fears as far as the death bed; and a "Holy Ghost" leading them by their feelings, not "to a unity of the faith," but to some hundreds of different faiths and creeds! Christ's gospel was one that taught its adepts to pray for them which despitefully use them, and persecute them; and "THIS GOSPEL" to which he refers will be preached in the days in which our accusers say the false prophets would come, namely, the Saints, according to our accusers. But the "gospels" of the theologians of this age are "gospels" which teach their listeners to persecute all who do not belong to their faction, to call the Saints "false prophets," and teach them to shout that at them from the pulpits, and in the streets. "Covet to prophesy"—"desire spiritual gifts, but rather that ye may prophesy," was the gospel of Paul. "Shout 'false prophets' at anyone who professes the spirit of prophecy," say the gospels of this age. Completely opposite to each other, are they not? It is seen, then, according to their timing and the truthfulness of Jesus Christ, that some prophet is to come to preach "THIS gospel," namely, a gospel that has its signs with it, like "THIS GOSPEL" that Christ himself preached. And according to their admission, it is now that it would be preached, and that "*false* prophets" would shout "False prophets" at its preachers! We thank them for this admission, but we wonder greatly how they can fulfill prophecies that are so clear, and prove themselves to be "false prophets" in such a light as this! They dare not hide from the examination in their pulpits, and shout "false prophets" at the true ones any more: reasonable men are beginning to understand how to *handle* the scales themselves. "The false prophets who live in glass houses should not start throwing stones at others." It can be seen that they are still too short of weight in the scales. They have admitted that prophets like the Saints are to come in *this* age, and to preach "THIS *gospel*" which the Saints preach, and that they would receive the same treatment as they receive! And our accusers have still not brought one proof against us.

Since the public has a duty to know who the false prophets are, and recognize them, we shall put all the preachers of the age who deny the existence of true prophets, or the need for them, in the scales again, and we shall see how much they weigh! Who are they, and what do they profess to be among the stalwarts of the age? We answer, that we have heard them screaming from the pulpits, "The Saints are false prophets, but we are ministers of Christ's

gospel, emissaries from God, witnesses of Jesus, &c." Weigh them carefully, and it will be seen that it is a *contradiction in terms*, impossible to be true! What, men claiming in the same breath that they are witnesses for Christ, and denying the spirit of prophecy! Bring your scales forward, John, to weigh these strange sayings! Rev. xix, 10, "For the testimony of Jesus is the spirit of prophecy." You come too, Paul. "For no man can say that Jesus is the Lord, but by the Holy Ghost." What does Christ say? "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." You also, Peter, tell us how you said that Jesus "is the Christ, Son of the living God." Was it by seeing his miracles, his signs, and his wonders? No. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," that is, by direct revelation through the Holy Ghost, as Paul says above, that no one could say that any other way, except through the Holy Ghost, who, says John, is 'the testimony of Jesus,' which is 'the spirit of prophecy.' And so if I were to ask, how can men possess the Holy Ghost, or be missionaries for Christ, while denying the spirit of prophecy, I would be suprised if any men of wisdom among them all were found to answer! And yet, how unreasonable for men to claim to be such until they can answer! And if they answered correctly, they would have to become Mormons, or Saints, like us, and admit a gospel which brings revelation, and the spirit of prophecy, or be without a gospel. And so in one end of the scales as in the other, they would prove themselves to be *false prophets*.

Is it not to this time, and to these religions, that Paul refers; 2 Tim. iv, 3. "For the time will come when they will not endure sound doctrine [such as '*this*' gospel, the spirit of prophecy and the spiritual gifts]; but after their own lusts shall they heap to themselves teachers [not sent from God through revelation, &c., as before], having itching ears;" verse 4. "And they shall turn away their ears [shouting false prophets, &c.] from the truth [which Christ and his apostles preached], and shall be turned unto fables."

We know of nothing more like the "fables" than the stories, the private interpretations, and the imaginings they preach from the pulpits, under the name "gospel." But it is evident that Paul weighs these scales down to the ground in favor of the Saints again, and forces our opponents' minds up into their own eyes, until they must be blind if they do not see themselves in the mirror, and repent, and return to what is right. Peter also saw these people through the spirit of prophecy. He sees their story correctly in 2 Peter ii, 1,—"But there were false prophets also among the people [of old], even as there shall be false teachers among you [in time to come], who privily shall bring in damnable heresies [such as changing some, and denying others, of the ordinances of Christ's church, namely, the gifts, &c.], even denying the Lord that brought them," &c. Our accusers will shout victory at this, perhaps, because they do not deny the Lord, but shout Lord, Lord, all the time. But let us put this fruit again on the scales, in order to see if it is on their thistle, or on our fig tree, that it grows. Men can deny the Lord, in fact, contrary to their profession, which is the worst and most hypocritical sort of denial, because it includes deceit and lies. "He that saith, I love God, and keepeth not his commandments, is a liar, and the truth is not in him." Christ proves how even those who shout, "Lord, Lord," and who expect to be commended for their

many words and their illusion of long prayers, deny the Lord, Mat. x, 40—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." And on the other hand, those that reject his appointed servants, calling them "false prophets," reject, or deny him who sent them, which is to "deny the Lord." That is how the scribes and the Pharisees, and all the sects of that age, denied and crucified the Lord of life, as a "false prophet," and a murderer was shown mercy instead of him, despite all their boasting of their religion and their profession of piety! And that is how all traditional believers of every age who reject God's emissaries, "deny the Lord," although there is no age more like that than our age, we should think.

But Peter describes them further by their fruits in verse 2—"And *many* shall follow their pernicious ways [here again the Saints have enough weight, because our persecutors shout that we are "few," "dregs," and a very small number, and diminishing all the time, they say, but they boast that there are a host with them. "Have any of the leaders believed the Saints?" they say. "Oh no, they are the filth of the world, and the offscouring of all things." Very well, then; admit that you are the men that Peter calls false teachers here]; by reason of whom the way of truth shall be evil spoken of." Who causes the way of truth to be evil spoken of? Is it the Saints, by walking in it, or the hundreds who profess to walk in it, and yet are opposed to one another? No, certainly not the Saints, but the sects of the age; for every sensible man reasons from their admission that there was only one right way before, only one Savior, one Bible, one Lord, one faith, one baptism, and one God; that therefore only one of all of them is right now. And yet, it is such an endless task for the man of honest principle to find out that even one of them is right, and according to the scriptures, that thousands are giving up the effort in despair. And I do not doubt that there are hundreds, if not thousands, of our blood brothers in Wales now, who have become disgusted, and have been forced to look within Deism and Atheism for consistency and reason, qualities that are not found in all the fragmentary and contradictory systems of the age. It is certain that men cause the Bible, and the divine religion it contains, to be blasphemed by professing it in word, and denying it in their actions. Let no one deceive you; no one gathers figs from thorns, or grapes from thistles. But on the other hand, there are dozens of those men who were too reasonable to be able to be sectarians, but who have been deists for years, who now, after hearing the Saints preaching the way of truth according to the scriptures, believe, obey it, have received knowledge of the truth, and rejoice in the God of their salvation; and although the religious believers of the age at that time spoke well of them, they now shout "false prophets" after them. Thus, it is seen that it is not because of the Saints, but the sectarians, that "the way of truth is evil spoken of." Again, in the next verse, Peter describes our accusers as skilfully as if he had spent his life among them. Verse 3. "And through covetousness shall they [that is, the false teachers,] with *feigned words* [their creeds, and their own rules] make *merchandise* of you." Who makes merchandise of the gospel? Is it the Saints who preach it free, without money, and without cost, but go "without purse or scrip for the journey," as those fishermen went with the very same gospel earlier? Or is it the bishops, archbishops, vicars, curates, doctors of the large salaries, and the paid ministers of the denominations at

six, eight, or ten pounds a month, previously secured under surety; and other itinerant preachers who preach three sermons a day for between half a crown and a crown each, and their costs?

Come forward, friends, the Saints are in the balance! Is it we, or our accusers, that make merchandise of the souls of our listeners, and a craft of Christ's religion, which he commanded to be preached free to the poor? Oh no, this accusation is as inappropriate to the Saints as is the accusation of 'false prophets,' and it will be seen that those who are deepest in the ditch are accusing the innocent again, in case they get some of the pennies that are attracting them. If the *tokens* were to end, the sermons would soon end in many a place, and if anyone doubts it, let them send out their 'teachers,' as the Saints go out, at their own expense, and facts would soon be found to prove who the 'false teachers' really are! In the following verses, the Apostle notes that the fruits of the false teachers of the latter days are similar to those of the false teachers of the old world, crying 'false prophet,' &c., after righteous Noah. The inhabitants of Sodom and Gomorrah speak evil to Lot of the things "which they know not." "And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." "Beguiling unstable souls." "Which have forsaken the right way [namely, Christ's gospel], and are gone astray, [all following their own creed] following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." What is more unrighteous than charging their listeners for speaking ill of and distorting God's ordinances, the workings of his Holy Spirit, and calling his servants 'false prophets,' deceivers, "satanists," &c., and warning the people not to listen to Christ's gospel, which is preached by them? Is this not unjust to the souls and to the property of men, for the sake of profit? I wonder if Balaam ever received as unrighteous a reward as this? Even that evil man refused to sell himself to do as they do. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error," (namely, the sectarians). Not infrequently they visit those who escaped from them to the right way, proclaiming all the false accusations they heard from here and there, and all the corrupt newspapers of the age against the Saints, instead of *proving* (if they have proof) heresy contrary to the Bible. And then they pour down all their accursed *anathemas* on their heads in their weakness, to try to frighten them. And more than once letters were written to the Saints many times worse than the Pope's *bulls*, saying that they had sinned unforgivably, by 'proving all things, and holding fast that which is good,' as the scripture says everyone should do. But these shepherds say that such people would be in the "*fire and brimstone, boiling under Lucifer's tail, whatever they might do*!" &c. How clearly Peter saw their tricks, "trying to allure back those who had escaped," once from their destructive heresies. It would be good for them to remember the words of Jesus Christ, "It were better for them that a millstone were hanged about their necks, and they cast into the sea, than that they should offend one of these little ones."

Now, dear brothers and sisters in Christ, having found out to what time

period the spirit of prophecy through Christ and his servants was referring, as well as what marks, signs, and fruits, the false prophets and the false teachers of whose coming they warn us would bear, we thank God the Father, and our Lord Jesus Christ, that not one of those marks, in any way, denotes "Latter-day Saints." But we, more than anyone, can glory in the examination which shows that we continue in that doctrine which was given to us by God, that we have obeyed with all our heart the conditions of the adoption, and have received the Spirit of the adoption, through which we cry, Abba Father. Let us endeavor, then, to be found worthy to enter into his resting place. As we have received such an indescribable honor as obeying the eternal gospel, which brings life and purity to light, and are able to be worthy of receiving the gifts of the Holy Ghost, in order to perfect us and fit us for the glory of our Lord, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But we expect a new heaven, and a new earth, according to his promise, wherein righteouness dwells.

Let us do our best to walk worthily to this heavenly call to which we are called. Let us be unblemished by the world, lest we turn the lame from the road; and let us pray for those who do us harm, and call us *false prophets*, taking pity on them while it is possible, and excusing them under the mantle of ignorance. When they shout "false prophets" at you, if you can get them to the touchstone, namely, the Bible, and weigh them in the correct scales, which is according to their fruits, try to show them in a gentle spirit that they are like David before them, issuing the verdict on themselves in their ignorance. While taking care that you do not conform to those who profess an appearance of godliness, and deny its power, remember Jude's counsel, "There should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves [not unbelievers, but *separate* themselves into various sects], sensual, having not *the Spirit*." Not being without *spirit*, but without *the Holy Spirit* in its divine influences, and its spiritual gifts; for the Holy Spirit does not lead anyone to *separate* from Christ's church, or from that faith which was once given to the saints; for there is one Spirit of God, and that leads to a *unity* of the faith, and not to *separating* or *dividing*. Keep away from such things. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God," and in the bond of peace, holding fast to the hope which was set before you, that you may receive the incorruptible crown which was given to you who suffer with our Lord Jesus Christ, when he comes to be glorified in his saints, because our testimony, [rather than the false prophets,] has been believed in your midst." And may the eternal God, your heavenly Father, keep you safe from all wolves, false teachers, false prophets, and from all evil, until he comes, is our fervent prayer for all his Saints. Amen.

MERTHYR TYDFIL: PUBLISHED AND FOR SALE BY D. JONES.

J9 JONES, Dan. *Amddiffyniad y Saint, yn ngwyneb camgyhuddiadau y rhai a alwant eu hunain yn "Gwcw y Don," yn y* Seren Gomer*, Ionawr, 1847*. (Defense of the Saints against the false accusations of those who call themselves "Cuckoo of Ton," in *Star of Gomer*, January 1847.) *Merthyr Tydfil: Published and for sale by D. Jones. Printed by John Jones, Rhydybont, [1847].*

12 pp. 17 cm. *Welsh Mormon Writings* 13.

"Cuckoo of Ton" is the strange pseudonym of the Reverend W. R. Davies, a Baptist minister in Dowlais, a town about two miles from Merthyr Tydfil. Davies was one of the Church's most vociferous opponents during Dan Jones's first mission (1845–1849). It was he who coined the epithet "Latter-day Satanists."

Davies used the pseudonym "Cuckoo of Ton" to sign the anti-Mormon article he published in the January 1847 issue of the Baptist periodical *Star of Gomer*. In the article he touched on the matter of William Hughes, a convert who testified that his broken leg had been healed as a direct result of a priesthood blessing given to him a year earlier in Merthyr Tydfil. Davies ridiculed the Church members for believing and propogating such "nonsense."

Dan Jones was rabid when the article reached his attention, and he immediately set about writing a defense. The result was a 12-page mixture of Jones's best sarcasm and his most flamboyant rage. In addition to attempts to show how unfair Davies had been toward the Church in spite of non-Mormon witnesses in the Hughes case, Jones also answers the false charges that Davies brings against the Church members in his article. In true polemic fashion, Jones extrapolates on Davies's pseudonym: "At first we thought that it was the little cuckoo from Ton we had in our grasp, and then it turned into a profaning magpie; after that we thought perhaps the strange bird was a parrot until it became a rapacious kite" (p. 9).

Jones uses the feminine singular pronoun "she" whenever he refers to the " Cuckoo." But when referring to Davies he uses the masculine pronoun "he." The translation reflects this rather odd procedure.

It is not difficult to imagine the Church members' delight when, in 1848, Davies's "right-hand man," Rees Price, and his wife left the Dowlais Baptists and were baptized Latter-day Saints.

DEFENSE OF THE SAINTS,

AGAINST

The false accusations of those who call themselves "Cuckoo of Ton,"

IN THE "STAR OF GOMER," JANUARY, 1847.

IT USED TO BE SAID THAT "THE CUCKOO SINGS 'HOO, HOO,' WHEREVER SHE GOES;" BUT WE HAVE AT LEAST ONE EXCEPTION TO THAT, IN THE "CUCKOO OF TON." IT ALSO USED TO BE THOUGHT THAT THE CUCKOO WOULD NOT SING EXCEPT IN THE SUMMER, SETTLED IN HER AREA AND SEASON; BUT THE "CUCKOO OF TON" PROVES US MISTAKEN HERE AGAIN BY SCREAMING HER "HOO, HOO," IN OUR EARS IN MIDWINTER, QUITE DISTASTEFULLY AND ANGRILY AS WELL, AS IF SHE HAD BEEN ALARMED INTO AWAKENING, AND HAD ESCAPED FROM HER CAVE WITH HER MOUTH OPEN BEFORE OPENING HER EYES; AND RATHER THAN TAKE REVENGE ON THE "*Songster*" who awoke her, she flies past him, afraid, and shouts her "hoo, hoo," at some man from Merthyr who had broken his leg at his job, and who had been healed through the power and goodness of God! And even though that is an irrefutable fact, with hundreds of eyewitnesses to it, yet the first thing this "Cuckoo" [a female one, judging from its voice and subject] asserts, having sung under the name of "*Quick in Water*," when flying in Dowlais woods,—is that it is all a lie, and that the man broke only "a small bone in his leg," but now she admits that a "large *lump* remains in his leg [after breaking a small bone!] even six or seven months after the accident!" But let us go on, likely a little hoarseness in her voice caused this inconsistency; no wonder she finally became hoarse, after screaming that "hoo, hoo," so diligently from Dowlais to Cardiff, and from there, through the *Baptist*, over nearly the whole of Wales, until disgusting her audience; and it was thought that she had sung herself to sleep to the land of oblivion. But the first thing that entered her head was that her old songs would be very pleasing and new at Carmarthen, and if only they came from there, they would be believed by all the readers of the *Star*. She promised, if only elevated as high as the stars, that she

would sing with a sweeter and brighter voice; and truly, one can only say that she shows incredible audacity in calling her unfounded gossip "*fact*," when she knows better, and this after reading the man's own testimony, and that of about ten others, several of whom do not believe in the Saints' doctrine, and all of these testifying the exact opposite to her. See *Prophet of the Jubilee* for July, 1846. What motive could there be for well-known men to testify such a thing before the public, were it not a fact? Would not others refute it instantly, to their shame? Most certainly, but did anyone attempt to refute it? No, no one did but the howling "Cuckoo" from somewhere or other. And what proofs of her assertion does she offer to the readers of the *Star*? None! she does not offer as much as one man, not even her own name! Only her own nasty "hoo, hoo," and a few young cuckoos who learn their *tune* from her! Who in his right mind would believe her? That man is of age so he can answer for himself. He has answered to thousands in this area since that time, taking the *fact*, namely his healed leg, with him, which proves that the libelous "hoo, hoo" of the "Cuckoo" is nothing but invented gossip. His name is William Hughes; and since following the trail of this "Cuckoo," he has gone to your County to live, Mr. *Gomer*, and he shall no doubt pay you a visit, so that you may feel him, see him, and cross-examine him as much as you wish; and for goodness sake examine him in detail, and if you find any deception in the thing, publish it in the *Star*, in case our *eyes* have deceived us! Neither the poor man, nor any of the Saints, made any "fuss" over the thing, nor did they claim any credit or merit from the thing, until the howling "Cuckoo" forced them to defend the truth, and to acknowledge God's goodness to them. Why does this "Cuckoo" detest that so much? A strange bird is this species of cuckoo that blasphemes and reviles. The cuckoo has a delightful song; but more akin to the cursing magpie is the reviling of men who have done no harm to so much as one feather of her wings, or to anyone else, by calling them "false prophets," "praiseworthy apostle," "Joe," instead of Joseph, "arrogant sinners," without proving them so; "stinking rubbish," she calls the divine religion on which thousands of people as good as she depend for eternal life,—"loathe such tales," she says. What such tales, we ask? No reply. "The extremes of arrogance and lies," she says, are the Saints' profession according to the New Testament. "Their lies are too blatant for any in their right senses to believe," he repeats. So, Mrs. Cuckoo, Wales must be going insane very rapidly, according to your

"hoo, hoo," and others like it, for in excess of a thousand of them have recently lost their "senses" so far by believing what you call "blatant lies," and more are going insane daily, and yet they cannot grasp that lie which is "blatant" to your penetrating eyes. Strange such a transformation in you: first a "Cuckoo," then cursing worse than a magpie; and now having the eyes of a kite, or *Argus* himself, to see such blatant things before everyone else? And why do you not expose some of the deceit for our benefit, before changing yourself to yet another *species*, if you can. That you would do so, however, is unlikely. You would be only too pleased to expose some evil if you could, since an unclean bird likes a carcass. "Taking the name of religion as a cloak to deceive," is that it Mrs. Cuckoo? How do you know that? What proof have you to support such a harsh judgment? No reply to this either! Is it not your own mouth that proves that you are the "Cuckoo" who is guilty of this? One wonders if a man who reviles his innocent neighbors in this manner can be considered to be in his "senses?" Who will rely on anything she says after she has stooped to such extremes of arrogance, as to claim that those, who she knows full well are preaching the gospel for free, without asking for a penny, or a penny's worth of anything, for that, are "collecting all the money they can from the poorest." Give us proof, Madam Cuckoo. Present your facts, name the persons, and we will indicate a hundred pounds which you and your sisters have cheated from the poor for every penny the Saints have received since they have been in Wales. Come on then, for you have screamed your nasty "hoo, hoo," from afar long enough; give your name to the world, and name your witnesses, if you expect the readers of the *Star*, or anyone else, to believe you. We are not ashamed of our names to bear witness against your blasphemous and atrocious utterings. But on she goes with her assertions. "They know full well that it is all deceit," she says! I reply that they do not know, not one of them, of any deceit; neither does the ungodly "Cuckoo" know, or she would have told everyone, instead of using all lies as tools to take revenge upon us, out of spite to the truth.

Distasteful was the sound of the Cuckoo that reviled even the hunter's hound in the wood; but Oh how unmusical are this magpie's curses when she climbs to the branches of the high trees of the *Star*, and mixes her voice with the sweet songs of the best poets of the *Gomer*. What do you say, Mr. Gomer? and let each and every one of your readers ask himself, if such screams like the above in their ears

all the time, on the street and in the field, home and away, would be pleasant music, and all concerning your religion in your own "free country;" yes, and all of it completely unfounded? Well, this is the Saints' inheritance now as always; yes, even though they are your own blood brothers. We can take almost any publication we want throughout our country, "religious" or not, and often the first thing that meets our eyes is either "*Deceit of the Saints*," "*Arrogance and Lies*," "*Deceit of Mormonism*," or some rubbish about us or our religion, and all of it unfounded lies, and even though we know that, and have proofs of that, yet we almost never have the opportunity to publish them in the publication that accuses us. And if you but read the publications, especially the issues of the *Baptist* for the last two or three years, you will see there the "hoo, hoo," of these cuckoos over and over again, almost word for word, for entire sentences, under several pseudonyms; and in the March issue, if you do not have the proper name of this "Cuckoo" as author of the whole of it, you will have there her "hoo, hoo," in its entirety, or many besides ourselves will be disappointed. We know that changing the cuckoo's name will not change her "hoo, hoo," one whit. In these environs our ears have become numb to her unpleasant shrieks; and it is thought that either she knew that when she flew to Carmarthen, or that the lads of Dowlais threw rocks at her, followed her to Cardiff, and finally hunted (not the fox, but) this "Cuckoo" to Carmarthen. And unless your neighbors' taste is the uncleanest of all, they will soon tire of her "hoo, hoo," there, or they will change her name to *parrot*, for that bird is even more ready to revile everyone around him than is the poor cuckoo to persecute anyone. But we assure you, and our testimony and conduct assure all who inquire about them, that we as a denomination are as totally innocent of the accusations of this "Cuckoo" as any other denomination of religious people in the country; yet, we do not profess perfection in people, rather we confess that even the best of us are quite fallible compared to how we would like to be. The "Cuckoo" knows full well, and everyone should know before proclaiming our profession to the world, that no one of the Saints in Wales claims, or has the revered title of "apostle," or of "prophet," for we have proclaimed as much to the world many times. We have also proclaimed there is not one of us, nor has there ever been one of us claim any miraculous power of our own. No; they are all false accusations, which, once they are said, are pushed forth through nearly every publication like the little song of

the corncrake, and refuting them is as endless a task as getting them to look at both sides. But what we believe with regard to miracles is what all religious persons in Wales say they profess; namely, we believe in a God who performed miracles through his servants, in keeping with the means or ordinances he commanded, many years ago. No one denies this. Well, all right, come forward one step, then. We believe that that God is just as powerful now as he was at that time. So do we, says everyone again. All right, friends, we agree nicely; we shall try to go a step further together. We believe that that God is unchangeable. Fair enough, you say again, that is what we believe in, for it is said, "I am the Lord, I change not." Well, we shall venture hand in hand one step further, and that is, we believe in a God *who does* perform miracles through his servants, in a way similar to any ordinance in faith, *in this age!* Oh! for shame! such deceit, such devilish and Satanic arrogance: Oh, such impudence, says everyone; no, no, we do not believe a word of that, and we shall not take that step with you for our life, you all say in fright!! But reflect a bit, and reason; you dare not refuse to take the last step with us, because you have already acknowledged it. You have come too far into the snare to ever turn back; for to acknowledge that an unchangeable God has worked miracles is to acknowledge that he works them now under the same conditions. *And thus all the Sectarians of the country acknowledge exactly the same thing as do the Saints with respect to miracles! Well done*, gentle friends, do not ever again reprove and revile the Saints, while you profess the same as they about miracles, or else the unbelievers will deride you for your foolish contradictions. You have concluded this heated argument fairly, and have come to our side of the scales; very well, stay here, and we shall quarrel no further.

But to follow the "Cuckoo" again, she says that *Star of the Saints* says that God showed the Book of Mormon to Joseph Smith in "a cave;" but this assertion, like the others, is easily refuted, since the book called *Star of the Saints* is all over Wales by the hundreds; and even though there is not a word in it that these hands did not write, yet we know of no mention anywhere in it of "a cave." If there is, we are quite prepared to be convinced, and it is easy for the "Cuckoo" to name the issue, and the page, if it is there, but otherwise the reader must judge between us and her and the truth. If this "Cuckoo" had been in the wilderness of Lebanon when God sent an angel to authorize John the Baptist to preach and baptize, and if she had the key to

the Jews' religion under her wing, where she says the inhabitants of the "Ton" are, she would sing through all Judea as she does through Wales, that it would be as reasonable for her to *swallow the mountain* of Lebanon or the Mount of Olives as it would be for her to believe the coming of that angel!

Another of the old chants of this "Cuckoo" is, "But remember, Mr. Gomer, (says she,) the *rabble* (*!!*) under consideration is made up of only the most ignorant dregs unaware of the fear of God in the places where they are." This is repeated in the March issue of the *Baptist*, &c., and in the foolish and untruthful treatise of the Rev. W. R. Davies, Dowlais, on the miracles. A little, least, less; vile, most vile, more vile; bad, worst, worse; those continue to be her untruthful and ungodly assertions. How can *many* depart from among *few*, I wonder, and still leave some behind? As for our apostates, we are prepared to count dozens of sectarian apostates for every one who leaves the Saints. It is obvious that he calls his wishes a fact! But thanks to him whose work this is, the fact is that we are totally opposite in every way to the above despicable accusations; yes, a fact that is seen in the report of our last Conference in Merthyr: see *Prophet of the Jubilee* for January, 1847, where it is shown that we are increasing faster than any other denomination we know of in the country. Names are recorded of close to *three hundred and fifty* who have been baptized by us since last July; and over a hundred in Merthyr alone, from among nearly every other denomination there; and not only had some of these been members with their denominations for thirty years or more, but also among them were deacons, elders, and several preachers whom they considered to be gifted and godly men. Strange that there are still so *few* of us. As for the *dregs*, as he calls them, they possess immortal souls that are as worthy of being saved as were those who were the "filth of the world, and the offscouring of all things," in the days of the apostles. If *dregs* is all we have, you acknowledge that we do not seek much "money" as such, but give "freely to the poor" as before. If "they are the most ignorant of all," that is your fault, along with their former teachers, and all the more need for them to come to our school to learn some goodness before they die as ignorant as their other sectarian fellow scholars, and the sooner the rest of them come the better; and we are glad to see the most honest of heart among them coming to Jesus in desperation in an effort to understand "what they must do to be saved." We gladly show them the way, without money

or reward; and strange how happy and thankful they are, poor things, upon being released from your harsh enslavement; and for goodness sake, Mrs. Cuckoo, release your grasp on them, so they may worship God according to the scriptures; for it is better that a millstone be hung around your neck, and that you be drowned in the depths of the sea, than for you, or any other heretical spirits, to place obstacles along the way of these little ones. It is certain that they know better what we have to offer, having experienced it, than do you and your ilk, having never had enough honesty to search fairly for the truth.

If "they were unaware of the fear of God," how, in the name of decency, not to mention religion, did you and other denominations allow them membership, yes, even offices, for so long in your midst? for we do not know of one chapel in Merthyr and environs from which some, and often dozens, have not left them and joined with us. Yes, thanks to you, your "hoo, hoo," and your like have been a means of involuntarily driving some to listen to us, to search out our doctrine, and then to believe the gospel, and to give sincere obedience to it. This is proof that it is not deceit that we have, as you say, rather the more they come to know us, the more they perceive your lies, and the more they become attached to our truth. Are all these aforementioned men reproachful characters, I wonder? Are they not men, yes, as reasonable as you yourself? Are they not fellow Welshmen, and upholders of the law of the land like yourself? Why do you not grant them the freedom and the peace the law allows them? An honest man would be ashamed to show himself as such a *blackguarding bully*, and to use such ugly phrases to revile his neighbors, yes, even if they were true! Were those who left the Daviesism of Dowlais men of such character as you noted? Were the deacons who left them lately, and joined with the Saints, like that? Oh no, you must know that the Saints are not "foul rabble," nor are they "a few and bad."

Next, let us observe the "cuckoo" with her *tune* in complete contradiction to all her sisters throughout the land, and also to herself! "She asked (says she) several people who had been with them (the Saints), whether there were any fraudulent appearances perpetrated in their secret religious meetings, to charm and blind the unlearned and superstitious; *and they all said there were none!*" Well, that is the truth, there are no "FRAUDULENT appearances," so why do you not believe them, then? Not *fraud*, but *substance* is all we have in "secret," and in public. If you believe "all" these witnesses, what is

it that is so fraudulent in us, then? Why do you assert there is, and revile us for it? But how do you and your ungodly fellow persecutors deal with this? What does the cuckoo from Dowlais preach in chapel after chapel, and what has he published in the *Baptist* many times, and subsequently in his despicable treatise? He asserts that we *speak* in tongues, translate, prophesy, see visions, and do many things, to deceive the unlearned and the superstitious, says he; and he gives an example, that is "*tweedledee, tweedledum, tweedledoo*," &c. So asserts the excommunicated Thomas Jones, according to your "evangelical brother," Dafydd Williams, Abercanaid, through the *Baptist!* Yes, so say all our accusers, that we pretend to have spiritual gifts in the church; but since that is a witness to every reasonable man that we imitate the Apostolic church, in that respect at least, as soon as "cuckoo of Ton" saw that, she flew to the other side of the woods, and began to sing a new *tune* of her own in complete contradiction to all the others! One can only guess how long it will be before the others learn it from her! But in the name of *reason*, if there is such a *thing*, which *tune* is one to believe? You may choose; it does not matter to us which one you believe, for there is not a word of truth in the one or the other. And look at all the persecutors of the Saints turning on the cuckoo now. Perhaps we shall have some peace and quiet, until they stop arguing with each other, and then we shall prove even the winner a liar! Who believes that she ever saw men as brutish and demented as to "admit to her they were possessed the first second they joined the Saints, so they were able to hypocritically tell lies," without expecting any benefit through so doing, or without hope of getting anything more than having others come into the church to put their eyes, their ears, and their senses to work? No, we venture to say that no reasonable man will believe that she or anyone else has seen men in the country who will admit to such a thing. As sweet as these evil accusations are to his taste, this is too unclean for anyone to believe. But "they all testify in the most conscientious way (says he) that *all their* assertions are lies." Without any exception, I wonder? Very well, then. When you compose a story that is every word a lie, do it well like this one, and then everyone will understand it. The "cuckoo" must excuse us for not believing one word of this either, for we cannot; it is too *obviously* untrue, without acknowledging miracles! But what will the —— not say, and what shall we call someone who lets the following sentence escape from between his teeth, let alone coming carefully and

intentionally from between his fingers? Let even the "fools of Risca" be surprised. Here it is! "And I take this opportunity, as if under oath in the presence of my Judge, to tell you, together with *all the readers of the* STAR, that until now they have not performed anything similar to a miracle anywhere in Merthyr, and the surrounding regions," says she!! Well, now she has gone to the extreme! At first, we thought it was the little "Cuckoo" from the Ton under our hands, then she turns into a cursing *Magpie*; after that we understood that the strange bird was a *Parrot*, until he was transformed into a rapacious KITE; but by following him, here he is now professing to be a little God; sufficiently omnipresent and omniscient to fill all space, from Merthyr and its surrounding regions at least, night and day! Excuse us for venturing to doubt his word, for we did not know we were *criticizing* the assertions of one so *omniscient*; for surely he must be so before daring to so assert, or to ask "*all the readers of the Sta*r" to believe his unique testimony of what was NOT done in so large and populous place; yes, before he would take his *oath* in such soberness before his JUDGE (for he admits that even he has a judge despite how high he himself has climbed; and he is truly to be pitied when he stands before him! We would not wish to be in his shoes for the universe) for something he cannot, except through his omnipresence, know! Here you have a remarkably high "*Cuckoo*" indeed. You STAR-readers, what do you have to say about our "*Cuckoos*" out this way? We expect to see you gather together here to see her. She will be displayed when she is not asleep, for a halfpenny a showing! And then you shall declare that she is the wisest or the dullest in the "environs." Her contradictory assertions, her slanderous charges, her reviling, and her false accusations against men because of their religion, prove that she is not the foremost: but her wings and her whole body are full of feathers of the latter characteristic. But the accusation which shows her at her most poisonous, desiring to blow her sparks into flames to burn us, is this which follows; and Oh, let it be recalled so that she may be ashamed of herself. She says, "They are led by a few who were famous in the army of the *Chartists*." "Using the name of religion as a cloak to deceive." A man who accuses others of such a thing would not be any too anti-sectarian to throw *fagots* under our *funeral pile*, if only he could.

Oh man, when will your evil doings cease? Where has your conscience gone, and the feelings that pertain to mankind, which your fellowmen deserve,—their characters as responsible beings, citizens, fathers and mothers respected by all who know them; yes, brothers

and sisters of the same blood as you, created by the same God, and yet they stand before him in judgment in your opinion. "*Chartists*," you say? What proof of this do you offer? You should have strong proofs of such an accusation. What! not so much as one proof of this either! You dare to accuse an entire denomination of religious people of something considered rebellion against the government, and not one reason why. Has there ever been a more wicked man than this? Doubtless you have understood, through reading our publications, that we neither are nor have been connected in any way with the Chartists, as a denomination; and though all are free agents with respect to their *politics*, we know of no Saints with Chartist connections, before or after joining with the Saints. By this we do not intend anything for or against Chartism. We do not participate in any civic activity, nor do we meddle in *politics*; rather we get our ecclesiastical rules from the New Testament. It is obvious that the motive of this wicked man is to accuse us of this to incite persecution. Several, yes, from among the preachers and other religious men, have carried this accusation to the iron and coal masters, assuring them that the Saints are *Chartists*, and wishing for them to dismiss the Saints from their jobs, &c. Strange as this may sound in the breezes of an "*evangelical*" country, it is true that many have been treated in this way. If this accusation were true, why have the laws not been enforced against us by now? We answer that it is because the state officials, and all other reasonable men, know better, and they consider the prattle of these persecutors beneath their attention. But the impudence of the "*Cuckoo*" gets worse as we get closer to her. After striving with all her might to excite the country against us, she aims her arrows at the laws of the land, trying to get those to imprison us, and then she shouts, "Yet we would not for the world wish to be guilty of harming a single hair of their heads." Oh! shock, such inconsistency! What else can she possibly do to incite all who believe her to flog us, imprison us, hurt us, and exile us from the country? Nothing whatsoever! He has gone as far as he can already; and if he could do more, he no doubt would dip his hands in blood (judging by comparison). Has not this accusation alienated some already? He cannot deny this. Are these not the arms that stabbed the accused in the days of Bonner and others? Their tendency, everyone knows, is to sow seeds of persecution in the hearts of those who believe them, and they breed jealousy, and they fester until overflowing their bounds when they can, drowning in innocent blood. We know that it was this lying gossip, and other similar things, which caused dozens of our faithful brothers to be martyred in America lately, and some at our side were killed because of similar unfounded accusations. What difference is there between the spirit that kills the character of a man and the one that kills his body? That his scarlet streams may be seen before long in Wales causes me to fear. It is futile for those who ignited the fire to shout, that they did not intend for it to burn "a

single hair of our heads." Nero could just as appropriately say, after setting Rome on fire with his own hands, to incite the populace to take revenge on the Christians, accusing them of the deed, that he did not intend "to harm a single hair of their heads," as could the persecuting writers and preachers ignite the minds of the populace until they kill us, and then make the claim that the "*Cuckoo*" makes. An old maxim says that "giving a dog a bad name is as good as killing it." We give thanks, not to these our persecutors, but to the laws of our land, the kindness, the tenderness, and the nobility of the gentlemen who are too wise and sensitive to fulfill the wishes of our persecutors, and we pray that our God will repay them with his goodness a hundred times over. Our religion teaches us to be subject to the civil authorities in everything, and that is how we have been, and are determined to continue to be. This is not the first time the Saints have been so accused, but read in the March issue of the ever-slanderous *Baptist*, where the "*Rev.*" W. R. Davies, from Dowlais, says quite unabashedly, that we are "*Deists, Atheists, and the worst kind of Chartists*." Yes, these are the words of a man who takes upon himself the name of "minister of the gospel." And who was a more fervent *Charter* than he? Let his letters in their publications testify, most certainly as a correspondent for their "*Trumpet*." The first of them we read was a few days ago, and nearly the first thing that caught our attention was the name "W. R. Davies, Dowlais," under several columns of his work, boasting also that *he was not ashamed to put his full name in it*. That was unnecessary since everyone knows him. It makes no difference to us how much he wrote to anyone about anything, but it would be a matter of surprise that anyone except *himself* after everything would accuse some as innocent as the Saints of being what he himself has been! And in the name of reason how can the Saints, or anyone else, fill the three characters he bestows upon us? Are not Chartists, Deists, and Atheists, totally at odds with each other! He acknowledges that we believe in the *Book of Mormon*. Well that is in complete contradiction to the last two at least, and the first as well according to everything we understand about it. But take note, you believers, those of you who were partial to Chartism by the hundreds from every denomination, and *he himself also*. This Davies, and the "*Cuckoo*," point out that "taking the name of religion as a cloak to deceive" is what you are doing, and *they themselves do the same thing, of course!* As for us, we were on another continent until everything was over, and the Saints were not in Wales at that time. What if some were Chartists before the Saints came to this country, would that render them forever afterwards unsuitable for religion, *Sirs?* What do the hosts of such who are now with the various sects think of you? Everything beyond repair, is it? If not everything, why anyone? And if so, your contradiction also shows your dullness and your own hatred; yes, here is yet another thorn for the craw of the "*Cuckoo*."

He has listed our names before, as do his brothers, among evil doers, and those he considers most despicable, such as "*Joanna Southcott*," "*Twist*," "*Dic Tamar*," *&c.;* but not one of them has proven a single characteristic of ours similar to those, and more appropriately can the Saints turn back their assertions, saying to them, "*Thou art the man*." But despite silencing their mouths forever, that is those who shout Chartism at the Saints, we testify earnestly and boldly,— "*The Saints neither are nor have been connected with Chartism, or with any other political group in any way*."

We have irrefutable facts to prove this. If anyone doubts this, let him go to the office of the Bishop of Llandaff, and he will see that our places of worship have been registered there, and let him go to the magistrates where our preachers live, and he shall see that they have a *license* in hand, according to the requirement of the law. If they were Chartists, would they be permitted to have one? i.e., according to the meaning our accusers intend for Chartism. But enough at this end again to prove this accusation also as untrue as the others, and farewell to her "*hoo, hoo*," there forever, we hope. Another accusation, as unfounded as the rest, is that the Saints talk of going to Jerusalem. Yes, the "*Cuckoo*" from Dowlais published this before, and that we are "collecting money to go there!!" We need not say that every syllable of this is also a falsehood. Time has helped us to prove it so, to their shame, if they have any. The Saints neither have, nor have they had, any intention of going to Jerusalem. Does it not frighten you, reader, to hear that those who claim to be the "teachers of this age," and "*pastors* of the flock," have lowered themselves so freely and unscrupulously? What can we expect from publications that are under the paws and breath of such as these? It is not so surprising that we are not allowed to defend ourselves in them. We shall leave them in the hand of the Judge of the whole earth, and we feel wholehearted pity over the enslaved condition and status of those whom they have charmed. That the gracious Lord from his goodness may rend the veil from off their eyes, so they may recognize the true light, is my constant prayer for them. Amen.

MERTHYR TYDFIL: PUBLISHED AND FOR SALE BY D. JONES.

JOHN JONES, PRINTER, RHYDYBONT.

J10 JONES, Dan. *"Haman" yn hongian ar ei grogbren ei hun! neu Daniel Jones (ddall) a'i lyfr yn profi gwirionedd Mormoniaeth!!* ("Haman" hanging from his own gallows! or Daniel Jones [the blind] and his booklet proving the truth of Mormonism!!) *Merthyr Tydfil: Published and for sale by D. Jones. Printed by John Jones, Rhydybont, [1847].*

8 pp. 16 cm. *Welsh Mormon Writings* 14.

On 7 July 1846, in Llanybydder, Carmarthenshire, a blind man by the name of Daniel Jones was baptized by the Latter-day Saints. Witnesses testified to having heard Jones admit that he had agreed to the baptism as a "prepared Judas," who would then reject the Church because of the Saints' inability to heal him of his blindness.

Following Jones's baptism, two elders—Captain Dan Jones and Abel Evans—anointed his eyes with oil and pronounced a blessing on him. Immediately afterwards, the blind man testified that during the blessing he had seen the candlestick on the table and firmly believed that he was on the verge of a complete restoration of his sight. After attending only two Church meetings, however, he broke off his association with the Latter-day Saints and began to speak out against them, presumably according to his original plan.

In a chance meeting a few months later, Dan Jones warned the blind man that if he continued his campaign against the Saints the hand of God would be on him and his fate would be hotter than that of Kora, Dathan, and Abiram, the three who were swallowed up in the earth after fighting against Moses. In spite of the warning, the blind man was persuaded to publish a pamphlet about his experience and thus warn the Welsh of the Mormons' deceit.

Captain Jones's reaction to the blind man's pamphlet was a pamphlet of his own—*"Haman" hanging from his own gallows!*—describing the details of the baptism, the momentary restoration of the blind man's sight, and the testimony of various witnesses. Jones recounts the fulfillment of his prophetic warning in a 25 April 1847 letter that was printed in the *Millennial Star:*

> No sooner was the reply out of press, than on the old blind man it came, hot and heavy. He cried out that he was burning up alive; his friends poured cold water on him night and day in vain! He would rush out from them to a pool that was by, and there he would roll, and wallow, and yelp until he terrified the passers by. (15 July 1847, p. 219)

Jones added that the blind man "died a monument of the displeasure of a just God for hypocrisy."

"HAMAN"

HANGING FROM HIS OWN GALLOWS!

OR

Daniel Jones (the blind) and his book proving the truth of Mormonism!!

THE excuse we offer to our readers for calling their attention to an object so unworthy and wretched as a singer of ballads and his slanderous *ballad* is the support and circulation which the authors, the "Reverends," and the believers of our country have given to his *ballad*. Not only has the "Reverend" editor of the "*Times*" quoted extensively the morsels which suit his taste best, and placed them as truths on the table of his readers, but his ballads are being sold in chapels and Sunday schools, giving a high character to the author now, though it has been but a short while since he was excommunicated by the Independents for transgressions the law does not allow us to name! But, surprise! Who but one of the "Reverends" of that denomination, namely Josiah Thomas Jones, editor of the "*Treasury,*" is already seen taking advantage of the first opportunity to print, if not to be a "friend," then to help him to form the false accusations against others, out of hostility toward the truth! Two rather comparable partners. Here is the Reverend who published that crooked "*profession*" of the Saints in his polluted *Treasury* and who refused us permission to defend ourselves. And it is likely that one of his pranks under the pain of the whipping that it received in the *Prophet* is what has caused him to get revenge in this way. But since his own fingers were hottest in the fire because the blind man was unable to sell the ballad in his own country, rather he was chased away by even the boys of the fairs because of his deception, behold his dear brother from Liverpool, publisher, a constant patron of the continual false accusations against the Saints, helps him out of the *scrape*, and boosts the sales of the ballad by lifting it to the wind in the fan of the "*Times*." And yet they failed to sell them all until they distributed them to their Sunday schools and their chapels, and since the story has a "*Reverend*" at its tail, even the *brotherhood* in Bethesda, Merthyr, considered it a high honor to get to be salesmen of the ballads in public in their meetings on Sunday! Having understood the partnership, who would expect much of the truth from such as these? More shame on his two backers than on the blind man himself; for the "*friend*" in behalf of the "*cat's paw*" admits in the foreword, "that it was after sincere inducements by seriously counseling with religious brothers and friends of different denominations," that he ventured on the accursed task of publishing shameful lies about his neighbors because of their religion. And his "*friend*" shows even on the first cover that he cares not what claims he makes when he dares to assure that "what Daniel answers has literally taken place, as it is set down." But how he knows he does not say. Nor could he know unless he was present with him in the meetings and everywhere else he was, which thing he does not claim. Who is this dear friend, and what purpose does he have in subscribing to such a thing, I wonder.

The objec-

tion which is offered to prove "the deceit of Mormonism" from these circumstances is that this blind man did not receive his sight immediately. And in order to prove the deception of this logic and to show the error, let the reader come with us calmly and with no bias toward similar examples, and there he shall see in the correct image that what our accusers do is to prove the truth, not the deceit of Mormonism. First, let us read the account of Jesus Christ giving to two blind men their sight in Matt. ix, 27–30. Here it is proven that their faith is what compelled them to follow him along the road, crying for mercy; and further yet, they followed him to the house; and then Jesus Christ notes the basis on which their success depended entirely, i.e., BELIEVE YE [the blind men] THAT I AM ABLE to do this? he asked. Now why are the Saints scorned for asking the same words? If they had answered that they did not believe, would they have received their sight? Our accusers will not be so foolish as to assert that; or else they accuse Jesus Christ of having asked a foolish and futile question! On the other hand, one must admit that their sight depends on their faith, which is proven by Jesus Christ beyond argument, for he would not touch their eyes until they admitted their faith firmly. "Yea, Lord," said they. Then he touched their eyes saying, "Observe keenly and you will see." Is that how it was? Oh no, rather, "*according to your* FAITH *be it unto you*," said he. So said the Saints to this blind man in Llanybydder. Who is at fault if such do not receive their sight? Not Jesus Christ we hope. But yes, that would prove him a fraud, said the Pharisees of that age. No, the blind men would be at fault, say the Pharisees of our age, and with the same breath they blame the minister and our religion, because this blind man did not get his sight! What strange blindness this is! This is really the literal fulfillment of the words of Jesus Christ, "If the blind lead the blind, both shall fall into the ditch." If we should do such things to get people to believe, why was that not the purpose of Jesus Christ? If it was, why did "he straitly charge them, saying, See that no man know it?" If his purpose was to get men to believe in him by casting out devils, he was disappointed, for the effect was as totally opposite as it would have been in Llanybydder if the blind man had received his sight, because the onlooking Pharisees, instead of believing, said, "He casteth out devils through the prince of devils." Verse 34.

Another example which proves our blind accuser and his partisans to be in the ditch is seen in Mark viii, 22–26; Luke ix, 7–11. Here it is seen also that, 1. According to his faith, that blind man received his sight, which is proved by the act, i.e., obedience to that which the administrator asked. 2. It is proved that he had more faith, and had tried more sincerely and more patiently than did dark Daniel, because medicine was used more frequently with the former than with the latter; the former confessed that he "saw men as trees, walking," and Daniel confessed that he "saw the candle in the candlestick on the table." And the chief difference was that the other had received his sight gradually, proportionate to the strengthening of his faith, by going *after the second anointing* to the pool of Siloam to wash, and because of his obedience he received his sight; whereas, instead of following along in the practice and the medicine in faith, Daniel went back to the darkness and persecuted us mercilessly! And now, cannot even the blind man see that it is he who is at fault, and that he was not worthy of the blessing from God who knew his heart and weighed his spirit

at the time?

The hypocritical Pharisees said that nothing is a miracle unless it be done in public, fully, on the first try, and without using any medicine at all; and so it is expected that we now do whatever they ask. But it is seen that it was not in one or two attempts that those above were healed, or without the use of medicine, or in public; rather, one was healed in the house, and Jesus took the other clear out of town to a secret place, lest the disbelief of the sign seekers work against the faith of the recipient. These confess that through periodic use of medicine they received their sight.

After I went and washed, says the blind man, and not before that, "I received my sight." He does not say how long he was at the task of rubbing the water on his eyes, but that he kept at it continually until it worked. Well, did Daniel give such a fair trial to the Saints, I wonder? I answer boldly, no, nothing of the kind, and we have no reason to believe that he was anything but hypocritical from the start. And this is proved throughout the entire incident. He asserts, "they promised before I joined them that I would get them [that is, his eyes] without a doubt," says he. This is an imaginary falsehood, every word of it, as the following proves,—When it first came to the confines of our knowledge that such a man existed, when after we finished preaching to a large congregation on Sunday night, he asked if he could be baptized. But others who know him quite well told me of his character, that he had been excommunicated from the Independents because of * * * and that he had heard us only once before, and that they had strong reasons for believing that he was now being hypocritical. From the example of Simon Magus, Judas, and others, the danger was shown to him in great detail of his trying to hide his motives from the searcher of hearts, that dealings with godly ordinances are important things which require great sobriety; in spite of that, he professed his honesty and his desire to be baptized at that time. This prompted us to explain the plan of God according to the scriptures with respect to his sight, and (in the presence of a houseful of listeners who had remained behind) to tell him firmly that neither we nor any of the Saints now professed or ever had professed one miraculous power of ourselves, but only to show the way and the means which God ordained so that men could obtain the blessings from *him*, *not from us*, according to the honesty of their hearts and their obedience to the plan. For proof of this we said (as the witnesses will testify, to this very day) that we did not promise him his sight, and that we knew some blind men who had been in this church for years, and had received great blessings and gifts from God, and as yet had not received their sight. Yes, we were careful to make this clear, for we feared that his purpose was a bad one. When he heard this, he lost courage, something which everyone noticed, and offered an excuse to delay the baptism for several days. At that, the crowd wished for him to state the time that he would come. And we showed to him, in the absence of proof to the contrary, that he would be baptized according to his profession of faith and repentance, and that the result would be between him and God, and we could not, according to the scriptures, refuse to baptize him.

Before going away he said that he would come there the following Tuesday; then we took the opportunity to announce that there would be a sermon at that time, and if the blind man would come there and if he wished, he could be bap-

tized. And even though there was no one that we know of who expected him to come, he and a large group of people had gathered before the time, and they listened attentively and graciously. Again and again we said that "the truthfulness of the gospel did not depend on whether or not the blind man received his sight, that our religion was scripturally and firmly true before we heard his name mentioned, and that it would continue just as true after he and his memory had gone to oblivion, that there were several who already knew this besides hundreds of thousands throughout the world, etc." We made clear to the crowd that we strongly doubted his intent, although there was not sufficient *proof* to refuse him. In the presence of the crowd, he was requested to confess his faith and repentance, something we had never previously asked of anyone at the water's edge. And to prove his evil intent, we present before you the testimony of men of high character, farmers, craftsmen, etc., who knew him and heard him themselves, several of whom have no connection with our religion, rather out of an honest desire to enlighten the country through refuting his false accusations and his deceit; these gave their names.

"We testify that we were present when Daniel Jones was baptized; and because it was suspected that he had not come for the right reasons, he was required to confess his repentance at the river's side, something which had not been requested of anyone else. He had testified that his purpose was to gain forgiveness, not just his sight, and even though we could not believe him, yet there was no way to refuse him, as he knew, on those grounds. After baptizing him, we received him in the meeting that evening as a member, through the ordinance of the laying on of hands according to the scriptures. After he was counseled and exhorted to live righteously, etc., Daniel requested through the guidance of one of the elders that his eyes be anointed with oil, which was done by Abel Evans; and not one drop went on his hair, or on his clothes, as he says. After that, the two elders, Abel Evans and Capt. D. Jones, laid their hands on him and prayed for the Lord to bless his obedience to this plan according to his honesty and his faith, even to the extent of receiving his sight, if that was pleasing to him. After that we heard Abel Evans say to him that he had seen something like two stars far from him, and that perhaps that signified that he would receive his sight in some future time, *if he lived faithfully*. Also, we testify that we heard Daniel say, after the meeting was over, that "he had come to see the candle in the candlestick on the table." He said also, "I believe that if Bro. Jones had continued to pray just a little while longer, I would have received my sight completely." He was exhorted to faithful observance of the ordinances in the following meetings, and he was told that the contributor of every good gift knew the time and the best manner to impart; Capt. Jones told him that with respect to the neighbors, it would be better for them if he were not to get his sight at that time because they would persecute him all the more, just as they tried to kill Christ and Lazarus; that the more the power of God was manifest now as earlier, the greater was the anger of the enemies of the truth; or if they believed through seeing a sign, he would not think as well of them, for the Bible says "that faith comes through *hearing*," and not through *seeing*. After that we departed, hoping that Daniel was more honest than when he had been baptized; and if so, we believed that he could get his sight at some future time, for we knew that only God could impart that blessing. The engagements of Capt. D. Jones and Abel Evans called them away the next day. Daniel Jones came to our special meeting the following Thursday night, and to the meeting on Sunday, which was all the special meetings he attended. But he did not request anointing at that time either. The Saints have a practice, by choice, to testify of the goodness that they have received from the hand of the Lord, of the hope which they have, and their feelings toward God and his work. The elder of the meeting exhorted us to do this, nothing more. Those who wished to do so testified, as they chose, in the Thursday night meeting, and Daniel also told of his wish to obtain a certainty, which he did quite well. We believe that it is from this occasion only that he proclaimed to the world that "we tried to get him to swear an oath." We did not have the right to administer an oath; and what purpose would his oath have served about such a thing? There was not a word about an oath or anything like it, in

our midst. Every word of it is his lie. He said nothing in the last meeting he attended with us; but he demonstrated clearly that he did not believe the doctrine but was pulling back. "His opinion was," says he, "that Capt. Jones and Abel Evans were the deceivers," and that we had been deceived by them. He did not come back after this, but did everything possible to malign us. As for his statement that Capt. Jones had said that he was a man who had received forgiveness of his sins, and that he had received a witness of that, it is similar to his statement that Capt. Jones had cast out a devil from Abel Evans; and we testify that there is not a word of truth in the one statement or the other. Others of his baseless assertions are that we claim to commune frequently with angels, etc., and that we call Abel Evans a prophet. The only occasion he had to say that one of the strongest in the faith had not received anything, was because he had said that he had not received the *spiritual gifts* on that occasion, such as "speaking in tongues," "prophesying," etc. The gifts were not experienced in the meeting which Daniel attended, and so he could not have received one sign to know the truth of our religion, except the immediate healing of one sister of her illness in his presence, and this he could have received himself. All of us whose names are below testify to the truth of the foregoing things—Thomas Jeremy, John Davies, Benjamin Jones, Richard Jones, Thomas Nash, John Evans, Evan Hughes, Sarah Jeremy."

Now, is that not enough, from such a large number of truthful witnesses respected among all their acquaintances, to prove the lying deceit of one blind composer of ballads, although he be supported by all the Pharisees of Wales? It is, no doubt, to every lover of the truth, and *stamps a stigma* on the foreheads of the deceivers, and proves the truth of our religion in many ways, against their will. If the "deceit of Mormonism" is laid bare because of its believers' obedience to the ordinances of the gospel according to the commandments and examples of Jesus Christ and his apostles, and according to the scriptures, is this not the deceit of the godly authors who commanded them to do so? Are not the "Reverends" who scorned them laying bare their own deceit, in spite of all their professions that the scriptures are their rule? And if the obedience of the apostles to the commandments of their Leader was proof of the truthfulness of their belief, and the consequences of this were whatever he wished, why is not the same obedience that we show to the same unchangeable commandments as much proof of the truthfulness of our own profession? Let them answer if they can, without becoming professed atheists by denying the first also. I wonder if one reasonable man thinks that we have sufficient faith to continue to use the oil and lay on hands for the receiving of physical health over the years, if we never received health through doing so, and would the Saints by the hundreds continue to do as they do, instead of using the medicine of doctors as others do? We do not believe that our accusers would admit that we have enough faith to do that either. All right, let this be a witness to them then, that this fact proves, according to their own admission, that our God and his promises are the same to his children now as before; and let them consider who persecutes us and for what. A pagan would think that proving such commandments according to scripture would end all argument with those who profess that they believe that godly standard. But not so here; for those who follow them most closely are scorned the worst! You atheists, hide your heads in shame for the Pharisees of our "enlightened age."

If the fact that this Daniel Jones did not receive his sight after being in our church three times proves our religion false, does not the failure of Paul to heal Timothy, and the fact that he left Trophimus, his fellow officer, sick among the

pagans of Miletum, after they had been in their church for years, and faithful also, prove far more obviously according to the same logic, that their profession too was false? Here to our accusers are the comparable and fair reasonings of their book and ours placing "Mormonism," as they call it, equal in this with the apostolic religion! We thank them for this confession.

Again, to show the atrocious deception and the arrogant lies of this persecutor, compare his following sentences on p. 8, with each other, wherein he says, "At that time I especially believed that they [the Saints] had been sent as authorized *servants* by the Lord Jesus Christ, just as they professed to be; and I felt very thankful for having received the privilege of having the gospel in its purity." But to form the proper image of his own self to show him in his proper color, let us place the following side by side with the above.

"We heard Daniel Jones say that he was a "prepared Judas when he joined the Saints; and if they prophesy, how did they not know that I was a deceiver when I went to them," says he. He said also at the same time, and for proof of that, that he wished to *play a trick** with the *fowls* which were in the *carthouse* of the farm on his way as he went home the night after getting baptized. We testify that the above statements are true :—David Evans, Pen-y-wern, John Jones, Mary X Evans, David Evans, (another), Mary Evans.

Now it is seen what kind of man is the accuser of the Saints! And here is the best tool that the preachers and believers of our country could get to slander us, but they would not be ashamed to shoo him off and chase him away if they could get better. Yes, the booklet of a man like this is what they published, and circulated, and read, and believed readily, selling it in their public meetings! Their behavior is an embarrassment to our country, and a fulfillment of the prophecy that says that there would be hypocrites in the last days, having given themselves up to "strong delusion, that they should believe a lie, because they received not the love of the truth." And here they are,—"By their fruits ye shall know them." It is a pity for the people that this is the taste of their educators. Notice that just one of the above witnesses belongs to the Saints, and the rest are respected and truthful farmers; and in their testimony, which is more reliable than that of Daniel, is seen the reason why he did not receive his sight; and it was not because of the deceit of Mormonism, rather his own deceit. And I wonder if his friends will be ashamed when they read of his deceitful tricks in the light of day? Will they publish and circulate this other side of the story as sweetly as the first? Yet, why will they not if they are seeking the truth, or if they wish to feed their followers with the truth; and so their behavior will settle the argument in this matter.

We have several testimonies of his respected neighbors stating that they heard Daniel say, after the sermon of the Saints in Gwarallt, "that he [Daniel] believed completely at the time that Capt. Jones and Abel Evans were practicing sorcery when they anointed him and laid hands on him!" That is totally opposite to his book also; and is it any wonder that a man like this does not receive a blessing from God? We beg the patience of the reader with yet one more testimony before throwing this "Judas" and his book, together with his supporters, to the clamor and bats where the birds of the night belong. Once

* "*Play a trick"* is our word, instead of the word which he used, lest the remainder of his character be eliminated.

again here is the testimony of one of the farmers, of the highest character, in the neighborhood:—

"I testify that I heard Daniel Jones say that if I joined the Saints, that he would believe me again, and that perhaps he would go to them a second time."—Jonathan Jones.

This proves either that he was a bad man for promising to go again to those whom he calls "conjurers, lying deceivers," etc., or, as we suggested from the beginning, that his "religious friends" were the ones who put these sentences into his mouth. Now they come back to their faces, and they chew their cuds on them, lest their faces will be blackened because of them in that day when the refuge of lies will be blown away.

The reader sees, then, this treachery against our religion in "a correct image," and it is far easier to believe the witnesses against Daniel than those in his favor. And then every reasonable man will confess that the bad deeds of men like this are praise for our religion. And if it had not more truth than other religions, the devil would not excite wicked men to accuse us falsely and persecute us more than anyone else. We do not profess perfection of persons, rather we readily admit our failings as do other fallible men, trying to live lives which are more and more godly. We admit also that sometimes wicked and hypocritical men come into our midst "to spy out our liberty," as in Biblical times,—some with evil intent to get the opportunity to misrepresent us and to hurt us; however, we know that such will not stay in our churches very long. But it is surprising the kind of acceptance which the accusations of such men receive from the believers of the age, without considering that the loyalty of all the other Saints by their profession, under every scorn and obstacle, are stronger proofs of their truthfulness; and the cause for this, I suppose, is that they "love lies more than truth." If it is necessary for us to understand the hearts of men before receiving them, why is it not as necessary for other sects to understand the hearts of those who come to them? If that is required, how is it that the apostles did not know about Simon Magus, and Paul about all those who left him? Oh no, our rule for judging is profession and behavior, and we claim no foreknowledge of anything or supernatural power to do anything, except that which God sees fit to impart to us. In him is our trust; and as Paul said, so say we to all the scornful hypocrites:—"Covet earnestly the best gifts, but rather that ye may prophesy." And after everything: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he [not sign seekers, but God] will." And no matter how scriptural this is, yet, say our accusers, to profess them is deceit!!

Next, "BLIND Daniel" shows that the principal way in which he came to perceive the deceit of the Saints was "*when I went to search* CAREFULLY EACH DAY, as did the early Bereans, I PERCEIVED CLEARLY IN THE SCRIPTURES," says he! Well, there's a miracle for you! What greater miracle than for a blind man being able to '*search carefully*' and, since the scriptures are sufficiently '*clear*' to be able to ascertain that others who have two eyes are "deceitful liars." Is this not the blind man who a while ago asserted that "miracles were not necessary." Yes, he did not need his sight to be able to read the scriptures, he says; for he believed that the two eyes of his sightless "friend" were better for him than if he had had his own eyes! Well, how did he get his sight, I wonder? Well then, is not this assertion an example of the threefold blindness of these blind men! Yes, and here

is the man who takes the form of an angel of light, and with Pharisaic hypocrisy, like the poison of dragons, says he, practically in the next lines:—"Dear brethren, [now to those who excommunicated him in shame a while ago!] be sure and steadfast in the work of the Lord, and you shall KNOW that your labor is not in vain in the Lord." It is true that the father of lies recited a few scriptures when that suited his purpose to deceive; and Daniel and his "friend" think that his *ballad* would sell more readily after daubing soft soap on its tail. A while ago he condemned his former "brethren" because they professed to '*know*' that they were in the Church of Jesus Christ, and that God was true to his promises, but now he professes that his present 'dear brethren' '*know*' the same thing, yet he asserts it to be false that they possess this *knowledge*. What is too evil for him to say when he accuses the Saints that they were guilty of his bad deeds? But here he is caught again in his "own trap." It is said that "he who digs a pit for his neighbor will fall in it himself."

Notice this denier of miracles, one who scorns the spirit of prophecy through his books, now becomes a great *prophet* himself, a sufficiently barefaced prophet to proclaim his prophecy to the world, and notice, here it is; let it be a witness against him to prove from which spirit he prophesies,—"The Latter-day Saints are here only for a while to plague us." "*Everyone* will flee from them," says he. He prophesies his own desire, and he is not the first by any means to chant the *funeral knell of 'Mormonism*.' And despite it all, thanks to her author, she is living, and well, and succeeding and prospering more than all the sects of our country; and one does not need the spirit of prophecy to foresee that she will go on succeeding; let them persecute, falsely accuse, struggle and do whatever they wish against her; they do nothing but unwittingly help her to go forward. And the big *secret* of it all is that God is in her, through her and for her; she is his work. In spite of the poor tools he uses, he will strengthen her through his Holy Spirit until he brings down to the ground the shelters of lies and the castles of the hypocrites, until the honest in heart who are searching for the truth grasp it and become heirs to eternal life through obedience to her godly ordinances. This is the true wish of our heart for all, for their benefit, and for the glory of God. Amen.

MERTHYR-TYDFIL: PUBLISHED AND FOR SALE BY D. JONES.

JOHN JONES, PRINTER, RHYDYBONT.

J11 [JONES, Dan.] *Profion o eirwiredd Llyfr Mormon*. (Proofs of the truthfulness of the Book of Mormon.) *[Rhydybont: Printed by John Jones, 1847?]*.

12 pp. 17.5 cm. *Welsh Mormon Writings* 15.

The contents of this pamphlet appeared in the *Prophet of the Jubilee* for September 1846 (pp. 63–70) and October 1846 (pp. 95–101). Dan Jones mentions the pamphlet in a letter to Brigham Young dated 21 June 1847; but it is not mentioned at all in *Prophet of the Jubilee* or in *Zion's Trumpet* or in any of the book lists. The entire twelve pages are doctrinal in nature and appear to have been translated into Welsh from a variety of sources. One identified source is Charles Thompson's 1841 *Evidences in proof of the Book of Mormon*.

Contrary to custom, no printer or place of publication is given at the end. One is led to wonder if perhaps there was a printed wrapper, discarded when the pamphlet was bound.

PROOFS OF THE TRUTHFULNESS OF THE BOOK OF MORMON.

PERHAPS some will be surprised when I venture to prove from the Scriptures, that such a book as "THE BOOK OF MORMON" has long been promised to be revealed to the world; but in any case, it is obvious to me, that that was to take place; and we shall now endeavor to prove scripturally that it was in this age that it was to be revealed, and that America was the place.

1. We shall prove that the American continent was promised by God to the seed of Joseph, namely the two halves of the tribes of Ephraim and Manasseh; that is, that God would reveal his mind and his will to them there, as he had given the revelations of our Bible to the Jews, and also that the books which contained those things would be joined together in the latter days.

First, note the blessing given by Jacob to the two sons of Joseph, in Gen. xlviii, 16. "Let them grow into a multitude in the midst of the earth." In the same blessing he says of Ephraim, "And his seed shall become a multitude of nations." If this is connected, it will be seen that Ephraim would be a multitude of nations in the midst of the earth. On Joseph's head, Jacob said (Gen. xlix), "Joseph is a fruitful bough—even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength," &c. He says again, "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

I ask, who were the fathers of Jacob, and what blessings were promised to them? Abraham and Isaac were his fathers, and the blessing they promised to Jacob was the land of Canaan; no more and no less than God promised to Abraham, namely, "I will give to thee and to thy seed, the land of thy journey [Canaan] as an inheritance forever." But Joseph's blessing "*prevailed*" above the blessing of his fathers; yes, it prevailed as much as the "utmost bound of the everlasting hills" over the land of Canaan. Jacob was in Egypt at this time, and where could one look for the "utmost bound of the everlasting hills" more reasonably than to the *Andes*, or the rocky mountains of the Continent? The Prophet also says that they would be in the west, "for when the Lord shall roar, then the children of Ephraim shall tremble from the west." It is obvious from what has been said, that Ephraim was to be a multitude of nations in the midst of the earth, and that Joseph was to inherit the widest and most fertile country under the sun, in the west; yes, as far as America. And if

one searches the earth from pole to pole, one will not find a multitude of nations, who could possibly have descended from Ephraim, except in America. Although there are different nations in some other countries, yet, they are so mixed, and so different in their origins, that they cannot fulfill the above prophecy; whereas, on the other hand, one can see in America scores of nations, dwelling in a wide country, which contains the abundance of the world, and "bears the blessings of the earth below." And every historian who has traveled among them, admits that they are of one common origin. One must admit that the American Indians are the remnant of Joseph, or deny this prophecy, as it cannot refer to anyone else.

The next thing we shall prove is that the prophets demonstrated that God would give revelations to Ephraim and Manasseh in America. See Hosea viii, 12. When speaking in the spirit of prophecy, he says, "I have written to him the great things of my law, but they were counted as a strange thing." Ezekiel also says in chap. 37, not only that Ephraim, as well as Judah, would have a book containing the revelations of God to his prophets, but that these two books would be joined together, when God was about to restore them to possession of their promised rights (ver. 16). "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows; and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes; and say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

It is known to every historian that the children of Israel were never one nation or kingdom on the mountains of Israel, nor anywhere else, from the time they were divided into two kingdoms under Rehoboam, son of Solomon, and Jeroboam, son of Nebat. Yet, the prophet informs us that God will make them one kingdom; yes, in their own country, that is among the mountains of Israel. This will be accomplished by God's gathering them from all the nations they went to.

This gathering will begin directly after the Lord takes the stick of

Joseph, which is in the hand of Ephraim, and puts it with the stick of Judah, and in his hand they become one stick. Note, on one of these sticks would be written by God's commandment certain things for Judah, and on the other for Ephraim (for it is called the stick of Ephraim as well as the stick of Joseph). And I ask what things God commanded to be written on them, except those things Hosea said: "I have written to him [Ephraim] the great things of my law," that is, in order to govern the two branches of the house of Israel. Consequently, they contained prophecies about the things which would befall them in the future, for all the writings which God commanded to be written to every kindred, tongue, and nation, contain that; and so it is reasonable for us to expect that the stick of Joseph or Ephraim would contain "the great things of God's law," in order to teach them, govern them, and indicate their destiny to them as to their companions. The stick of Judah contained the great things of his law for Judah (that is, the tribe of Judah). But why are they called *sticks*, says the reader? I answer that the art of making paper was not known in the days of Ezekiel; consequently, they would have to prepare something else for that purpose. Sometimes they wrote on skins tanned smooth, which they called parchment. Sometimes they used tree bark for that purpose, which they called *papyrus*; and sometimes they hewed sticks smooth for this purpose. These last were the easiest to prepare; and because of that, God commanded the prophet to prepare two sticks immediately, to show them to the people, to be an example or sign to them that God would join the tribes of Israel, as, and at the time those two books are joined together. This is the reason, I imagine, they are called sticks instead of books.

The most natural question to an eager enquirer is, Where are these oracles to be found? The prophet says the stick of Joseph is already in the possession of the sons of Ephraim, and that God would take it from there, and move it to the stick of Judah, so that they became one in his hand. Although it is not stated where the stick of Judah is, it is mentioned that it is not to be moved like the other, from the place where it is; so I understand that the stick of Judah is already in the possession of the inhabitants of the earth; and since the stick of Ephraim is hidden, God will take it from the place where it is, will bring it into the open, and put it with the stick of Judah. It is not news now to the reader that the Bible is the stick of Judah; for it does not contain the story of any other tribe or people but they, since the said dispersal, except for the history of others in relation to them.

It contains the great things of God written to the tribe of Judah, by prophets and apostles of the house of Judah. It also contains prophecies about future things, which are already in the possession of the world. Now, as we have identified the stick of Judah, let us go on to search out the stick of Joseph, remembering when we find it, that it also must

contain great things of the law of God for Ephraim; give the story of this branch of the house of Joseph, written by prophets and apostles descended from Joseph's loins, as the stick of Judah is from his. Also, it implies that this book would be hidden in the region of the country where the sons of Ephraim dwelt at the time God brought it into the open, for it is taken *from the hand of* Ephraim; and as the word Ephraim here signifies his descendants who issued from his loins, so "*from the hand of*" signifies from the possession of, or from the country where the Ephraimites dwell. We have already proved that "Ephraim would be a multitude of nations in the midst of the earth," to the "west" of Jerusalem, "to the utmost bound of the eternal hills," that is, the continent of America; for if one journeyed to the west of Jerusalem until one found a multitude of nations of the same origin, nothing of the sort would be found until one crossed the Atlantic Ocean, towards the latitude of Charleston, South Carolina, United States of America. Consequently, one would think that the traveler would consider his task at an end when he reached here, and found such a multitude of nations on a continent stretching almost from the northern circle to the southern; and he would say, here are the Ephraimites as the most detailed fulfillment of the prophecies about them; and then the *stick* [book of law] of Ephraim must be found here in their midst, and no book found anywhere else can answer this detailed description. Well, has such a book as is described been seen, in their possession, by anyone? says the reader. And one would think that if such a book were found in their midst giving the story of their origin and their experiences, that would be incontrovertible proof, and that even the most hardened unbelievers would admit the truth of the one book and the other, for two witnesses are better than one. Thus, let us search more carefully in their midst for such a book, for the prophets spoke the truth; and since these are the Ephraimites, such a thing must be revealed from their midst; and all those who wish to defend the truthfulness of the Bible [which bears witness about the book of Ephraim] should not only rejoice, believing the same when it is found, but endeavor to inform everyone of it. Whosoever despises or rejects [this book] rejects the witness to it [namely the Bible], as lies.

As none of these Indians, from what has been seen, can read, it could hardly be expected that there would be many books in their midst now, but that does not prove that they did not possess books at one time, and were able to read them and write them, any more than the complete fall of Babylon, and the great cities of Egypt and other places, together with the utter decline of their inhabitants, prove that they were not in their time the main academies or *Thebes* of the world. And like many of those, the American Indian now can only refer the traveler for an answer to his questions to the most magnificent ruins of the largest, most exquisitely crafted, and strongly defended cities ever seen in the world. These

remains speak clearly and perpetually, in many ways, of the skill of their fathers, and show the complete decline which has overtaken their children. Recent travelers admit that the old cities, the great and numerous temples, the enormous columns, the high walls, the strong defenses, and the fortified cities, prove that they are not only as old, but of similar arts as those of the Egyptians, when in the height of their pomp and power. As to who made them, when, and what is their history, none of the travelers among them has found a satisfactory answer to these questions, and the answers one gets from the uncivilized inhabitants themselves is the tradition taught from father to son, and they are remarkable for imprinting the strangest things which were in their midst on the memories of the young children. I found it interesting to see the old grey-haired men sitting by their *Wigwam*, and the little boys of the fourth generation sitting on their knees, to be taught their history, especially their wars, the story of the braves of their own family, and the traditional tales of their prophets, whom they call their *Medicine man*. This instills in the children love for their own tribe, causing them to imitate them in bravery; and not infrequently jealousy is fostered toward another tribe through such teaching, from their boyhood. The task of the elders is to teach the young ones the traditions taught to them by their forefathers, while the active men hunt, the heroes fight, and the young lads and lasses are at their games, and learning to shoot with a bow, wield the *war club* and the *tomahawk* the fastest, which they do with great skill to the sound of their musical instruments, their cymbals, and a number of pipes. They have a kind of dance before going to war, and another kind after returning, if they are victorious, as well as several methods for their domestic entertainment. When they are about to attack their enemies, they have a habit of shouting in unison as loudly and as terribly as they can, in order to embolden each other, and terrify their enemies; and it is not unlikely that they have followed this practice for ages, for it is "similar to the roar of the children of Israel when they were victorious." But not to be too long, let us pass over the numerous facts which throughout the country prove their antiquity, and we shall give a description of the cities and mounds, &c., in another issue.

But to have the account of the Register, namely, the "*stick of Ephraim*" in their midst, I beg for the reader's unbiased attention on the following accounts, which were published to the world a few years ago, by unbiased men of the highest character, which prove that the tradition among the various tribes throughout the continent was quite similar to one another concerning the remarkable book under scrutiny.

Mr. Boudinot gives us the following account of the Indians that he visited:—"There is tradition among their chiefs that their forefathers had a book quite similar to the book that the white people have now [the Bible], and that they were a happy, civilized, and successful people. They also

say that their fathers had wisdom and miraculous powers from 'the Great Spirit,' through which they were able to foretell future things, and to have rule over the destiny of nations; this knowledge they passed on to their children, on the condition that they would be obedient to the holy laws that *that book* contained; and through that they received great blessings and deliverance, until they became a blessed people; but they said that those powers had been lost from their midst for a long time by then."

Col. James Smith writes in the account of his journey, when he was taken into their midst,—"They have a tradition that angels, or 'inhabitants of heaven,' as they call them, visited their forefathers frequently when they first settled on the continent, and would speak with them, teaching them how to pray to the Great Spirit; and there are many other things that they no longer have knowledge of."

Mr. Boudinot, in his observations about their journey, said,—"Their language, in its roots, its sentence construction, and its special composition, shows all the characteristics of Hebrew; and what is even more remarkable, and worthy of special consideration, is that it contains the majority of the peculiarities of that language, especially in the aspects that differentiate it from other languages. I heard a tradition from an old man of the *Stockbridge* tribe, that their forefathers had a *Holy Book*, which was passed down from generation to generation, and was finally buried in the earth, and that ever since then they have been trampled under the feet of their enemies; but that those oracles were to be restored to them, and at that time they would have supremacy over their enemies, possession of their country, and enjoyment of their earlier rights and privileges." After relating many traditions similar to the above, Mr. Boudinot observes, "Can any man, after reading the account of these Indian traditions, which are to be had among tribes of these different nations, from the west to the east, and from the north to the south, completely separate from each other, written by separate historians of high knowledge and character, have the best advantages, in different places, and at different times, with no possibility of any association with each other; can anyone, I say again, disbelieve their witness, thinking that all this originates from an accident, or intent to deceive, while no one would gain anything from that?"

From these traditions, it is seen that these people in the early times had a "Sacred Book," or a holy one, containing sacred laws [or great things of God's law], written to them by their forefathers, under the miraculous influence of the Spirit of God, through which they prophesied. We are told that this book has been handed down from father to son, until it was hidden in the earth, but not to stay there forever, rather to be fully brought forth at the time God saw fit, as a great blessing, and to be the means of gathering them back to possess their land. And is this not in total agreement with that which Ezekiel prophesied with respect to the

"stick of Joseph?" namely, that God would take it from the place it was hidden among the Ephraimites, and that he would put it with the stick of Judah, namely the Bible, and then he would take the children of Israel from among all the nations where they had gone, and gather them to their own country.

The prophet Jeremiah says clearly about this last gathering to their country, chap. xxxi, 8,—"Behold, I will bring them [his people Israel] from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither; for I am a father to Israel, and Ephraim is my firstborn," namely the gathering or the final restoration to their country which God promised to their fathers. Thus it is reasonable to expect that God would begin the work in their midst. In verse 18, it says—"I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God." How similar this is to the moaning of the Ephraimites at the present time, according to the previous traditions, is it not? and the next verse shows that the various denominations will work in vain, trying to get the American Indians to repent and obey their ways, and their sectarian creeds; for, "Surely *after that* I was turned, I repented [and not before that]; and *after* that I was *instructed* [that that book had been brought forth], I smote upon my thigh: I was ashamed, yea, even counfounded, because I did bear the reproach of my youth;" namely the deterioration because of their disobedience to that "sacred book" which had been hidden from them in the earth. Yet, it will be restored to them, for the next verse explains that,—"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." We see that the mercy is to begin from the Lord's side—not by sending missionaries to preach "the stick of Judah" to them, but by restoring to them their own *stick*, the "sacred book" that was hidden from them, according to their own expectation. No wonder then that the thousands, if not the millions, of pounds that have been spent on missionaries to preach to them has been but a loss; worse still, they have hardened the few who may have believed them and bound them [although, of the thousands that heard them, I have yet to see a single one who believed them] tighter with religious bonds, making them less ready to receive their "sacred book" when God reveals it to them.

By now we have no doubt found Ephraim in "hosts of nations in the middle of the earth," "to the west of Jerusalem," together with many traditions in their midst, and we have determined that the stick of Joseph, "the sacred book" their forefathers had, was hidden in the earth in some corner of their country; and not only that, but they testify also that they expect it

to be restored back to their possession, and that it will be instrumental in giving them knowledge of the dealings of God with their fathers, and that they will return to their proper understanding and privileges. And now, reader, could the *Book of Mormon* be that stick of Ephraim? Why could it not be? Truly, it is very similar to the description. It was found in the land of Ephraim; it contains great things of God's law to Ephraim, written under the miraculous influence of God to the prophets and apostles that came from his tribes. It has been hidden in the earth for hundreds of years, and in these latter days it has been brought forth by the power of God. It has been put with the stick of Judah, namely the Bible; and behold, the two have become one stick in his hand. They are one with respect to their Author and their origin—one in purpose—one in doctrine—composed under the influences, and through the direction of the same Spirit—and they are one in the hand of the appointed servants of God, being preached throughout the world, and it is remarkable how they agree in everything! And anyone who professes to believe the Bible, and at the same time denies the truthfulness of the Book of Mormon, must be doing that without the base of scripture or logic. No studious man will think less of it because it was found in America, for it is seen that that is proof of its truthfulness. It would not be possible to fulfill the prophecies had it been found anywhere else. Neither judge it without reading it, nor according to the erroneous stories that are told about it by its enemies; for that is what such people said about the Bible in its turn, and thus the majority says about it now. But that does not prove it deceitful any more than such witnesses prove the Book of Mormon deceitful.

It is evident that our Bible, and almost every one of the prophets, show that a book like the Book of Mormon would appear, as recently as our age; and if the Book of Mormon is not that book, keep searching for it until you find it, or else deny the book that testifies about it; but I prefer to believe the one and the other.

Again, listen to the testimony of the Psalmist about this gathering, and the way it would begin, in Psalm lxxxv,—"Mercy and truth are met together; righteousness and peace have kissed each other." What causes this is—"*Truth* shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give [to Israel] that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps." David has foreseen that God's wrath would turn away from Jacob, that they would be restored, and that the glory of God would shine upon them; and this is how the work will start—"Truth shall spring out of the earth," &c. In another place, David says that God's law is what he means by truth—"Thy law is the truth." It is even clearer in Psalm cli—"Thou art near, O Lord, and all thy commandments are truth." Christ confirms this too—"Sanctify them through thy truth: thy word is truth." The law, word, and commandments of God are *truth*. Then David

says—"Truth shall spring out of the earth; and righteousness [knowledge and power to administer the law] shall look down from heaven," and shall go before the face of Israel, to set its feet on the way of righteousness.

I think every man will admit the consistency there is among all these witnesses, proving that the stick of Ephraim [The Book of Mormon] is to be taken from the earth. Let us hear the testimony of Isaiah on this too, chap. xlv—"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the *earth* open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." It is seen in chap. xxix, that the book is to come from the earth, ver. 1—"Woe," and at the side of the page more reasonably also, "O Ariel, Ariel!" Ver. 4—"And thou [Ariel, which signifies light, or the lion of God] shalt be brought down, and shalt speak out of the *ground*, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the *ground*, and thy speech shall whisper out of the dust." "Ariel, the city where David dwelt," signifies that the people from there will possess the light of the Spirit of God, and will be brought down low into the dust. "And thy voice shall be out of the ground," which is not possible, unless their words have been written and hidden in the earth, and revealed afterwards; then it could be, because people could read and understand them, as it is said—"And thy voice shall be out of the ground, and thy speech shall whisper out of the dust." By now I think we have plenty of proofs that the stick of Joseph is to be taken from the earth, in the country where Ephraim dwells; that the American Indians are the seed of Ephraim; and that God would put the stick of Joseph and the stick of Judah together.

Next, we shall prove that this is the ensign he will set up for the nations [as Isaiah says], when God sends out his servants, because heaven drops down justice, that is it gives the right and the power to administer the laws of righteousness. See Isaiah, chap. xi, 12—"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Some commentators tell us that this prophecy refers to the time of Christ's first coming, and the proof they offer is ver. 1—"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of its roots." One need only read the chapter without bias to see that the prophet was not referring to the *first* coming, but to the *second* coming of Christ, otherwise what can be understood by ver. 4—"And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked"? It is said that it is in his second coming that he will do this, namely, "When he comes on the clouds of heaven, with all his holy angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." If his first coming is meant, how can this be reconciled with ver. 6—"The wolf also shall dwell with the Lamb, and the leopard shall lie down with the kid;" &c., when the enmity of all the beasts of the forest, birds of the air, and fish of

the sea shall depart? That has not yet been accomplished, by a long way. But they say that that is not to be understood literally; it must be inspired, to show *men* of those tendencies. Well, that only leads to even worse difficulties; for men have not become so either. Ver. 9 shows when this prophecy will be fulfilled—"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." What is to be made of this, I wonder, if this is a reference to his first coming? It is strange how stubborn some men are about their crooked paths, and their own beliefs; for they prefer to distort the words of God than to change their view on an old subject. But it is obvious that the prophet was referring, yes, was saying in clear words, that it was in the latter days that this would be fulfilled—"When the Lord shall set his hand again the second time to recover the remnant of his people," then "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel [were they not dispersed at his first coming?] and gather together [at this time] the dispersed of Judah from the four corners of the earth." Ver. 13—"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off." But at that time Judah was cut off by his adversaries, namely the Romans. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," at this time, "but they shall fly upon the shoulders of the Philistines toward the west." Read also chap. xlix, to prove more clearly this thorough restoration, and the way it will be started. Here the prophet shows the glory of the work of the latter days, and its unusual success (ver. 22).

The statement in question, whether or not God will set up a standard to the people when this wondrous restoration begins, is now beyond any question. It is also evident that the sign he will give is when the stick of Judah is joined to the stick of Ephraim, namely the Bible and the Book of Mormon, and they "would become one in his hand." And how shall this be a sign to the people, unless they see them, and understand what they are? or as Paul says, "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" And I ask, who shall send them but God? And how he shall send them without revealing that to them, I cannot imagine; and it is not possible for any man to answer either, for that is impossible. Then it is seen who are not servants of God, according to their own admission; for "their own mouth condemneth them, and their own lips testify against them;" and so we leave the deniers of revelation to plead their mission in the face of impossibility. But the scriptures show that God would send servants to show this sign, to the Gentiles first, and then to the Jews, and "declare his glory among them," and after the fulness of the Gentiles be come in, "then all Israel shall be saved," as Paul says.

Jeremiah proves this even more clearly in chap. xvi, 14—"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but,

the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." One more witness to prove that God would send servants to carry his ensign unto all the people, so that no one may be left in doubt, and that is Isaiah xviii, 3—"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." An ensign is the banner of an army, ship, or nation, by which it is recognized from afar. It is essential that there be officers in every government, authorized to act in their various functions under this ensign. The officers who carry the ensign are called by various names; sometimes *cornets*, sometimes *ensigns*, and *standard bearers*. When Isaiah says that "God will set up his ensign to the nations, and will set a sign to the people," it is evident that it refers to his work in going to make some *thing* other than what existed before, and that there would be inscribed on that *thing* certain symbols, through the seeing and understanding of which the people would know that those who bore and defended this ensign were officers in the kingdom of God. This ensign would be a sign to the people that those soldiers who bore it had been sent from God, to declare his glory in their midst, to fish and hunt the children of Israel from the mountains, the hills, and the holes of the rocks, and gather them back to their country. Through these fishers and hunters will he assemble the outcasts of Israel [that is, the ten tribes], and gather together the dispersed of Judah from the four corners of the earth.

We could bring more testimonies similar to the previous ones, but we have brought enough already to prove the following statements incontrovertible:—

1. We have proved that the "stick of Ephraim" contained great things of God's law to Ephraim.

2. That the seed of Ephraim is in America. We have also proved from the scriptures, not only that that "sacred book" was hidden in the earth, but that it would be revealed again through the power of God in America, when God would make "their seed known among the nations." And who of all the historians of the world could say that the American Indians are the seed of Ephraim, unless God had revealed it?

3. That the work which would be done as recently as our age would be this, "for in the latter days you shall understand this." Also, that it would be the beginning of the restoration of the tribes of Israel to their country.

4. That it was by joining these two sticks or books together, that God would set up his ensign to the nations, and that this is the sign he gives to the people that the great and glorious work of the latter days is about to begin.

5. That God will use men to carry this ensign, by preaching the contents

of the books, and by men believing and obeying them.

I ask, What unbiased man can believe, in the face of such a host of truthful witnesses, and of indisputable proofs, that the BOOK OF MORMON is not the "stick of Ephraim," and "this sacred book?"—that this is not the "ensign," and the "sign" which were referred to? And what man who believes the prophets, and allows reason, and admits facts as sufficient proofs, can deny that the *Latter-day Saints*, who have been sent by a dispensation from God, and bear this ensign to the people, through every affliction, scorn, and persecution, are these "fishers and hunters," who "declare his glory among the Gentiles," and who will be instruments in the hand of God to gather the dispersed of Judah, and assemble the outcasts of Israel from the four corners of the earth?

Whoever doubts these remarkable facts any longer, would doubt if someone arose from the dead to relate them to him! And it is probably to this work that the prophet is referring when he says—"Behold I work a work among this people, saith the Lord; and although men declare the thing to them, even so they will not believe." Referring to this Isaiah says—"Behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Therefore, dear reader, beware lest you be carried away with the current to oppose it before you know what you are doing. But of what use is the Book of Mormon if it were true? say the opposers. I answer, that it is a great task to describe all its usefulness; but I shall note some of its virtues:—

1. It contains historical information about a large part of the world, which was previously hidden from the other part.

2. It reveals the origin of the American Indians, something unknown to the world for ages.

3. It contains important prophecies, which will be fulfilled in this age, and are consequently relevant to everyone who dwells on the earth.

4. It sheds a great deal of light and clarity on those doctrines about which there is so much difference of opinion among religious believers.

5. It deals a mortal blow to atheism, because it is in many ways incontrovertible evidence of the divinity of the holy scriptures, as the scriptures also bear witness to its truth. And for the testimony of living witnesses to its truthfulness, I refer the reader to the testimony of the eleven already published, who testify that it was translated through the power of God: we also refer to the thousands who have obeyed the teaching it contains, who have received knowledge from the truthful God. May the great works of God in our midst bear witness to its truthfulness; and if that is not satisfactory, there are abundant proofs in itself; or else, if you are not satisfied after that, gentle reader, "come and see" if it is true, obey the teaching it contains, and thus you like others shall end the argument forever, to your endless benefit and joy, by receiving the fulfillment of its valuable promises.

J12 JONES, Dan. *Hanes Saint y Dyddiau Diweddaf, o'u sefydliad yn y flwyddyn 1823, hyd yr amser yr alltudiwyd tri chan mil o honynt o'r America oherwydd eu crefydd, yn y flwyddyn 1846*. (History of the Latter-day Saints, from their establishment in the year 1823, until the time that three hundred thousand of them were exiled from America because of their religion, in the year 1846.) *Merthyr Tydfil: Published and for sale by Capt. Jones. Printed by J. Jones, Rhydybont, [1847].*

[ii]–[1]–102 pp. 17.1 cm. Printed wrapper. *Welsh Mormon Writings* 16.

Various segments of the *History* first appeared in *Prophet of the Jubilee*. The availability of the booklet was announced in the July 1847 issue, price one shilling.

As a relatively new Latter-day Saint himself, Jones used a variety of sources for much of the *History,* principally the *Times and Seasons,* Orson Pratt's writings, and the *Millennial Star*. His translations of borrowed items are not always word-to-word faithful to the original; even the testimonies of the witnesses to the Book of Mormon contain slight variations in Jones's Welsh translation. Such changes are imitated in this translation back to English.

Some may wonder at the obvious hyperbole in the title of *History*. On 13 May 1844 Joseph Smith wrote that the Church numbered 200,000 people (see *Times and Seasons,* vol. 5, p. 547). Bishop George Miller is quoted in the 26 February 1845 *Nauvoo Neighbor* as estimating the Church membership "with our families, little less than 300,000 souls." It would appear that Dan Jones had based his estimate on such calculations as these.

More than half the booklet was original with Dan Jones. Of considerable historical significance are his bracketed comments to Governor Thomas Ford's writings concerning the Martyrdom (see pp. 87–88). Also highly valuable are Jones's account of the Martyrdom and his memories and impressions of the man he admired above all others, the Prophet Joseph Smith (see pp. 73–87).

The table of contents lists 49 divisions, but only 27 of these are given separate chapter headings and numbers in the text. No explanation is offered in the preface, nor is one apparent in the book itself.

HISTORY OF THE

LATTER-DAY SAINTS,

FROM THEIR

ESTABLISHMENT IN THE YEAR 1823,

TO THE TIME WHEN

THREE HUNDRED THOUSAND OF THEM WERE EXILED

FROM AMERICA BECAUSE OF THEIR RELIGION,

IN THE YEAR 1846.

"BEHOLD YE among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you."—HABAKKUK. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—AMOS.

MERTHYR TYDFIL:

PUBLISHED BY, AND FOR SALE FROM, CAPT. JONES.

AND ALSO AVAILABLE FROM OTHER BOOKSELLERS.

PRINTED BY J. JONES, RHYDYBONT.

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PREFACE.

DEAR READER,—

We recommend to you one more new book in addition to all that have been published; but no one else has offered to you a book so new, and with such wondrous contents as this one. In this book you will find the entertaining and true account of the divine establishment of that organization which is called "Mormonism," or, more appropriately, the religion of the *Latter-day Saints*.

All the publishing, preaching, and speaking done throughout our land against this organization is sufficient proof that it is considered an object worthy of public attention, which is tantamount to admitting that the more we have of its history, the better; neither does anyone doubt that in proportion to that knowledge we will be enabled to form a correct opinion about it; for we hope that there is no man in this enlightened age who is prepared to recommend or to reject an organization that professes to be divine, without giving it a fair trial before an unbiased court.

Also perhaps some things in this book may appear more incredible at first glance than a more detailed investigation will prove them to be. Yet, dear reader, we testify seriously that our main objective is to present a true account of the matter under consideration, and we testify that it is to be found in this book as far as the story goes; and this book is not like the books that have been written against us, based on the groundless stories and tales which are told far and wide, but it is based on the most reliable evidence we could find, and on reasons, facts, scriptures, and truths, which we consider incontrovertible.

Let our self-denial in leaving our whole business, a very lucrative one, and coming seven thousand miles, and then immediately taking up our pen, and risking our popularity and everyone's favor, to raise up this divine organization, together with the character of its founders, from the lowliest condition of disgrace, by continuing to cleanse and wash them of the stains that were cast upon them by their enemies, in the same way a *diamond* is treated, until by now they are fair and beautiful in the sight of thousands throughout our land—let all this bear witness. Our ability cannot add one ray of light to what this religion already is, but let all this bear witness that we recommend it so strongly to our dear compatriots because we knew earlier that it is the truth. What purpose apart from the good of others could be behind all this? Profit is not our aim, otherwise we would not recommend it to the poor, and for free. Nor is it honor, or else we have lost the way to that too. Oh no, gentle reader, our purpose is nothing other than what we

proclaim, namely that others may enjoy the benefit and the divine blessings that were freely given to us, and which are promised to everyone who is obedient to this divine organization. Why, then, is our testimony not correct in your sight? What these eyes have seen, what these ears have heard, from eyewitnesses, yes, what we *know* of the truth of the following story, is recommended to your attention in this book. Take it kindly and without prejudice; read through it carefully, praying for the Spirit of truth to help you to judge it correctly; and if you are not satisfied of its truth before you leave it, go and follow exactly the order it reveals; and then, if God does not prove its truth to you through adequate facts, you may say that Mormonism is deceit, and we will join with you to proclaim it thus. On the other hand, however, the man who rejects it and its proofs without a trial is doing an injustice to his own soul.

We beg to be excused for any structural or grammatical errors that may be in it; and we pray that it may be instrumental in directing all who read it to the true way towards paradise, for their own good, and for the glory of Him who alone is worthy of all praise. Amen.

ESTABLISHMENT OF MORMONISM.

CHAPTER I.

ANGELIC MINISTRY IS LOGICAL.

IT IS completely illogical to deny angelic ministry nowadays, while admitting that it was reasonable for angels to come to men in former times, such as to the patriarchs and the prophets—to eat and drink with Abraham, Lot, the wife of Manoah, &c., without proving that a gulf has been formed, so that they cannot come, or some other proofs in this matter. I have yet to see one of those who deny this truth offer any proof or justification, except to say that they are not necessary; and since they do not come to them, they cannot come to anyone else; and they cry, "Deceivers," "false prophets," "pooh pooh!" This is the only voice of Tradition, like the hunter's horn—always the same *tune*, until all the hunting dogs have learned it; or like the story of the parrot—what he hears everyone saying, he says too. It is admitted also that an angel came to Zacharias, Mary, and many other servants of God, in former times. Who but an angel gave John the message to go out and baptize? and why can an angel not do the same thing in this age? They admit that those who professed this at that time were truthful and godly people, and their profession of this quite reasonable, with no case for anyone to say otherwise; but this is the question, why can it not be as reasonable for the same thing to occur in our day? Does time change the logical truth of one age into blasphemous heresy in another age? Oh no, logic is the same in every age; but there are some who prefer practical tradition to human logic. How unreasonable to condemn and kill the Latter-day Saints because they receive heavenly visitors; and in the same instant to adorn the graves of saints of former days, who were killed for the same thing! But, they say, they were telling the truth, but you do not receive visitations as they did. Well, how can this be proven? the assertion is not sufficient to withstand the reasonable testimony of hundreds. Besides, did not the contemporaries of the early saints say the same thing? They were the deceivers

at that time, each in his lifetime; and the others who had died ages ago were the truthful ones, although they professed the same thing! And who condemns us more for professing angelic ministry, than those who a few years ago believed and professed the same thing, yes, and even prayed publicly for it? It is only a few years since hundreds said they heard heavenly choirs singing hallelujah in the sky, above their meetings, from Beddgelert to the ends of the principality; and I do not doubt that the same story would be believed if it were told on Bala *Green*; but let no one *else* dare profess such a thing. I have heard preachers asserting from the pulpits to hundreds, that angels bring blessings from heaven now, and associate with the occasional elderly lady in her cottage, &c.; but, if others profess the same thing, woe betide them: "all deceit," they say, And when they are asked how profession of the thing can be deceit in the one case, without being so in the other, "Oh, we do not think (they say) that we see angels with our physical eyes, rather it is some mysterious apparition," like the "still, small voice:" and is this not folly of the most foolish kind, indeed, a contradiction? Who ever saw an angel, and yet did not see it? And how could anyone see an angel except with his eyes? This is how saints saw them in former times; they would look into their eyes, speak to them, eat at the same table, walk hand-in-hand with them, and sometimes struggle with them until they had proof of their strength. There is a race now living which testifies to the truth of this, since they will not eat "the thigh joint" in memory of the injury sustained by their father in his struggle with an angel; and although others did not see them at the time, that does not prove that they were not there, but rather that angelic ministry is a gift of God; and if they were not there, how could they see them? If they did not see them, they were deceivers for asserting that! Oh no, it was not some *witchcraft* that the early saints practiced, any more than we do; it was angels they saw when they said they did, that is persons from other worlds, of various degrees; and the reason others did not see them was that the veil had not been lifted from their eyes through receiving that gift; and that, perhaps, because they were not as godly as the others, or because the particular angel's message was not for them personally. It is questionable whether any angel would dare reveal himself to anyone without permission; and even then, it is doubtful whether he would be allowed to appear to anyone except the one he is sent to, because "they are dutiful *servants*." They are subject to laws in their circles, and they do not come on paltry, unnecessary errands, to satisfy the eyes or the whims of men. It is seen that it is a contradiction for one to see an angel, and yet not see him, but to see him mysteriously without his physical eyes.

It is illogical to deny angelic ministry in this age; and those who deny it show themselves to be evil men, for they admit that those who were guilty of the same denial were evil men in every previous age. I do not suppose that the Saints ever professed to have seen an angel without receiving the same condemnation; and the greater the zeal for the religion of the fathers, the longer the faces, the more frequent the synagogue meetings, the longer the false prayers, the harsher is the verdict always. What gave rise to greater wrath among the false prophets and the

false teachers against the patriarchs, the prophets, and the saints in every age, than this? The enemies regard this as a blasphemy against their God, and an insult to the religion of their fathers; it is easier for them to swallow a camel than to believe this, and there was nothing to be done but kill them if they would not be silent about their angels, their revelations, and indeed everything they themselves did not possess. If they would join with them in "denying its power," they would happily walk hand-in-hand with them; but, "we cannot but speak the things we have seen, and heard and felt" is the defense of God's missionaries in every age, even if speaking them should cost them their lives. So it was with Zacharias; he was killed in the temple. It was the angels' message to the shepherds which aroused Herod's jealousy, prompting the cruel killing of hundreds of innocent babies. When Stephen said that he had seen Jesus Christ sitting on his Father's right hand, stones were showered on his head. The religious men of the time listened quite happily to Paul telling his story, until he said he had seen an angel, and that was enough; that was the end of his life as far as they were concerned; they swore they would eat no food until he was killed. The multitudes listened quite happily to Christ until he performed a miracle, or referred to his being sent from another world; and as soon as the words came from his pure lips, everyone had a stone in his hand. Had they been asked if they believed the prophets, they would have said they were willing to die in defense of their godly fathers; and when this generation is asked, were they not evil men, despite their great profession of faith? Oh yes, they say, worse than their fathers. For what? Was it not for disbelieving their godly contemporaries, and persecuting them? Well, dear reader, beware lest "thou be the man" who "fills the measure of thy fathers" in this age; if it be so, "how shalt thou escape the judgment of hell?" Although there are so many examples in the scriptures that prove how unreasonable it is to persecute for this thing, yet so do the children after their fathers, and their children's children after them. "Oh that they were wise, that they understood this!"

It is illogical for those who profess to be children of God in one age, to deny the ministering of God's angels to his children in another age, and to profess that he is unchanging! He is no respecter of persons, but in every age the righteous are acceptable to him; for logic tells us that such an assertion is a contradiction, and as impossible as it would be for an earthly father who had a number of sons serving him here and there throughout the world, to visit or send messengers to the one and never to send word or message to the others who served him just the same. Such a father would be a respecter of persons in everyone's view; so then must be the other, if he does not send his angels with the message to the younger brothers in this age, as he did to their older brothers in former times. This is the language of reason. But, they say, by now, if we were as godly as our older brothers, we too would have the company of angels as did they. And indeed, we must admit this now or get into worse confusion: if this is admitted, it would be the end of the argument, by recognizing that angelic ministry is logical in this age; for it was the logic of the matter that was in question, not the fact.

Enough has been said for now to prove that it is not the *logic*, but the *tradition* of the age which denies the coming of angels in our time: and logic in every way, if given a fair chance, proves the consistency of the statement; and every logical thinker will believe consistent testimony about the coming of an angel to our earth, now as before, and will act accordingly.

Next, we shall weigh this statement on the scriptural scales: if it is found wanting there, beware—we do not wish anyone to believe it; but, on the other hand, if the weight bears up in this correct scales, I am confident that everyone will be pleased to believe and accept it.

CHAPTER II.

PRESENT-DAY MINISTERING OF ANGELS IS SCRIPTURAL.

THE FIRST witness to prove that an angel was to come to our earth, as late as this age, was John. When he was on the isle of Patmos, "on the Lord's day," and "in the Spirit," about the year A.D. 96, "the Lord showed unto him the things that should be *thereafter*." And the most notable thing was the strange "beast" which was to rise up, and "war against the saints, until he *overcame* them," by killing them. Then the kingdom of God, namely the apostolic church, would go to the wilderness for a time, and times, and half a time, in which season God would not authorize servants to do work for him. Even though there might be in the world a certain number of good, gifted, moral, God-fearing men who would worship him the best they could, and acceptably in his eyes according to the light they had received, this does not prove that even the best of them would be servants sent from God, which they could not be unless they were sent by God; "for no man taketh this honor unto himself, but he that is called of God, as was Aaron," namely, through some kind of revelation. Paul agrees with this—"How shall they preach, except they be sent?"—that is, by God, of course. And since God did not send a message to our ancestors before they died, they are not under condemnation as if they had refused a message from God through his messengers.

And after the whole world has been in the confused and divided situation described by John, for that space of time, it is shown to him (in Rev. xiv, 6) that God would send an angel to restore that which had been lost, namely the right or effective authority to preach the eternal gospel—not a new gospel, but a new dispensation to preach the old gospel, which is the laws of the kingdom of God. In this way would they receive the authority, not only to restore and to administer the ordinances of his house, but to authorize others to do likewise. The necessity for this must be recognized, in order for the great work of the latter days to be fulfilled. It must also be recognized that it is impossible even for the Almighty himself, and I say this with the greatest respect, ever to send a servant to do anything for him, without revealing this to him in one way or another. He had several ways of sending servants, from the beginning of the world; through his own voice, by sending

his Son, or through his angels. He has the right to choose his own way, and his own time; and although his ways do not always please men, he will act according to his own counsel and purpose though all the people of the world oppose him. It was through sending an angel that John says this great work would start; and since all the theologians and wise men of earlier times, for centuries, from what we hear of them, deny that an angel came on such a mission to them, it is useless for us, or any of their successors, to claim otherwise. Let us await, then, the fulfillment of this valuable prophecy, and let us be prepared to receive it. We know that there are many different opinions among men about this remarkable prophecy, as about almost every other one. Some say it refers to the Bible Society; others, as appropriately, that it is to the Missionary Society, or the *air balloons*, &c. It would take too long to trace men's fertile imaginations on this subject; and since everyone follows his own commentator, I shall follow John himself. An *angel* is what John says; and to say anything different is, according to my interpretation, "to add to the words of the book of this prophecy." There is solid evidence of the state of deterioration the world would be in up until this time, in the fact of an angel's coming from heaven on such a mission; and either the necessity for it must be recognized or else the angel comes on an unnecessary errand. If the ones who dwelt on the earth had either the pure gospel, or the right to minister it, then it would be unnecessary for an angel to bring to them from heaven something they already possessed. Each is free to choose the explanation he wishes.

Something else that is obvious in this prophecy is the time this angel would come. The same message informs us—"For the hour of his judgment is come," that is, after the eternal gospel this angel presented to men was preached "unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people:" not after some other doctrines were preached to the whole world, but *this gospel* brought by this angel at this time. Ver. 8 also proves that it would be accomplished as late as our time, since the next angel says, "Babylon is fallen, is fallen, that great city." Every Protestant we have seen agrees that this is the "mother whore of all the earth," as she is called; and everyone knows that she has not yet fallen, but is gathering strength as if she were going to live for eternity; but there was not much time between the coming of the angel mentioned with the eternal gospel and the fall of Babylon—only enough time for the inhabitants of the earth to hear, to understand, to believe, and to obey the message, not from the mouth of the angel, but from the mouths of men; for it has been God's custom to "put this treasure (the gospel) in earthen vessels," in every previous age. This is John's testimony about the coming of an angel in the latter times. If no other witness were available, this statement weighs fully on the scriptural scales, as well as the logical one. But in order to give a clearer explanation of the matter, see Matt. xxiv, 31, "And he shall send his angels with a great sound of a trumpet, and they [the angels] shall gather together his elect, from the four winds." "His elect," I venture to say, are the wandering Jews; and I shall prove this later. "To gather them together." To which place, I wonder, except to the land that God vowed through an oath to give to their fathers. Not to the sky—not

to another planet—not to any earth other than this one; for it is here that the "Son of Man," their Messiah, will come to be King over them forever. He will come on the clouds of heaven, and all his saints with him. Neither he nor they will remain on the clouds of heaven, but those will be their chariots to come "to reign with him on the EARTH," "for a thousand years." This is the testimony of the Son of God himself on the subject, and it is stated more clearly in verse 14—"And THIS gospel of the kingdom SHALL BE PREACHED [this could not be done without divine authority, which could not be obtained without revelation through an angel, or in some manner] in all the whole world, FOR A WITNESS, and then shall the *end* come." This is further proof that he does not refer here to the dispensation he gave to the apostles, for it was not *for a witness at the end* that they preached it, and there could be no consistency in that for some 1800 years, since the end has not come yet; for it is of the end of this deformed and sinful world that he speaks, and that in response to a question from his disciples seen in ver. 3. Nor is ver. 34 any obstacle to this; if it is thought to be, ver. 33 removes it instantly, with one word, "when ye shall see these things," that is, you who will be living in that age in which they take place—when *ye shall see* them, your age shall not pass until all these things be fulfilled. But, to be brief, let us compare these two reliable witnesses with each other. "And this gospel," says Christ; "the eternal gospel," says John. "Shall be preached," says Christ, i.e., I shall give the right through revelation to do that; "And I saw an angel," says John. "To preach," "*for a witness*, and then shall the end come," says the one; "the hour of his judgment is come," says the other. It can be seen that the two agree word for word, to prove that there are promises in the book of God about the coming of angels as late as our time. If anyone has any further objection to that, let it be between him and the Bible; I have proved it there, as I promised; and if it were not for fear of being too lengthy, I would bring several other witnesses to prove the same thing. But for the time being, let us proceed to look into the same accurate image in order to see what kind of persons the angels are. Since so much mention is made of them, if we can only get to know them better, and understand their nature, their composition, and their work, perhaps that will be a means of eliminating some of the opposition created by prejudice against them, and making men willing for angels to come into our midst from time to time, to deliver their message, and return in peace. Or else, let us take warning from what happened in the days of Lot; for "the same way also that it was in the days of Lot, so shall it be in the day when the Son of man is revealed." No doubt poor Lot committed unpardonable sin in the eyes of the Sodomites, by mentioning that angels were coming to the earth; but if the profession of such a thing made them act cruelly towards him, they became even worse when their eyes forced them to believe in angelic ministry. They tried to destroy them! Strange, is it not, that they did not believe after seeing? Not so strange, either, when we consider that the eyes are not the best guides to find God; rather faith, from reliable testimony, is the means which He provided. "PREACHING Christ crucified" was the apostolic way, and not by proclaiming themselves great miraculous doctors to the world.

CHAPTER III.

ANGELIC BEINGS AND THEIR INFLUENCES.

FROM what we understand from the Scriptures, there are three, if not more, types of angels. 1. The archangels Paul and Judas speak of, namely the highest in authority and the strongest in power. 2. The angels, or those early saints who were resurrected, and consequently are corporeal beings, or like Enoch or Elijah, were translated. There is mention in Gen. xviii of angels eating and drinking with Abraham and Lot; and they did not just pretend to eat, otherwise where did the calf, the cakes, and the milk go? 3. The angels which are called "ministering spirits;" and if one were to search carefully, perhaps it could be proven that this third category of spiritual beings comprises two groups in the heavenly realms. The Psalmist says that God created man "a little lower than the angels:" let this be linked with what Paul says in the proper translation—"Who maketh [or sendeth] his ministering spirits, his angels [messengers], *a* flame, or *in* flames of fire." Such would make up the fourth class of angels. There is further proof that one class of angels eats, from what Paul says—"Be not forgetful to entertain strangers, for thereby have some entertained angels unawares." It is said also in the Psalms, that man eats the bread of *angels*. The risen Christ ate bread, and fish roasted on a fire he himself had lit on the seashore. If he had not flesh and bones, why did he say to Thomas, "Reach hither thy hand, and thrust it into my side, and thy finger into the print of the nails," &c.? What is clearer in the Bible, than that the angelic beings have flesh and bones, eat and drink like men, and with men; and if *here*, then why not at home?—although we cannot describe their food there. The saying "Flesh and blood cannot inherit the kingdom of God," does not contradict this; for there is a big difference between saying "flesh and *blood*," and saying "flesh and *bones*:" and it is this difference that confuses the minds of many. And however small one thinks the difference between them is, it is as great as between Christ resurrected and Christ before he died, yes, as much as there will be between "this mortal" and "immortality." And since such persons exist, why would it be illogical for them to associate with men now as before?

From these examples, and others that could be noted, it is seen that there are resurrected angelic beings—that it is they who come on errands from God to man, and spirits ministering to spirits. John fell at the feet of one angel, about to worship him, but the angel told him, "See thou do it not; I am thy FELLOW-SERVANT, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy." One might think from these words, especially the English version of them—"*One of thy brethren the prophets*," that this angel could be godly old Daniel, or one of the prophets who was resurrected with Christ.

Satan says that the angels are the guardians of the saints; and even he would not dare lie to the Son of God. He says—"He shall give his angels charge

over thee, lest at any time thou dash thy foot against a stone." It seems to me, from detailed searches of the Scriptures, that the angels, when God has saints on earth who are worthy of it, stay on earth with them, to protect them from harm, if they recognize and listen to their voice. There are several witnesses that prove this, such as Isaiah, Abraham, &c., as well as the enemies of the Lord, such as Hagar, Balaam, and others, who bear witness to this. We can see that they recognize the authority and the offices of angels on the earth to a great extent. But, of all the mysteries pertaining to angels, I think that their influence on men, without their seeing them or hearing them, is the most incomprehensible mystery in the opinion of this age. Some deny this, because they cannot comprehend it; and there is another group of men who go to the opposite extreme of inconsistency, saying that some things are "mysteries to be believed, but not to be comprehended"—that it is presumptuous of men to look into them, or to express their opinion on them; and it is too great a task for me to show which of the two groups is the more illogical. But I know of nothing that God has ever revealed, that he does not wish men to understand. What other purpose did he have in revealing it? No heavenly or earthly creature can arrive at more knowledge on the right path than God, who is the source of light and knowledge, wishes him to have; "who will have all men come unto the knowledge of the truth;" yes, step by step, "until (man) be filled with all the fulness of God."

But to return. How do angels have such a mysterious influence on the minds of men? This is the question of many who already understand the profound mysteries of the philosophy, *astrology*, and *philology* of this age, to a large extent. Their ignorance of this proves that proper research is unknown to them.

To shed light on this I refer first to the ladder that Jacob saw, with one end placed on the earth, the other end reaching to the heavens, and the angels of God descending and ascending along it. Also the dream of Pharaoh, and Joseph's interpretation of it. How could he be sure of his interpretation unless there was some association between Pharaoh's angel and Joseph's angel? Also, the dream of Nebuchadnezzar about the great idol which had gone from his mind by the time he awoke. Through that mysterious association between their angels, Daniel was able to bring to light not only the idol, but also its interpretation. Daniel says—"There is a God in heaven that revealeth secrets," not by coming from heaven to reveal the dream and its interpretation, but by sending his angels, "his ministering spirits," to explain the mystery to them. We find that the wise men from the east "were warned of God in a dream that they should not return to Herod." And after they had gone away, "behold, the angel of the Lord appeared to Joseph in a dream." These examples are sufficient to prove that spirit ministers to spirit, and so we dream revelations because good or bad angels reveal to our spirits what to dream; and this is one way which heaven and its hosts have to mingle with the inhabitants of the earth!

"Some men's sins are open beforehand," before they themselves go before the Judge, "going before to judgment:" because they did not receive forgiveness for them before they died; "and some men they follow after." "Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." It is obvious that this is done because spirits from God report all we do. "There are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." "And there are three that bear record in earth, the Spirit, and the water, and the blood; and these three agree in one." No wonder, then, that the sins of some go before them to judgment—that we must give an account in the judgment "for every act which we do in the flesh, whether it be good or bad;" for it all amounts to this:—Our blood, which is our life—our spirit, which is immortal—and the water, in which we are baptized "for the remission of sins," all testify to God of our acts in the flesh, and "the angels of our presence" are the messengers who testify that to him; and we are rewarded, or punished, accordingly. The sins of the ungodly follow after them before the judgment; and since their "summer is ended, and the harvest of their souls is past," they receive "for every transgression full payment."

The angels come in and through the authority of God, as is obvious in the account of Jacob's wrestling with God. "And when Jacob was left alone, there wrestled a *man* with him until the breaking of the day;" but when he prevailed not, he inquired "the name of the *man*;" so he called "the name of the place Peniel, the face of God." This is also confirmed by the coming of "the Captain of the Lord's host" to Joshua, and his revealing to him precisely the way to take Jericho, its fate, and everything it was essential for him to know in order to fulfill the work of the Lord. To prove this even more clearly, read the testimony of John on the isle of Patmos—"The revelation of Jesus Christ, which God gave unto HIM [Jesus Christ], to shew unto his servants things which must shortly come to pass; and he *sent* and signified it by HIS ANGEL, unto his servant John." This has now been clearly enough proven; but perhaps it will be said that there are some who do not dream at all, and others who have bad dreams. We can acknowledge that also as being consistent with what has been said. There are some men who do not believe in God, angels or spirits. Others believe the one thing and the other, but do not behave according to their belief. There are evil and good spirits that deal with man's spirit asleep and awake, and that influence him to the extent that he allows them; but they have no power over him, except through persuasion. They are completely opposite to each other in their effects, with the exception of times when the evil one assumes the form of an "angel of light." With regard to man's ability to withstand them, before they get too strong of hold on him, the Apostle says, "Try the spirits whether they are of *God*." "Resist the devil and he will flee from you." Let everyone do thus, so as not to sadden the spirit of God.

CHAPTER IV.

PRESENT-DAY MINISTERING OF ANGELS.

HAVING proved in such detail, in the previous chapter, the existence, offices, and influences of angels and spirits on men, let us proceed to refer the reader to some promises given to us by God, through his servants, that such ministerings would be received, through such beings, yes, even "in these latter days." Read Acts ii, 17, 18. Even though it is so clearly stated here, nearly everyone explains that this refers to the day of Pentecost; yes, even though Peter says the opposite—even though God says that it is "*in the last days*;" and so says Joel ii, 28—"and it shall come to pass *after* THAT." Read the previous verses, and it will be seen that the prophet is referring to the great work that would be done on earth (ver. 21), when the children of Zion would rejoice (ver. 23). After restoring to the Jews the possession of their country (ver. 27)—when Christ would reign in the midst of Israel temporally and spiritually, *after their* LAST *restoration* from their *last* dispersal, which would be because they "refused to listen to the voice of the Holy One of Israel," which is proved in these words—"And my people shall NEVER be ashamed." After that, Joel says, the above prophecy will be fulfilled; and if only he will look at the words, no logical person can think that they were fulfilled at that time; "for in mount Zion and in Jerusalem shall be DELIVERANCE, as the Lord hath said" (ver. 32). What DELIVERANCE was there at that time? Was it not the complete opposite of *deliverance* that there was then, and up to now? "Behold, I leave your house desolate," says Christ. It was a scattering at that time; it will be a *deliverance* at that time to which Joel, Peter, and God refer; namely, "In the last days"—"Before the great and the terrible day of the Lord come" (ver. 31)—"I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions," &c.

The angels are the instruments God uses to *gather* his elect to those places which he has prepared for them for their deliverance, when the "vials" of his wrath shall be poured onto the ungodly, before he comes to reign on the earth with his saints for a thousand years. The angels are the soldiers of heaven, to report the things which men do, and which God chooses for them to do; it is they who will *gather* his wheat into his storehouse, before he burns "the chaff with unquenchable fire." And this will be done by influencing them in the manner stated, namely through giving to them revelations, the spirit of prophecy, &c. It is these who bottle "the prayers of the saints" in "golden vials" and take them before the throne! By now, it can be seen that angelic ministry is not only as logical and scriptural in this age as in any previous age, but is more necessary, because of the greater work God will do on earth. Oh, how useful they are! How merciful is gracious God to send them "in this dispensation of the fulness of times," in which "HE WILL GATHER TOGETHER in one all things in Jesus Christ." Let us thank him for such heavenly blessings. Let no one be found in this age "filling up the measure of their fathers," yes, those fathers whom they condemned for refusing these things in earlier times. And should not the testimony of those who are alive now, yes, hundreds of the elect of the earth, who know in fact that pure angels have come to our earth in this

age, have some effect in persuading men to believe this? They cannot all have been deceived in what their eyes saw, their ears heard, their hands felt, and which they know for themselves. If we have been deceived in *this*, our reason, our ears and our eyes have been deceived. And if this is deception now, it would be the same as claiming that the whole story about such strange things as happened in the earlier times was deception; and I am prepared to be deceived to believe the scriptures, as were the saints in former times; and the more the better of such deceit. Thus shall we be deceived into their company in the end, and that is my wish. We cannot deceive others in this; for if they obey the same heavenly order, it will prove itself to be true to all who are honest in their principles, in every corner of the earth; indeed, it has already, and is doing so to hundreds now in Wales, by conferring heavenly blessings and spiritual gifts on them; not so that they might believe, but, as before, *after* they have believed and obeyed, to strengthen, sanctify, and perfect them. And whoever experiences the principles of "Mormonism," as it is called, "shall know of the doctrine, whether it be of God, or whether I speak of myself." It will prove itself to be divine truth, "eternal gospel," "the power of God unto salvation;" and this is why I said that it cannot deceive anybody. Do not fear it, reader; prove it; and I guarantee that, if your purpose is honest, you will never regret it. Having prepared the way, by removing the previous obstacles, I think you are anxious to ask, To whom did that angel appear? I in turn ask, does the truth of the story depend on the character of the person to whom he appeared? If so, if I said he appeared to Mohammed, the whole Christian world would reject him. If it were to the Pope of Rome, would the Protestants believe that? Or, if the angel had come with this message to one of the most prominent, godly men of the highest character, who leads some sect now, perhaps that party would believe; but I have no doubt that all the others would reject him and his testimony as deception, and they would say all manner of evil about his character and that of his followers. That would cause such animosity and jealousy towards them that they would kill them, if they could. If they were asked why they do that, their answer would be, "They deserve to die; they deceive the minds of the weak, and they essentially say that no one is right but they; we cannot bear for anyone to insult in any way the religions given to us by our godly fathers, who died in godliness believing them!" Could not the children of all fathers in every age and country defend their religions as appropriately as this? We have heard as good a reason as that from the Hindus for worshipping Juggernaut! "Oh no," they say, "it is the religion of the Bible that we have; not idolatry." But there is a great difference between *professing* and *believing* the religion of the Bible, for the religion of the Bible is *angelic ministry* in every age of the world. In fact, neither the accuracy nor the usefulness of this phenomenon depends very much on the character given by popular opinion to the person who had the great honor of witnessing it; for it is God who chooses his instruments, and it was the lowliest of the earth that he chose in former times, "that the excellency of the power may be of God, and not of men." The glory of his name and the good of mankind are his purpose.

Since I have been acquainted for years with that person who had the sublime honor of being an instrument in God's hand, to establish his kingdom on earth in

these latter days; having heard the story from his own lips; having seen his conduct and his behavior; having associated with him in private and in public, and with his family members on their peaceful hearth; having been at his side in the midst of riotous mobs of cruel enemies who sought his life, because of this testimony; having been with him in jail for the forty-seventh time he was imprisoned for his beliefs; having heard his testimony in the depths of the prison, behind the strong doors, where he was thrown on the accusation of treason against the government for preaching from Dan. ii, 44. Since, as I say, I know that he, without *judge* or *jury*, sealed with his blood the testimony about an angel's bringing this message to him: since I heard this from his lips in his last hour, how can I doubt it? Hundreds of cruel men, most of them drunk, came having blackened their faces before rushing on him, and killed him and his brother there, without one examination of his case according to the law of the land. Hundreds of bullets were shot at them through the windows and the door. Four went through him, and the same number through his brother; and I know that they died as martyrs, completely innocent of all the accusations against them that are spread the length and breadth of the world. If persecution, killing, and spinning lies in every age are the work of the devil and his instruments, against what sort of men will they fight? "If a kingdom be divided against itself, it cannot stand." So says every reasonable man. Since I have had all these advantages, and understand the importance of this thing to a great extent, is it not a sin for me not to open the eyes of my compatriots to these new, strange, divine, and beneficial truths? I shall give, then, a brief summary this time, and at greater length next time, of the manner, the way and the time Joseph Smith received this great honor. Do not wonder, reader; for that is his name: or, "old Joe Smith, the false prophet, the evil, presumptuous, foolish, crafty cheat," &c., &c., as he is called by the enemies of truth and the numerous family of prejudice. The less well they know him, the greater their animosity toward him; and indeed, I was much the same, until I was forced to believe, through careful research and association with him, that he was not the evil man I had imagined him to be. And I am answerable for the truth of the following story, even if all the theologians and wise men of Wales should speak against it. I challenge the whole age to gainsay my witness, according to the scriptures and the laws of common testimony.

CHAPTER V.

early history of joseph smith.

Joseph Smith was born in the town of Sharon, Windsor County, state of Vermont, in the United States of America, on the 23rd of December, 1805. When he was ten years old, his parents with their family moved to Palmyra, in the state of New York. They resided in this county about eleven years; the latter part of the time in the town of Manchester. They were farmers by occupation. Joseph's advantages, and consequently his knowledge of the different branches of learning, were exceedingly small, amounting only to being able to read, write, and do a little arithmetic. Between the ages of fourteen and fifteen, he began to seriously reflect

upon the necessity of preparing for his future state of existence; but how to do so was a question as yet undetermined to his satisfaction in his own mind. It seemed to him to be a question of infinite importance, insofar as the salvation of his soul depended upon a correct understanding of it. If he could not find the right way to it, then he saw that it would be impossible for him to walk in it, except by chance—venturing toward the just Judge, and resting all he had on chance. This was something that he was unwilling to do. If he inquired with the various religious denominations, each would refer him to their own particular tenets, saying, "This is the way, walk in it." He discovered they had many things which were in direct opposition to one another. It seemed reasonable to him that God would organize only one way to be saved; and consequently, he could not believe that of all the different churches in the world any but *one* was the true church of God, and that one would have to be built on the same foundation, believe the same doctrine, practice the same ordinances, be bound in the same Spirit, and bring forth the same fruit as the early church, before God would approve it in this age. And since he could not rely on such changing and different foundations for eternal life, he determined to search the scriptures carefully and without bias. He continued in this manner for a period of time, believing what he read. In the midst of the various wonderful truths which studded its pages, and delighted his heart, hardly one caught his attention more than the following:—"If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given to him." It is difficult to describe what joy this valuable promise caused him, when he saw that it was the privilege of all men to ask, yes, and with the certainty of receiving from God the knowledge that was so essential in order to walk uprightly in the way of truth, and put an end to the difficult argument which was in his thoughts. This was like a light shining forth in a dark place, to guide him to the path he wished to tread; and consequently, he decided to retire to a secret place in the woods, a little way from his father's house, to pray to God to fulfill this valuable promise, and show him which of all the denominations was the church of Jesus Christ. After kneeling there, and beginning the important task of calling on the Lord with all his heart, he was tempted (apparently) by the powers of darkness, in many ways, to think that his prayer was not being heard, and that such a thing is not to be had now; but he continued more and more fervently to seek for deliverance, until the darkness began to disperse from his mind, and he was able to pray as if in the strength of the Spirit, and in unwavering faith. While continuing to pour out his soul to God in this way for an answer to his prayer, he soon saw a light shining wondrously in the sky above him; he strove even more to pray, and the light was descending gradually towards him, and as it drew near, it increased in brilliance and magnitude so that, by the time it reached the tops of the trees, the wood seemed to be illuminated in a brilliant and glorious manner around him. At first he expected to see the boughs and the leaves being scorched around him. But since it did not have that effect on them, he was encouraged to be able to withstand the brilliance. It continued thus to descend slowly, until it reached the earth, and he was enveloped in the midst of it. When it first came upon him, it produced strange sensations throughout his whole sys-

tem, and immediately his mind was caught away from the objects with which he was surrounded, as in a heavenly vision. He saw two glorious personages, who resembled each other in their features or likeness. They told him his sins were forgiven. He was informed upon the matters about which he was inquiring, and which had caused him such mental anguish—that all the religious denominations in the country believed imperfect doctrines, to a greater or a lesser degree, and that consequently God did not acknowledge any of them as his church; even though many of them were zealous, conscientious, God-fearing men, fleeing evil, and worshiping him according to the light which they had. He was commanded not to join any of them. He received a promise that the true doctrine—the fulness of the gospel, should, at some future time, be restored to him; and after these things, the vision disappeared, leaving his mind overflowing with indescribable peace and joy. Some time after having received these divine manifestations, his mind was overtaken somewhat by the desires of youth, of which he afterwards sincerely repented before God.

CHAPTER VI.

revelation of the gold plates.

On the 21st of September, 1823, it pleased the merciful and gracious God not only to hear, but also to answer the prayers of Joseph Smith. Having retired to rest, as usual, his mind was set in fervent prayer, and the earnest desire of his soul was to have the fellowship of some divine messenger who would announce to him his acceptance with God, and unfold to him the principles of the religion of Christ, according to the promise he had received in the former vision. While he persisted thus before the throne of God, endeavoring to exercise faith in the promises which were so sweet to his soul, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. The first sight was as if the house were filled with consuming fire! Such a sudden appearance of a light so bright occasioned a shock to his whole body; but it was soon followed by such joy and rapture that he desired with all his heart to associate with the cause of it. Thereupon, a glorious personage appeared before him. And notwithstanding the brightness of the light which filled the room, some divine rays of an even more intense and glorious light again surrounded this personage! Though his countenance was as lightning, yet love and innocence were so clearly marked on it that every fear was banished from the mind, and the soul was pervaded by its image. His stature was a little above the common size of men in this age: his garment was as white as snow, and had the appearance of being without any manner of seam. This luminous being spoke to him, saying he was an angel of God, sent forth by commandment to communicate to him that his sins were forgiven, that his prayers were heard, and also to bring him the good tidings of great joy; namely, that the time was at hand for the Lord to fulfill the covenant which he had made with ancient Israel, concerning their posterity—that the great, wondrous, and strange work God had promised to fulfill on the earth, as a preparation for the

second coming of the Messiah, was about to commence; and also, that the time was at hand for the gospel to be preached in its fulness to all the nations, that a people might be prepared in holiness and faith to be worthy of enjoying his glorious resting place, in his victorious reign on the new and restored earth.

He was also informed that he was chosen and called, to be an instrument in God's hand to bring forth the wondrous work of this glorious dispensation. It was made manifest to him that the "American Indians" were a remnant of Israel; that when they first came to the continent they were a people of beautiful and pleasant aspect, possessing a knowledge of the only true God, enjoying his favor, and receiving peculiar blessings from his hand; that the prophets and inspired writers among them had written an account of the most remarkable of God's dispensations to them, from age to age, for many generations, until they were overcome by the judgments of God for their wickedness, and the greatest part of them were destroyed; but that the records which contained their history (through the commandment of God to one of their last prophets) had been hidden, to protect them from the wicked men who sought to destroy them. He said these records contained many divine revelations, pertaining to the gospel of the kingdom; as well as prophecies about the remarkable, glorious and dreadful things which would be fulfilled in the last days. And it was so that God could fulfill his promises to his ancients who wrote the records, and accomplish his purpose in their restitution, &c., that these records were to be brought forth. If he were faithful, he would have the privilege of being an instrument in bringing these holy mysteries to the light. He gave him a solemn warning to remember always to do everything for the glory of God. These records would not be entrusted to anyone who sought his own aggrandizement, glory and benefit through them. After advising him to live righteously, to be of upright principle in the service of God, and showing him many things past and to come, too numerous to mention here, the angel departed, and the light and glory of God withdrew with him, leaving Joseph's mind calm and joyous, to ponder the things he had heard and seen. But before morning, the vision was twice repeated, instructing him further and in greater detail concerning the great and wondrous work God was about to perform on earth.

In the morning, he went out to his work as usual; but soon the vision was repeated once again, and the angel appeared before him; and having been informed by the previous visions concerning the place where the records were hidden, he was commanded to go there forthwith to view them. Immediately, leaving his tasks, he went to the place where he was instructed.

I shall give a brief description of that place where the records lay, in the words of a gentleman by the name of Oliver Cowdery, who subsequently visited the spot. "On the east side of the common road which leads from the town of Palmyra, Wayne County, to Candandaigua, Ontario County, in the state of New York (U.S.A.), about four miles before reaching the little town of Manchester, there is a large hill—I say large, because it is as large as, if not larger than, any in those environs." After giving a detailed description of the hill, he adds—"It was near the top of it, on the east side, that the [aforementioned] records were found. When I visited the spot in 1830, there were several trees growing there, enough to provide

shade from the heat of summer, but not so numerous as to prevent grass from growing. How deep in the earth the records were hidden it is difficult to say; but from the fact that they had been some fourteen hundred years lying there, on the side of a hill so steep, it could be imagined that they were several feet below the surface when they were put there, since it is natural for the surface to wear away, more or less, in that length of time; although it would not wear as much near the summit as lower down, perhaps. In this place a hole had been dug. A stone with a smooth upper surface filled the bottom; around its edges was a sort of *cement* in which were placed erect four thin stones along the outer edges of the lower stone. All of them when placed like this formed a box, and the corners were filled carefully with *cement* so that the moisture from without was prevented from entering. The inner surfaces of the other stones were also smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to protect the chest from the arrows of the enemies. From the bottom of the box, resting on the breastplate, arose three pillars composed of the same *cement* as was in the sides. Upon these three pillars lay the records. This box was covered with another stone, the bottom surface being flat and the upper crowning. When Mr. Smith visited the place on the morning of the 22nd of September, 1823, the upper surface of the stone was visible, but its sides were concealed by soil and grass; so it is evident that, although it is not known how deep they were hidden in the first place, the time had been sufficient for the earth to be worn away from them and bring them into view. When once directed, it was easy for him to find them, although they were not so remarkable as to draw the attention of anyone passing by. After reaching the spot with some effort, he lifted the uppermost stone and, to his great surprise, his eyes beheld the wondrous contents of the box. As he gazed upon this sacred treasure, marveling and pondering upon what he had previously heard from the angel, behold, the angel of the Lord, who had appeared to him before, stood before him, and his soul was filled with rejoicing as it was the evening before, and he was filled with the Holy Spirit, and the glory of the Lord shone around him, and rested upon him. When he was in this blessed state, gazing at the glorious scene before him, the angel said to him, "Look!" and as the angel spoke, he beheld the prince of darkness surrounded by his innumerable host. After these had passed from his sight, the angel spoke further, saying, "All this was shown to you—the good and the evil, the holy and the impure, the glory of God and the power of darkness—that you may know the two powers, and not be overcome by evil. Behold, whatsoever enticeth and leadeth to good and to do good is of God, and whatsoever doth not is of that wicked one: it is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; you see from henceforth that his ways are to destruction, but the ways of holiness are peace and rest. You cannot at this time obtain these records, for the commandment of God is strict concerning them. Thou must see them before obtaining them, through sincere prayer and faithfulness in keeping the commandments of the Lord. They are not deposited here for the sake of profiting from them, nor for self-glory; but they were sealed by the prayer of faith, because of the knowledge they contain; and they are of no worth to anyone, except for the knowledge they contain. They will

reveal the fulness of the gospel of Jesus Christ, as it was given to his people who formerly lived on this land. When it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive it, and afterwards will the seed of Israel be brought into the fold of their Redeemer, by obeying it also. Those who kept the commandments of the Lord on this land desired this at his hand, and through the prayer of faith they obtained the promise that if their descendants should transgress and fall away, these records would be restored to their children. These things are sacred and must be kept so; for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred. By them will the Lord work a great and marvelous work. The wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, because the power of God shall be displayed. Those who profess to know the truth, but walk in deceit, shall tremble with anger against him; but with signs and with wonders, with gifts of healing—the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested, and the power of Satan; you see that there is nothing desirable in the works of darkness; that they cannot bring happiness, that those who are overcome therewith are miserable; while, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest, beyond the power of the enemies of truth, and where no evil can disturb them. They are continually crowned with the glory of God, and they feast upon his goodness, and enjoy his smiles. Behold! notwithstanding you have seen this great manifestation of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God, and reigneth, and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, kindred, tongue, and people under the whole heaven. This is the sign: when they begin to hear that God has revealed these things to you, the workers of iniquity will seek your overthrow. They will proclaim and circulate stories, and false accusations to destroy your reputation, and also will seek to take your life without cause; but remember this, if you are faithful, continuing to keep the commandments of the Lord hereafter, he will preserve you from their hands, and he will enable you to bring knowledge of these records to men; for in due time God will give you a commandment to come and receive them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel, baptizing by water for remission of sins, and after that they shall have the power to give the Holy Ghost by the laying on of hands. Then will persecution rage more and more; for the iniquities of evil men shall be revealed, and those who are not built upon the rock will seek to overthrow the church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till it shall be sanctified, and receive its inheritance when the glory of God will rest upon it. And when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled the saying of the prophet will be brought to pass,—'And the Redeemer

shall come to Zion, and unto them that turn from transgression in Jacob, saith the L o r d . ' But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will defend you, and will make you victorious over them all, to bring these things forth, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice, and the jealous to rage; with the one it shall be had in respect and honor, and with the other in reproach and contempt; yet with these it shall cause fear and terror, because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way rejoicing; remember the great things the Lord hath done for thee. Be diligent in keeping his commandments, and he will deliver thee from temptations, the arts and devices of the wicked, until thy work is complete. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee thou mayest have power to escape the evil, and to obtain these precious records."

Many more instructions and pieces of information were given by the mouth of the angel to Mr. Smith, which are too lengthy to publish here. During the period of the four following years, he frequently received revelations from the mouths of heavenly messengers; and on the morning of the 22nd of September, 1827, the angel of the Lord delivered the records into his hands. And now, reader, what really makes these truths seem more unreasonable or incredible in our times, than it was for those heavenly messengers to do similar things to others in former times? I venture to say that no one who believes the one can produce an answer, nor offer an objection to the other, only the unfounded tales of tradition and prejudice. Yet, we do not ask anyone to depend entirely on the testimony of Joseph Smith for the truth of this, any more than we do; but hundreds of thousands are alive now in every corner of the earth, and hundreds now in Wales, who have received sufficient testimonies from God according to his promise, that it is true; and not only that, but every man of honest heart who obeys this eternal gospel, will receive testimonies also from the same source for himself. Is this not a valuable promise? Then prove it, and see that it is true.

CHAPTER VII.

description of the plates.

Having proved in a previous chapter of this book that angelic ministry, in these latter days, is logical, scriptural, and a genuine fact, we gave a little of the history of the visit of holy messengers to Mr. Joseph Smith in America, their message, the wonderful discovery of precious old records, and the way they were delivered into his hands; and as we promised we will give a description of them, how they were translated, the testimonies of those who saw them with their eyes, and felt them with their hands, and so knew the things of which they testified. We will also give a brief summary of the contents of these old, profitable, and glorious records. Our knowledge and experience of prejudice and its harmful effects, are sufficient to

excuse us for warning the gentle reader not to judge the following story, according to the unfounded stories that have already filled the country almost to overflowing. And, for his own and the truth's sake, neither let him weigh it in the religious scales of the age. If angels had nothing to do with the discovery of the aforementioned records, no doubt the wise and great historians of the country would approve it as the most precious thing that has taken place on the continent since its original settlement; it would have a place next to the highest shelf in the libraries of the theologians, and it would be seen gilded, and in its proper place on the tables of the leaders of the world; yes, it would create a new era in the history of the world! What a great objection the family of man has to angels associating with them in our days! Where is the essential principle that was created in man to fit him to associate with his brothers above? Has it completely disappeared from the human race by now? Where is reason? Has tradition swallowed it entirely? Many other things were brought forth on the continent, and in other places, more incredible than the things under consideration; but the one is generally believed, and the others are denied in the face of incontrovertible and divine facts! We remember one remarkable occasion that came to our attention while we were there, as an example, to prove what has been said, and to show the irrationality and power of prejudice. On the 16th of April, 1843, a man by the name of Robert Wiley, a merchant in Kinderhook, Pike County, state of Illinois, dreamed that there were some treasures hidden in a hillock known to him in the neighborhood; and after digging for about thirteen feet from the surface, he found six brass plates, four inches long, an inch-and-three-quarters wide at one end, and two-and-three-quarter inches wide at the other end; four lists of letters *(hieroglyphics)* on each side of them. On one of the plates is the picture of three skulls, the largest in the middle, surrounded by rays similar to those one sees surrounding the head of our Savior in the pictures that are made of him now. Underneath the two smaller ones is the picture of two trees, and their branches; on one of the plates is the picture of a large head, and the picture of two hands pointing to it. We saw those plates, and the case was publicized through the newspapers, and I did not hear that anyone disbelieved it; but if the one who found them were to utter a word that angels had anything to do with the matter, we do not think that he would be believed about this, any more than Joseph Smith is believed that he received gold plates. Thus the prejudice is so strong against angels, that people would rather believe the testimony of this professed deist, than the other godly man. There is every sign that these plates had been hidden there for many an age, for trees two-and-a-half feet thick were growing on top of those artificial mounds. The wise men of the world have imagined a great deal about the origin of these mounds, and many other remains of the buildings of the ancients; but their history and their makers, and everything else that pertains to them, are entirely unknown to the world; only what is shown on the plates is revealed from time to time. And is not the discovery of the one that is generally accepted (and if anyone should doubt, he can see the picture of them here), an admission of the other? And is not the fact that this uneducated Joseph Smith has translated the one set of plates, while knowledge of the *hieroglyphics* has been lost to the world, almost since time immemorial,

apart from a few letters, proof that he also translated correctly the others that were given to him through angelic ministry? No doubt these, in addition to the many others that could be noted, are incontrovertible facts in the eyes of every reasonable man.

But to return to the story about the gold plates, for such they appear to be. The *hieroglyphics* were engraved upon them, on each side. The size of the plates was seven to eight inches in length and width, and thinner than common *tin*, bound into a volume, with three rings running through holes at one edge of the whole. The volume was something near six inches in thickness, a part of which was sealed. The letters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With these records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This instrument was in use in ancient times by persons called "seers," and through it things past and future, far and near, were revealed to them.

CHAPTER VIII.

persecution concerning the plates.

When the inhabitants of that vicinity heard that Mr. Smith had seen heavenly visions, and that he had discovered those sacred records, they began to ridicule him and persecute him; even when he was taking the plates home, he was waylaid by two men who had secreted themselves for the purpose of robbing him of the records on his return; for there had been great excitement in those areas since the time he was informed that he would receive them, and everyone was in a state of anticipation or fear; one of the two struck Mr. Smith with a club before he perceived them; but being a very strong man and large in stature, with great exertion he cleared himself from them and ran towards home, being closely pursued until he came near his father's house, and having failed to get hold of him again, they fled, and for fear of being caught, they withdrew from the country licking their wounds, and no more was heard of them; but the wife of one of them, fifteen years later, happened to be in a gathering in England where everyone was doing his worst in telling stories about the saints, and she admitted that her husband was one of the two above, that he was never well after that, but died because of the thing, and that that was the reason she had left the country. But before these two men fled they spread the word that Mr. Smith had obtained the gold plates, and soon the news was broadcast through those parts, and they started inventing misrepresentations, and false accusations to slander his character, in accordance with what the angel had told him previously; and not only were all manner of tales about him flying as if upon the wings of the wind, but frequently a riotous mob of evil men attacked the house at night. Several times he was shot at and very narrowly escaped. Every device and evil plan they could invent was tried to get the plates away from him. And being continually in danger of his life from such

a gang of cruel and abandoned wretches, he decided to leave the place and go to Pennsylvania; and accordingly he packed up the few goods he intended to take with him in a wagon, hiding the plates in a barrel of beans. He had not gone far before he was overtaken by a man who told him to stop, that he had a *warrant* to search his wagon, although he did not say for what; but Mr. Smith knew that his purpose was to obtain the plates; and after searching everywhere except where they were, he went away sadly disappointed. After he had driven on, another came in the same manner and with the same purpose, and after ransacking almost everything, he too went away equally chagrined because of his disappointment. After that Mr. Smith pursued his journey without any further molestation until he came into the northern part of Pennsylvania, near the Susquehanna river, where he had intended to go when he set off.

CHAPTER IX.

story of the translation of the plates.

Having provided himself with a home, Joseph Smith commenced translating the records, with the help of God, and through the means of the Urim and Thummim. Being a poor writer, he employed a scribe to write the translation as it came out of his mouth. In the meantime, a few of the original characters of the plates were accurately transcribed by Mr. Smith, which, with the translation, were taken by a gentleman by the name of Martin Harris to the city of New York, and which he presented to a learned linguist by the name of Dr. Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. After examining them carefully for a while, he said he was unable to decipher them correctly, but he translated a few here and there, writing them down on paper; then he said that if the book were brought to him, he could assist in translating them. He questioned Mr. Harris about them, by whom and where they were found; he said they were very old *Egyptian hieroglyphics*, and that he knew of no one who could translate them more accurately than himself. He listened very intently to Mr. Harris telling the story, until he said that it was an angel who had given them to a young man of his acquaintance. The doctor leapt to his feet in rage when he heard about the angel. "Trickery, all trickery," he said; "talking about an angel now, indeed!—all lies—be off with you," he said; and shouting "Pooh, pooh!" he threw what he had translated into the back part of the fire; but Mr. Harris was agile enough to snatch them from there before they were destroyed; and despite all his prejudice, the whole thing was published in the newspapers there, together with the conversation the two of them had, and the doctor later admitted the truth of it. And whosoever believes the Bible will be completely satisfied by comparing these things with what is seen in Isaiah xxix, 11—"And the vision of all is become to you as the WORDS of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed." Ver. 12—"And the BOOK is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Behold the literal fulfill-

ment of a remarkable prophecy, over two thousand years after its proclamation, and three times as many miles away from the place where it was made! Is this not solid proof? It will be noticed that it was the WORDS of the book that were to be given to the learned one, yes, the words of that "sealed" book. But the BOOK itself would be given "to him that was not learned," namely Joseph Smith; and so it was done. Perhaps some of the "terrible ones" and the "scornful ones" of this age will wonder that we venture to prove the truth of the Book of Mormon through the scriptures, but they need do so no longer; for if the Bible did not prove it true, it would not be believed by us any more than by them. Oh, yes; the prophets have spoken clearly about it in many an age, as well as the great and marvelous work God would do on the earth when he revealed the Book of Mormon to the world: see ver. 14 of the same chapter—"Therefore, behold, I will proceed to do a marvellous work among *this people*, even a *marvellous work* and a *wonder*: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." In order to see when these things were to take place, follow that phrase "*this people*." See the previous verse—"Forasmuch as *this people* draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." "*This people*" will be contemporary with the bringing forth of the "sealed book." If the prophet were living in the nineteenth century, I wonder if he could have given a more detailed and skillful description of it than he gave here?

Some say that these things were accomplished in ancient times; but let them read it again, in order to better understand it, especially ver. 17—"Is it not yet a very little while [that is after beginning the great work, when the "sealed book" is revealed] and Lebanon [an expanse of wilderness in Palestine] shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Ver. 18—"And in THAT day shall the deaf hear the *words of the* BOOK and the eyes of the blind shall see out of obscurity, and out of darkness." Are those not great miracles? And yet, no greater than have already been accomplished since this sealed book was revealed; i.e., if these eyes of mine testify the truth. It is evident, throughout this chapter, but especially in ver. 22, that this work is as recent as our times, when the Lord will fulfill his covenant with Abraham, namely—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger for an everlasting possession;" and here he says, "Jacob [his seed amidst the gentiles] shall not now be ashamed, neither shall his face now wax pale." Why so? Ver. 23 gives the answer—"But when he seeth his children, the work of mine hands, in the midst of him [possessing the "land wherein they are strangers," after their last dispersal], they shall sanctify my name; and sanctify the *Holy One* of Jacob [Jesus Christ, their Messiah], and shall fear the God of Israel." For refusing "the Holy One of Israel," they were scattered to the four corners of the earth. Since Jacob and Israel are one and the same, the Holy One of each name is the same; and everyone knows that all Israel does not yet sanctify the name of the Son of Man, but rejects him as a fraud; but when the above prophecy is fulfilled, they will believe in him, although not before they are gathered back to their country, but after that. So, it is clear enough that Isaiah, apart from many other prophets, proves the divinity of

the Book of Mormon, and these others will be brought forward in their time; but for the time being, let us proceed with the story.

Mr. Smith continued the work of translation, as diligently as his circumstances would permit, until he finished the unsealed part of the records, which is called the "BOOK OF MORMON," and which contains nearly as much reading as the Old Testament.

CHAPTER X.

the book of mormon—its description.

We have given a brief history, in the previous chapter, of the origin of this book, which has given rise to such excitement, joy, lies, and truths, and has caused such an indescribable revolution in the four corners of the earth, that almost all the people are already taking up arms in its favor, or against it. Ever since its first appearance to the world, the pastors and the leaders of the people have attacked it at the tops of their voices; writers seized upon their invented tales, too, until the ears of the people are made numb by the sound of their bells ringing, "Deceivers, false teachers, false prophets, fools, cunning frauds, liars," &c., &c.; and that is echoed from the tongues of religious people, drunkards, learned and unlearned heretics. They have by now sounded and resounded until they have almost stunned the world, and have been instrumental, although unwillingly, in bringing it to the attention of the people; and in the midst of all the noise, there are some of honest principle, who are searching for the truth, and who ask them, what is the cause of all this strange agitation? Why does everyone unite, from every party and no party, great and small, noble and plebeian, in every country, to oppose these people? The only answer that could be had from them would be:—"Oh, we do not really know what the matter is, except that some deceitful and uneducated wretches have come to our midst, as the apostles once did, testifying that angels have appeared to some men in these days; they profess to have revelations, miracles, &c., as though it were necessary to restore in our midst in this enlightened age the religion of the ancient times, and that faith which once was given to the saints; and through that they endanger all the religions and the numerous sects which our godly fathers gave to us, and which have been constructed on the basis of the wisdom of the theologians and the great men of the whole world, independent of the Spirit of God, and all its facts; this is the cause" (they say); and then they raise their voice in unison, shouting, "Great is human wisdom, great and excellent are the new forms of theological beliefs of this age; great is the ability of our uninspired pastors, who do not want to know anything but their own imaginings and opinions, and how strange it is the way they satisfy us with enticing words of human wisdom which are not the explanation of the Spirit and the power, for there is no need for that now; otherwise our faith would rest on the power of God rather than on the wisdom of the wise men." It is not surprising, then, that it is so difficult to obtain from the populace, in the midst of such noise and stupor, a hearing or credence for even the best, sweetest, and most remarkable news that was ever offered to them.

I suppose that no book ever had so much said against it by those who knew so little about it, as the Book of Mormon. Wherever it goes in every country, the ears of the populace are filled to the brim with stories and tales as numerous and varied as their authors, which consequently contradict each other; many of them published and preached by those who have never seen the book; others by those who have dipped into it here and there, purposely to pick faults, and not infrequently one sees quotations from it greatly distorted and twisted. Some describe it as an invented tale; others say it is a new Bible, to supersede the old. Some condemn it for being the most worthless tissue of foolishness they ever saw; others say that it is the most skillful fraud possible. Some find fault with it because it is too similar to the Bible, that its testimony coincides with it, and is therefore unnecessary; but others assert that it is a fraud because it is not similar enough to the Bible. Some condemn the principles it contains because they are immoral, totally evil, and blasphemous; but others of their brothers proclaim to their faces that the principles teach morality, chastity, and holiness, as though it had been purposely composed to trick in that way. Among others, one learned minister went to the trouble of publishing a 60-page treatise, against the Book of Mormon, &c., accusing it unsparingly of comprising a strangely foolish mixture "*of faith and acts*, *of God's mercies*, *and of asking obedience of his creatures*." Some of the great men of the age have proclaimed that its idiom, its language, and its contents prove its antiquity; and others of the same class, that it bears every mark of a recent forgery. Some cannot make out what use it could be, or how to prove its truth, unless there were some prophecies in it to be fulfilled, from which they could prove its divinity; others quote extensively from the prophecies that are about to be fulfilled, and they condemn it for being too clear: the old prophets did not do thus, they say.

Now, in the face of such a variety of conflicting claims about something that is so essential to understand properly, it would be not only very beneficial, but in the common interest to present a summary of the contents of the Book of Mormon, until we can print it in Welsh; although it is not, as we are accused, *instead of* or to *replace* the holy Bible, in any manner or means. There is not a word in it that contradicts the Bible, but it proves the divinity of the Bible undeniably, so that one need only read it to remove not only that false accusation, but every other one, and believe its truth and the Bible's too.

CHAPTER XI.

early inhabitants of america.

In this valuable book can be found the ancient history of the American continent, from its early settlement by a colony who came there from the great separation which occurred at the tower of Babel, to the beginning of the fifth century of the Christian era. By these records we are informed that America in ancient times was inhabited by two distinct races of people; the first came directly from the tower of Babel, being called Jaredites; the second came from the city of Jerusalem, about six hundred years before Christ, being Israelites, principally the descendants of Joseph. The first nation, or

Jaredites, were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The majority of the second race fell in battle towards the close of the fourth century, and the remaining remnant gradually dwindled into an uncivilized state, until they divided into a multitude of nations, who are now called by Europeans, the "American Indians."

We also learn from this ancient book that the Jaredites were a righteous people, that they obtained favor in the sight of the Lord, so that, at the confusion of languages, they were not confounded; but because of their righteousness, the Lord miraculously led them from the tower to the great ocean, where they were commanded to build vessels, in which they sailed across the great deep and landed on the shores of North America. The Lord swore unto them in his wrath, that whosoever should possess this land of promise should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them, and they were fully ripened in iniquity. But he promised that if they kept his commandments he would make them the greatest and most powerful nation of all the nations of the earth.

In the process of time they increased greatly, becoming a very numerous and powerful people, occupying a large part of the country, building many large cities and being a civilized and comfortable nation. They were well versed in agriculture and machinery to a great extent. Trade and commerce flourished on every hand; yet, in consequence of wickedness they were often visited by the Lord with terrible judgments. Many prophets were raised up among them from generation to generation, who warned the people to forsake their evil ways, and prophesied of judgments and calamities which would overtake them if they did not repent. Sometimes they were visited by pestilence and plagues; at other times by famine and war, until at length (having occupied the land for some sixteen hundred years) their wickedness became so great that the Lord threatened, by the mouth of his prophets, to utterly destroy them from the face of the land. Even so they gave no heed to these warnings until the word of the Lord was fulfilled, and they were entirely destroyed, leaving their houses, their cities, and their possessions desolate. Their sacred records, which were kept on gold plates, were hidden by one of their last prophets, until they were discovered by the remnant of Joseph, which soon afterwards was brought there from Jerusalem to inherit the land.

CHAPTER XII.

jewish inhabitants of america.

This remnant of Joseph was also led in a miraculous way from Jerusalem, in the first year of the reign of Zedekiah, king of Judah. They were first led to the eastern borders of the Red Sea; then they journeyed along the borders thereof in a south-eastern direction; after which they went eastward, until they came to the great ocean. There, by the command of God, they built a vessel in which they were safely brought across the ocean, landing upon the western coast of the American continent. In the eleventh year of the reign of Zedekiah, at the time the Jews were carried away captive into Babylon, more people came from Jerusalem, some of whom were descendants of Judah; they landed in the north part of America, and

emigrated into the northern parts of South America, where they lived until they were discovered by the remnant of Joseph, about four hundred years later.

From these records we learn that this remnant of Joseph, soon after they landed, separated themselves into two distinct nations. This division was caused by a certain portion, in their wickedness, persecuting and pursuing the remainder who were more righteous than they, until they came to the northern parts of South America, leaving the wicked nation in possession of the middle and southern parts of the same. The first nation was called Nephites, being led by a prophet whose name was Nephi. The other nation was called Lamanites, being led by a wicked man whose name was Laman. The Nephites had in their possession a copy of the five books of Moses, together with the writings of the holy prophets down to Jeremiah, in whose days they left Jerusalem; these were engraved on plates in Egyptian characters. They themselves also made plates soon after their landing, on which they engraved their history, as well as many of the prophecies, visions, and revelations they received. These sacred records were kept by holy and inspired men, who handed them down from generation to generation. The Lord gave unto them the whole continent for a land of promise, and he promised that they and their children after them should inherit it, on condition of their obedience to his commandments; or, if they were disobedient, they should be cut off from his presence. And the Nephites prospered in the land according to their righteousness, and they multiplied greatly and spread forth to the east, and west, and north: they built cities, synagogues, and temples, together with towers, castles, fortifications, and strong fortresses, to defend themselves against their enemies. They cultivated the earth, and raised various kinds of crops in abundance; they also possessed large flocks, and many domestic animals; they became a contented people, and were made wealthy by the abundance of their gold, silver, copper, tin, and iron. They were very skillful in the arts; they made various accurate and useful kinds of machinery; cloths of various kinds were manufactured, &c. Swords, scimitars, and various implements of war were made, together with shields and bucklers, to defend themselves in battle with their enemies. And in the days of their righteousness they were a civilized, able, and happy people.

But, on the other hand, the Lamanites, because of the hardness of their hearts and their disobedience, brought down the judgments of God on their own heads in many ways; nevertheless they were not destroyed as a nation, but the Lord God sent forth a curse upon them and they declined into a people no longer fair of appearance, color, or habits; yes, into a loathsome, uncivilized, cruel, and bloodthirsty people; being great enemies to the Nephites, whom they sought to overcome and destroy. Many times they came against them with their numerous hosts to battle; but they were repulsed by the Nephites almost always, not, however, without great loss on both sides; and thousands were frequently slain in their battles, and were piled together in slaughtered heaps, and covered with earth, which is proved to be true by the numerous mounds found in North and South America, filled with human bones, &c.

The second colony left Jerusalem eleven years after the remnant of Joseph, lived in the North, and after that emigrated to the South, until they were found

by the Nephites; these were called the people of Zarahemla. They too had gone into a sad decline, and there had been civil war among them for many years, and they had brought no records with them; so their language too had been greatly corrupted and altered. They denied the existence of God; and at the time they were visited by the Nephites, although numerous, they were only in a partial state of civilization. But in time, after the Nephites united with them, they taught them the scriptures which were in their possession; they restored them to civilization and became one nation with them. And in the process of time, the Nephites built ships near the Isthmus of Darien, in which great numbers of them sailed northward, and colonized that part. Other colonies emigrated by land to the same place; and so, in a few centuries, nearly the whole continent became peopled. The north, at that time, was almost entirely destitute of timber, it having been destroyed by the more ancient race; that is those who came there first from the tower of Babel, as was mentioned; and because of that, the Nephites were obliged to build their houses, for the most part, of *cement*: also they carried much timber there from the south, and planted many types of trees there too, which they brought from the south, so that they would grow and in time their wants would be supplied. So, large cities were built in time, not only by the Nephites, but also by the Lamanites. The law of Moses was observed by the former, and God raised up prophets among them from time to time throughout their generations. Many records, both historical and prophetic, which were of great size, were kept among them; some on plates of gold, brass, and many other materials. The records of the more ancient race who had been destroyed before they came here were also found by them; these were engraved on plates of gold; they translated them into their own language by the power of God and through the means of the Urim and Thummim. They contained a historical account from the creation down to the tower of Babel, and from that time down until the people were destroyed, comprising a period of fourteen or fifteen hundred years. They also contained many prophecies, great and marvelous, reaching forward in time to the end of the era of the new heaven and the new earth, and the final consummation of all things.

The prophets also among the Nephites prophesied of great things and opened the secrets of futurity; they foresaw the coming of the Messiah in the flesh, the strange and great things which would take place in ages to come; the blessings and the unutterable glory that God intends for their descendants in the latter days, according to his eternal design in the morning council. They would break out in floods of joy and song, as they gazed through their divine binoculars, at the establishment of the kingdom of peace, the peaceful reign of righteousness, when the world would be restored to purity. We are reminded how the public was recently amazed because some wealthy astronomer had built a telescope of enormous size in order to see further into the starry depths and understand their numbers, their orbits, and their order. But he and one Herschel would be consigned to oblivion if one had a mere glimpse through that wonderful telescope, through which those ancient godly prophets saw not only the orbits and the magnificence of the lunar bodies and those close by, but also the composition and establishment of the worlds before the morning stars did sing, and the sons of God did leap with joy,—the

incomprehensible blessedness, and the unsearchable glory of those eternal abodes, which eyes have not seen, ears have not heard, and which it has never come into man's heart to imagine. Also, when they looked through the other end of it, they saw a detailed and correct description of the tumult of nations, wars, diseases, plagues, and pestilences—the judgments of God on empires, earthquakes, and revolutions; they saw kings rolling in the dust, and emperors on the dungheaps. And, further still, they saw the saints of the Most High taking possession of the kingdom, and the greatness of the kingdom, beneath all the heavens—the coming of the Ancient of Days, with his head like fleece, and the restoration of the keys of all dispensations to his hand—the greatness, glory and excellence of the Second Adam, coming triumphantly, with his crown on his head, his imperial scepter in his hand, and all his saints with him, in their beautiful aerial chariots;—yes, this would be shown to them now and again in their turn, until they saw the King of kings riding on his white stallion, as on a sea of glass, an innumerable multitude with him in glory, and a thousand myriads throwing their crowns at his feet, serving him and praising him who loved them, and bought them, and washed them in his blood, of every tribe and tongue, people and nation under heaven, and made them kings and priests for him, to reign *with Him* on the perfect and undefiled EARTH. Through this excellent telescope, the Nephites saw the birth, crucifixion, and resurrection of the Son of God in the land of their forefathers, and together the celestial and terrestrial phenomena at the time bore out the truth of the prophecies of their fathers. Notwithstanding all this, they fell into great wickedness, and cast out the saints of God, and the prophets, and stoned and killed those that God sent to them. Therefore, at about the time of the crucifixion of the Son of God, they were visited in great judgment. Thick darkness covered the continent for a time, the earth groaned terribly in anguish and sorrow at their transgressions, leaping like a boat before the furious waves of the ocean; the limestone was rent in fear into broken fragments, and shot in pieces far away; mighty mountains were sunk into valleys, to hide their heads in shame, and in their indignant rage they boiled up and raised the bottom of their fertile meadows to shroud their heads in a blanket of cloud, to remain as a monument to testify to future generations how the elements felt excruciating agony and grief when the nails were driven into the pure hands of him who made us; yes, they sympathized as though the stab of the long, sharp lance were penetrating to the depths of their very bowels, when it pierced the heart of the Creator of heaven and earth. Many large cities at the time ceased to be; their synagogues and fine temples were torn to shreds; their foundations, together with their cities and their citizens by the thousands in places were massacred and swallowed up into the depths of oblivion—there to recall and promise a literal fulfillment of the divine prophecies of their fathers, according to the Book of Mormon; and in Yucatan, Guatemala, Mexico, and many other places on the continent, there are brimstone and salt lakes—the ruins of their castles, their fortified cities, and a host of other facts which remain today and are truthful witnesses to the fulfillment of the prophecies of the ancestors of the American Indians, and consequently of the Book of Mormon. Through dreadful judgments the Lord destroyed most of the Nephites and the Lamanites, that the blood of the saints and

the prophets they had killed might no longer cry to him for vengeance.

CHAPTER XIII.

appearance of christ to the american indians– their wars—and the story of mormon.

After Christ arose from the dead, finished his ministry at Jerusalem, and ascended to the right hand of Majesty in the heavens, he appeared to the most righteous of the Nephites, when they were assembled round their temple in the northern parts of South America. He exhibited to them the marks of the nails in his hands, feet and wounded side; he abolished the law of Moses, establishing his gospel in its stead; he chose twelve disciples from among them to preach it, and administer its ordinances, together with the sacrament. He prayed for and blessed their children; he healed their sick, blind, deaf, injured, and those who were afflicted in any way. He showed forth his power in their midst, through raising the dead; he expounded the scriptures which had been given from the beginning down to that time, and he made known unto them the most remarkable and glorious things he would fulfill among them, and their children after them, until he should come in the fulness of time in glory; and from that time down to the end, when everyone, of every kindred, tongue, people, and nation, should be gathered before the throne of God to be judged according to the actions they accomplished in the flesh, whether good or evil, until the heaven and the earth should pass away, and there should be a new heaven and a new earth. All these revelations of Christ were engraved on plates; and the Book of Mormon contains quotations from some of them, but much the greater part are hidden to this day and are to be made manifest to the Saints in God's good time, in order to fulfill his intentions. We have no doubt that it will be considered a strange thing, and perhaps doubtful by some, that Jesus Christ appeared in person on the continent; and yet, I cannot comprehend what counterargument, even Prejudice itself, could bring to disprove it. Such as these cannot explain to whom Christ referred when he said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold" (John x, 16). He does not mean the Gentiles, because he did not call them *sheep* or anyone else but "the lost sheep of the house of Israel." He said that he came only to the "*sheep*," yes, sheep of some other "fold" [country], than Palestine. Why, then, can it not be admitted that it is to this "remnant of Joseph" that it refers? It cannot here refer to the Gentiles either because he says, "and they shall hear *my voice*." Not the voice of his servants, but *his* voice, as those sheep heard his voice in Judea. When it is proved that it is not to them that Christ refers in this strange saying, we will bring other resources which will give clear, positive proof; but until then, it must be admitted that Jesus Christ himself, yes, in our Bible, proves the truth of the Book of Mormon!

After Jesus Christ had finished his ministry among the Nephites, he ascended into heaven in their presence; and the twelve disciples whom he had sent, went forth upon all the face of the land, preaching his gospel, and baptizing those who repented for the remission of sins; and after that, they received the Holy Spirit through the laying on of hands of the disciples. Many great miracles were wrought by them and by others in the church, until almost all the remaining Nephites and Lamanites throughout the north and the south became obedient; and they dwelt in righteousness for nearly three hundred years: but towards the beginning of the fourth century of the Christian era, they so far apostatized from God that he again suffered destructive judgments to fall upon them. The Nephites at that time dwelt in the north, and the Lamanites in the southern part of America. There were cruel wars between them which lasted for many years and resulted in the complete overthrow of the Nephites and their destruction as a nation. These wars commenced near the Isthmus of Darien, and at length the Nephites were driven before their enemies to the north and the east of it, where they were still pursued until they gathered their whole remaining nation together, men, women, and children, and encamped around the hill Cumorah, where the records were found by Joseph Smith, as previously noted. Here too they were pursued by the Lamanites; and having gathered together their numerous hosts, they attacked them, and laid them low with hard slaughter for many days, hewing down mercilessly the aged, the young and the middle-aged, indiscriminately. Hundreds of thousands were slain on both sides, and the entire nation of the Nephites was destroyed from off the face of the earth, excepting a few who had deserted over to the Lamanites, a few who escaped into the south country, and a few who fell wounded and were left on the field of battle for dead. Among these last were Mormon and his son Moroni, who were righteous men.

Mormon had made an abridgement from the records of his forefathers upon plates, which he entitled the "*Book of Mormon;*" and, being commanded of God, he hid in the hill Cumorah all the sacred records of his forefathers that were in his possession; and he gave only the Book of Mormon to his son Moroni to finish.

Moroni survived a few years after this destruction of his nation, and continued the writings, in which he informs us that the Lamanites hunted those few Nephites who escaped the tremendous slaughter on the hill Cumorah, and killed them, excepting those who had fled to the Lamanites, and that he alone was left, and kept himself hid, for they destroyed every Nephite who would not deny the Christ, even after the war. He furthermore states that the Lamanites were at war one with another, and over the whole face of the land they were plundering and killing each other. He continues the history until the four hundred and twentieth year of the Christian era, when, by the commandment of God, Moroni hid up the records in the hill Cumorah, where they remained concealed until by the ministering of an angel they were revealed to Mr. Smith, who, by the power of God, translated them into English by means of the Urim

and Thummim, as is known.

CHAPTER XIV.

testimonies about the book of mormon.

Having given from time to time a summary of the contents of the Book of Mormon, it is natural to ask now, is it not a valuable book? Many say that if they were to see the plates on which it is engraved, they would believe it to be true: but it is the same as saying that they will believe that God exists when they see him; or, that they would believe that Christ had risen if they had seen him. Some claim that they should see those plates, before they should believe it. With a little reflection, one would realize that it is well nigh impossible for everyone in every part of the world to see them. How long would it take, and at what cost, for the same ones to go and show the plates to every one of the six hundred million of the human race, for they could not show them in more than one place at once! Any reasonable man would say that that was impossible. Well, then, how unreasonable it is for certain persons to ask to see them, any more than all the others. If it is reasonable for anyone to believe testimony about this, without seeing them, then so should it be for everyone. What better is one man in the sight of God than the other? He is no respecter of persons. Had he not the same right to choose his witnesses to this, as the Son of God had to choose his witnesses to his resurrection? Those who reject the testimony about this are imitating those unbelieving Pharisees who rejected testimony about the resurrection of Christ, because they did not see him. We do not expect anyone to believe the Book of Mormon, or any other revelation that professes to come from God, without abundant testimonies; for we do not do so ourselves. But, perhaps some think it presumptuous of us, to say that we offer them as much as they have to prove the truthfulness of the scriptures; however, I venture to say that, although there are plenty of incontrovertible testimonies to prove the divinity of this sacred volume, which we believe completely, yet we have more proofs of the truth of the Book of Mormon than that! But, they say, are they not all biased witnesses that you have; and what value is the testimony of the Saints themselves about the matter under debate? I ask, What witnesses have we to prove the truth of the New Testament? I know of no witness apart from totally biased ones, and only six of those, namely Matthew, Mark, Luke, John, Peter, and Paul. Were they not biased in all that they wrote? and is their testimony any less forceful because they are biased in the matter? If it is not, why is the testimony of those witnesses who testify so strongly to the truth of the Book of Mormon invalid, then? For my part, I admit that I cannot comprehend how a single unbiased witness to the one or the other can be had; unless some people were to say that they know the Book of Mormon to be true, but even so, they are willing to lose their souls rather than accept it, in order to be unbiased witnesses, so that others might believe it! Who would say that he disbelieved the New Testament, although witnessing to

others of its truth, thereby depriving himself of eternal life? How foolish this would be; and yet no more foolish than expecting to find an unbiased witness to the Book of Mormon; for at the moment of believing, he would necessarily become biased; and would not such a biased witness be rejected because his assertion contradicted his *example*, which is the truest witness of all? "Do not the miracles prove the truth of the New Testament?" some say; "and are there not hosts of those who were inside and outside the church who bear witness to their truth?" I answer that, of all those hosts, not even one has given us his testimony about this, except those six biased ones. There is a difference between having the testimony of the people themselves, and having testimony of others about them! If the reader answers the following questions, then I think we shall come to the same conclusion about this:—Did your eyes see the miracles being performed? Did your ears hear them speaking in tongues? Have you seen any witness who saw them healing as much as one sick person? Have you read the testimony of as much as one unbiased witness outside the church who says he saw them performing one miracle? If the New Testament is believed without as much as one unbiased witness, why can the same not be done with the Book of Mormon? We accept that the testimony of those partial witnesses is sufficient to prove the truth of the New Testament, and it should be sufficient for everybody. But it is seen that those who refuse the Book of Mormon because the witnesses are biased, refuse the New Testament according to the same reasoning!

From what has been under consideration previously, it is evident to every unbiased mind that more testimonies exist to the truthfulness of the aforementioned book than for the New Testament, insofar as there are hundreds now living who have come to know the truth of the Book of Mormon and testify to it, when there is no one alive today who can testify to the truth of the New Testament. We have further proofs and testimonies to bring before our readers, but we shall leave them aside for now, while promising to give them in the next chapter, the testimonies of those who saw and felt the gold plates of the book, those to whom it was explained through the power of God, and who know with certainty that they are true, and derive from the ancients previously mentioned.

"All things together go to shew,
That the Book of Mormon is all true."

CHAPTER XV.

additional testimonies to the truthfulness of the book of mormon.

We said in the previous chapter that there are more witnesses to prove the Book of Mormon than there are to prove the New Testament. No reasonable person will think, because there are greater proofs of the one, that that diminishes the other at all.

Now, is it not obvious that there are more witnesses to the truth of the Book of

Witnesses to the New Testament.	*Witnesses to the truthfulness of the Book of Mormon.*
Six eyewitnesses, who wrote in their time, eighteen hundred years ago, that they and their brethren had performed miracles.	Three hundred thousand eyewitnesses to the fact that miracles are being performed in the present time.
Not so much as one living witness who was healed in the days of the apostles;—it all rests on the testimony of the six.	There are thousands who testify in our day, that they themselves have received health, without relying at all on hearsay evidence.
The six witnesses of the New Testament are dead, so we cannot cross-examine their testimony.	Tens of thousands of witnesses to the Book of Mormon who are alive today, are reasonable beings, yes, are Welsh, some hundreds of them, so that they can be cross-examined.
Not so much as one impartial witness outside the church, to the fact that miracles were performed in the days of the apostles.	Hundreds of thousands of reliable witnesses who testify that God performs miracles in these days through his servants.

Mormon, than remain now to the New Testament? Although there are sufficient to prove the one true, at present there exist more for the other. And does not reason teach us to judge according to witnesses about the matter? So, if one of them is believed, both must be believed. There are several, even among those who profess to be impartial scholars in our time, who assert that no one saw the gold plates, &c., except Joseph Smith; indeed, in Merthyr recently, some people preached from chapel to chapel against this book, when they had never seen it; and when an offer was made to put them straight on the subject, they confessed that they were not telling the stories as truth, but as local legends. The following testimonies are printed in the Book of Mormon; and yet, a man recently published a little anonymous essay, full of unfounded tales, and among other lies he announced that no one saw the plates, except Joseph Smith—yes, he asserts this when the Book of Mormon had been in his hands, contradicting him completely. We give the testimony of the following people in addition, because they are as impartial and incontestable as it is possible to be; for they were considered truthful, honest men of high character by their acquaintances until the time they saw these things and testified about them to the world—yes, several of them at the time were good enough to hold high positions in the sectarian churches: and yet, their actions in viewing and testifying about the gold plates in question, caused them to be cast out as wrongdoers, as Christ says—"They shall put you out of the synagogues." Even so, no one has been able, nor will be able either, to disprove their testimony: none of them has ever denied it, as Peter and others did, even under duress: but some of them sealed the truth of it with their blood, when they were martyred because of it; they were offered their lives to deny it, but they did not accept deliverance, "that they might obtain a better resurrection."

WITNESSES TO THE GOLD PLATES.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, the translator of this work, has shown unto us the plates of which hath been spoken, which had the appearance of gold: as many of the leaves as Mr. Smith has translated we did handle with our hands, and we saw the engravings thereon, which had the appearance of ancient and curious workmanship. This we bear record with words of soberness, that the said Smith has shown unto us those plates, that we have seen and hefted them, and know of a surety that he has got them. We give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

"CHRISTIAN WHITMER, JOSEPH SMITH, Sen.,
"HIRAM PAGE, JOHN WHITMER,
"PETER WHITMER Jr., HYRUM SMITH,
"JACOB WHITMER, SAMUEL H. SMITH."

What reasonable man will continue to doubt the truth of the Book of Mormon? What book in the world produces more witnesses of its truthfulness? And would not such testimony be admissible in every court, in every land? And yet, these are not the only ones who are in its favor; out of many, we put before you for the time being the testimony of three other acceptable men of that country, who could not possibly have been deceived, or deceived others either.

"We make it known, with words of soberness, unto all nations, kindreds, tongues and people, who shall see this work, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record [the Book of Mormon], which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of Babel. We know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a certain surety that these things are true. We also testify that we have seen the engravings which are upon the plates; for they have been shown to us by the power of God, and not of man. And we also declare, with words of soberness, that an angel of God came down from heaven, and laid the plates before our eyes, that we beheld and saw them and the engravings thereon; and we know that it is by the grace of God the father, and our Lord Jesus Christ, that we beheld them. We therefore bear record that these things are true, and they are marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of them; wherefore, to be obedient unto the commandments of God, we bear testimony of these things, knowing that if we are faithful in Christ, we shall be rid of the blood of all men, and be found spotless before the judgment seat of Christ, to dwell with him eternally. And the glory be to the Father, and to the Son, and to the Holy Ghost, who are one God. Amen.

"OLIVER COWDERY, MARTIN HARRIS."
"DAVID WHITMER,

CHAPTER XVI.

JOSEPH SMITH'S AUTHORITY TO BAPTIZE, PREACH, &C., TOGETHER WITH THE ESTABLISHMENT OF THE CHURCH.

IN the year 1829, Mr. Smith and Mr. Cowdery, having learned the correct *mode* of baptism from the teachings of Christ to the Nephites, as recorded in the Book of Mormon, had a great desire to be baptized; but knowing of no one who had the necessary authority to administer that sacred and important ordinance, they prayed fervently to the Lord to show them how the necessary authority to administer the ordinances of the gospel was to be restored; and behold an angel of the Lord stood before them! and, laying his hands upon their heads, he ordained them, and commanded them to baptize each other, which they did. This strange circumstance may seem incredible in the eyes of present-day prejudice. But this is not the first time that the Lord has made exceptions to the established laws of the gospel. If one believes the scriptures, it was in a not dissimilar fashion that John the Baptist was sent out to baptize; neither he nor any other of God's servants ever went forth to baptize, nor to do anything else in his name, without being sent by him, through some means or other. John says, "*He* that *sent* me to baptize with water, *he* said unto me." This is his testimony; not only that *someone* sent him, but proof too that it was some real prophet who sent him, because he foretold to him,—"Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John, together with the fulfillment of this prophecy about Christ, testifies that it was some prophet of God who sent him. And since there was no prophet of God on earth at that time, nor had been, as far as we know, for some one hundred and fifty years at least, was it not perhaps some angel from God, "who had been of his brethren the prophets," who ordained him also to baptize? If so, what is unreasonable about sending an angel in the same manner again? It is obvious, from what follows, that the Levites did not possess the authority to baptize, nor did the priests. John i, 25—"And they [the priests and the Levites, for the Jews in general] asked him, and said unto him, Why *baptizest* thou then, if thou be not that Christ, nor Elias, neither that prophet?" There is an admission here that Elias baptized with authority, and that Christ would do so, as well as that other prophet, whoever he was. They also confessed that they themselves had no authority to baptize; and so they could not have sent John, even though he was of their lineage, the son of a prophet. Who sent him, then? Ver. 6 gives a satisfactory answer—"There was a man sent from *God*, whose name was John." And since God had no servant on earth who had the right to ordain John, he doubtless sent an angel to ordain him, as he did in these latter days to Joseph Smith, and for all we know, the angel may have baptized John, yes, with his own hands; for it is not likely that he would send him to baptize, without first being baptized himself. God alone has the right to make exceptions, and to do as he wishes; and thus did he do of necessity at the establishment of every previous dispensation, as well as this latest one; and did not the religious leaders of those

ages oppose such exceptions, just as these things are now opposed?

But, to continue with the story, after the restoration of divine authority to men in this manner, in the year 1830, a large edition of the Book of Mormon first appeared to the world in print. And, as some began to peruse it carefully, the Spirit of the Lord bore witness to their spirits that it was true, and, being obedient to its requirements, they repented before God, with a broken heart and a contrite spirit; and they were immersed in water, for the remission of their sins; after which, by the commandment of God, hands were laid upon them, that they might receive the gift of the Holy Ghost. On the sixth day of April, 1830, in the town of Manchester, Ontario County, state of New York, United States of America, the Church of Jesus Christ of "*Latter-day Saints*" was established. Some were called through revelation and the spirit of prophecy; and, having been ordained, they went about preaching and bearing testimony of these things, as the Spirit gave them utterance. And, although they themselves were the weak things of the earth, yet they were strengthened by the Holy Ghost, becoming the means whereby many were brought to repent and forsake their evil ways, and were baptized in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands, and they saw visions and prophesied; devils were cast out, and the sick were healed through the prayer of faith and the laying on of hands. Thus the preaching of the gospel increased greatly, and the Lord worked with them as before, by *confirming* the *preaching* of the *word*, through the signs *following* those who had already believed the *word*. Miracles do not *precede* the word, but *follow* after it. Thus God raised up witnesses to bear testimony of his name, and lay the foundation of his kingdom in these last days; and he does not leave himself without a witness now, but pours out his Spirit abundantly on those who obey him. And, although there were only six in this church at that time, they went about to preach as they were commanded, testifying to the things they had seen and heard, and the people believed them, obeyed the gospel, and received the Holy Ghost, in every place they went. Some of those who were ordained went to the states of Michigan, Ohio, Pennsylvania, &c.; and Joseph Smith went to Upper Canada, and had great success, so much so that the numbers of the Saints were over a thousand before the end of that year. In some places the leaders, the wise men, and the preachers obeyed the call, and entire congregations were converted and baptized. By now, harsh persecution arose against them, for jealous pastors were losing their sheep: they started to preach against them, plan and publish untrue stories about their characters, such as saying that Joseph Smith professed to be able to perform miracles, &c. The cause of this was that he placed his hands on the head of, and prayed over, sick people who were almost dying, and they were soon restored to health, although Joseph Smith did not claim any power of his own to perform miracles, any more than do any others of the Saints, merely that God found us worthy of being *instruments* in His hand.

CHAPTER XVII.

ESTABLISHMENT OF THE SAINTS IN KIRTLAND, AND THE PERSECUTION IN MISSOURI.

ABOUT the year 1831, the Saints from every state started to gather in Kirtland, a small town in the State of Ohio, a few miles south of Lake Erie. Several of them bought land, and worked it diligently; others of them built houses; and the craftsmen among them went into business, according to their various crafts; and thus they carried on for a while successfully and comfortably. Great success crowned the efforts of those who were preaching in the other states. As soon as men from among the world obeyed the gospel, their neighbors would despise and persecute them, fashioning all manner of false accusations against them, which caused those who could, to move near their brethren in Kirtland. Having increased their numbers to some thousands, they set to building a house of worship, or large temple, in Kirtland, and they persisted diligently, under all sorts of disadvantages, until they completed a convenient and beautiful building.

Soon afterwards, their neighbors were jealous of their success, and they feared that the "Mormons," as they called them, would be so numerous in time as to have an influence against them in the elections; as though their fellowmen would forfeit their freedom and their civil rights when they believed the gospel; and the only plan they could devise, in order to keep the reins of power in their own hands, was to bring false accusations against peaceful and innocent people. Here was begun that devious old trick that was practiced so much after that in other places, of setting some of their own old cottages on fire, and then accusing some of the Saints of doing it. Then it was reported in the newspapers far afield that the Mormons killed, and burned the houses of, their neighbors. Not unlike old Nero's trick of setting Rome on fire, and accusing the Christians, so as to stir up the populace against them. It was about this time that the foolish story about Joseph Smith, that he "walked on the water," was invented. But it was said beforehand that it was a woman called Ann Lee, in the eastern states, who did that; and we remember hearing that story being brought against Joanna Southcott, when we were schoolchildren; but most recently it was attributed to Joseph Smith: and however foolish and offensive the story is, yes, without ever so much as one word of truth, or any substance to it, about Joseph Smith, yet it has been proclaimed in the newspapers and across the pulpits of America. It is also a surprising thing that this story, like thousands of others that are just as groundless, has gained a *passage* across the Atlantic Ocean, has gone around England and Scotland, and is now traveling rapidly through Wales; it is being helped on its way from chapel to chapel—riding swiftly on the saddles of preachers, from one county to another—mounting the pulpits of one denomination that is just as welcoming as the next; and it is strange how it satisfies the taste of those who have given themselves up to solid error, so that they believe lies, those who do not accept truth's love. This is such a tasty morsel that the respectable editor of the *Revivalist* embraced it with the right hand

of society, writing *holiness* on its forehead, and giving it a *passport*, and as free a passage as he could, in its ungodly task of deceiving his fellow countrymen, so that it might prepare the way for his own carriage. We do not think that it would be necessary for anyone to say that every word of this story is false, if it were not for the fact that some reverend gentlemen like these were trying to sanctify it with their corrupt lips, and thus give it an appearance of truth. But the people have had enough proof by now that the reverends are no better than their neighbors at telling the truth.

But to return to the story. The persecution against the Saints grew as much as their success. Joseph Smith was brought many times before the courts, and he was accused of almost everything that evil men could devise, in order to bring him down. In their great eagerness, the witnesses swore too much to be true; and since they swore opposite things to each other, yes, although he was judged by his professed enemies, he escaped from their grasp each time greater than a conqueror. Since they could not prove him guilty of transgression against civil law, a mob would often attack his house at night, threatening him with death, unless he took the Saints away from there. Once in particular they attacked his house in the middle of a cold night, when there was considerable snow and ice; they dragged him from his house by his feet, and they beat him cruelly, until they thought they had killed him; even so, there was life left in him, and he could hear them discussing among themselves what to do with him. Some advocated digging a grave there, and burying him. They went to fetch spades to that end, but since the earth was too hard for them to do that, some of them went back to Mr. Smith's house and took a pillow off his bed. After tearing off his clothes, they plastered his body with pitch; then they rubbed the feathers in the pitch, and left him there for dead. Soon after they went away, he got up, and went to his house. His wife had gone to tell people about it, and to beg her neighbors for help. Mr. Smith took care of himself, and it was found that his bones were in one piece, but that his front teeth were broken. The next morning (the Sabbath), he preached to a large crowd, keeping his engagement. The story of the persecutions and the oppression suffered by the Saints after this would be too long to describe here; but since there was no justice or peace for them to enjoy in Kirtland, nor any hope of such, in the year 1834, some of them went towards the west in search of a place where they could live together in peace. They settled in Jackson County, State of Missouri; they bought lands from the government, which they continued to pioneer and to work, and the Saints from Kirtland would emigrate there from time to time, as their circumstances permitted. They soon began to preach there; and the inhabitants had nothing in particular against them or their doctrine for a while, apart from some of the sectarians who shouted after them, "deceivers, and false prophets."

In the following July, several thousand of the Saints came to settle in Jackson County, and they very soon turned the wilderness into meadowland. They built a town called Far West, in a salubrious and attractive location. The surrounding country was owned by the Saints. They built cottages, mills, and villages; and they

put seeds in the ground, expecting to have that peace and freedom to worship God according to their conscience, which the laws of the republic promised each and every one of its subjects. The Saints took care, as much as they could, not to give their neighbors any reason to persecute them, so that some of them had denied themselves to the extent of promising not to interfere in anything pertaining to the state; but others claimed their right to that. Because the Saints had voted in the election of state officials, some of the old settlers immediately agitated against them, and there was disturbance and fighting between some of them. From thenceforth, those who misrepresented the quarrel accused the Saints of refusing to allow others to cast their vote. They falsely accused the Saints of many tales, of being traitors to the government, &c. Some of them forged the names of the leaders, announcing in one of the newspapers that the Saints were inviting Negro slaves to escape from their owners, and come to them, and they would have their freedom. They could not invent anything that would excite the state more than this, because Missouri is a state where slave trading is very common. Although the Saints did not interfere with their slaves, it is true that they did not support keeping their fellow creatures captive like animals; but they knew that they would be endangering their lives, and breaking state law, if they said anything against them. The inhabitants who settled in this part of the state had mostly moved from Kentucky, Tennessee, and the other slave and semi-barbaric states. It had for years been a haven to which debtors would flee, and those who were escaping punishment for their crimes against the law of their own country. They were quite like their Indian neighbors, but much more cruel. In order to fan the flames even more, the missionaries who were among the Indians accused the Saints of scheming with the Indians to come and kill the citizens and possess the land. The only reason they had was that the Saints preached to the Indians who came into their midst, and two or three preachers returned to the woods with the Indians to teach them, and that at their own request. This so incensed the missionaries that they went to the slave-traders, who were only too pleased to have some case against the Saints. This accusation was an excellent basis on which to carry on their invention, especially since their riotous mob was presided over by such godly preachers; and, strange though it is to tell, yet it is true enough that these missionaries of peace did not rest until they had eighteen of them to preach throughout the country against the Saints, until they incited them in their hundreds to attack and kill them, if they did not leave the country forthwith. They burned their own property so as to send word to the Governor of the State that the Saints did it; they destroyed many of the Saints' houses, they burned their crops, they stole their animals, and they frequently gathered in armies against them, having blackened their faces, dressed in skins, with feathers on their heads, shouting frightfully like Indians; and wherever the hatred of these uncivilized preachers fell, would fall the vengeance of their inhuman and merciless followers. In vain the Saints would call on the government for protection, for the state officials had believed the false accusations that were brought against the Saints. More than once the Governor of the State, with the magistrates,

instructed them to defend themselves, which they had not yet ventured to do; and as soon as they defended their houses and their families in the face of attack from the evil men, stories flew through the country that the Mormons had killed some large number of people, adding and misrepresenting until others were even more incensed against them, without inquiring if what they heard was true. In the end, the Governor called out the militia to help the rioters to exile the Saints from the country, at the cost of everything they owned, without permitting them an inquiry or any other justice, as will be clearly seen from the following testimony of an eye-witness and fellow sufferer, given under oath before one of the courts of the state of Illinois in the year 1838, endorsed also by many others, proclaimed to the world to their faces, and one which stands today as incontrovertible testimony against them, and will continue to shout in the ears of the Lord of Sabaoth until he judges his people in justice.

Read and wonder, reader, and then remember that you have not been told half the cruelties and persecution suffered by the innocent and defenseless Saints, because of their religion, in Missouri!

TESTIMONY OF HYRUM SMITH, PATRIARCH, BEFORE THE COURT IN NAUVOO, STATE OF ILLINOIS.

This testimony was given by Hyrum Smith on behalf of his brother Joseph Smith, who was brought before the courts at Nauvoo, on the instruction of the Governor of the State of Missouri, and who was accused of treachery in that state. It is right to note here that the witness was a brother to Joseph Smith, the prophet, who was the founder of Mormonism. The size of our publication does not allow us to give more than just a short abridgement of this important testimony, which contains the whole story of the persecution in Missouri.

After clearing his brother's character, Hyrum Smith goes on to say that when his brother was in the State of Missouri, the people who were commonly called Mormons were being threatened most dreadfully; and about the first Monday in August, 1838, at the election in Gallatin, Davies County, Mormons were forbidden to exercise their rights of franchise; and because of that circumstance, agitation and fighting began among the citizens of that place, which caused a mob to rise up in that county thenceforth, threatening the extermination of the Mormons. After our witness and his brother heard that rioters were rising up, and that they had murdered two of the citizens of the place, and would not suffer them to be buried; they went over to learn the particulars of the situation, but they learned that none were killed, rather several were wounded. On their return, they called on the authorities, and pleaded with them to attempt to calm the rioters, which, in writing, they promised to do; and soon afterwards, there was peace.

Things did not continue in this way for long; for very soon the mob began to collect again, so that several hundred of them attacked the Mormons in Millport, a few miles from Diahman, taking away their animals, and threatening them with

extermination. They frequently took men, women and children prisoners, whipping them and treating them in the most cruel manner, tying them to trees and depriving them of food until they were compelled to gnaw the bark from the trees in order to sustain life. In short, they did everything to them that they thought would most excite the indignation of the other Mormons, and get them to put up a defense, so that they could accuse them of breaking the law, and thus excite the populace to assist them in exterminating those innocent people. Messengers were dispatched immediately to the authorities, and military assistance was procured to defend the town; but after things quieted down, and the soldiers left, the animosity of the persecutors rekindled, and they rose up in several other places where the Mormons lived, dispossessing them of their property, and treating them brutally. The soldiers in most places were refusing to do their duty. It was thought best now to send a petition to the Governor, and another to Judge King. The Mormons were still in a dreadful state; they saw themselves completely surrounded by armed enemies, some of whom would be under the leadership of ministers of the gospel. They made the Mormons give up everything in their possession, under threat of death, and forced them to promise to leave their country, and go to Far West, otherwise they would drive them there, and then to hell.

While this situation persisted, the answer came back from the Governor and others, informing them that the Mormons could have no assistance, and because they had fought for themselves, that they had no intention of worrying about them.

All the scattered families of these people in all the counties except Davies County, were forced to go to Far West, but not before many of them starved to death on the way. This only increased their hardship, for many thousands were driven to a place where there were no habitations to shelter them, rather they had to huddle together, some in sorts of tents, others under blankets, and many with no shelter from the inclemency of the weather. For two months they were in this state, many of them being killed, while others were so badly whipped that they had to swathe up their bowels to prevent them from falling out. About this time, one General Parks came from Richmond, Ray County, who was one of the commissioned officers sent out to Diahman, and Hyrum Smith and his brother went from there at the same time. After they had all arrived at Diahman, and gone to the house of one Colonel Wight, about eleven o'clock at night, a Mormon woman came in, bringing her two children along with her, one about two-and-a-half years old, the other a babe in her arms. She came in on foot, a distance of about three miles, through the snow, and waded across the Grand River when the water was waist deep. She stated that some of the rioters had turned her out of doors, had taken all her household goods, and had burned her house, and she had barely managed to save herself and her children. Her husband at that time was in Virginia, and she was living alone.—This cruel transaction excited the feelings of Colonel Wight, and he asked General Parks, in the hearing of the others, how long they had to suffer like this? This caused the mob to be dispersed, and their arms to be

taken away. But they soon devised a new trick; instead of burning the Mormons' houses now, they set fire to their own houses (having first emptied them), and sent all over the country to say that it was the work of the Mormons. Thereafter, it was impossible to persuade anyone that it was not the Mormons who were guilty, and the prejudice of the country against them was excited even further. Noticing the suffering of the people in Diahman, our witness and his brother returned to the city of Far West, and dispatched a messenger to General Atchison, stating the facts as they did then exist, and praying for assistance if possible. In the meantime, the Judge of the County Court issued orders to the county militia to stand in constant readiness, day and night, to prevent the citizens from being massacred, which fearful situation they were exposed to every minute. Everything continued to be very alarming. Notwithstanding all this, the people still hoped that the Governor would render them assistance; and while they were waiting for deliverance, praying and weeping, they beheld a large army approaching the town, brandishing their glittering arms in the bright sunshine; and the inhabitants could not but feel joyful for a moment, thinking that the Governor had sent relief. But, to their surprise, when the army arrived there, they formed up into a double file, and dispatched three messengers bearing white flags to the town to ask for three persons to be brought out of the town, before they should massacre the rest and set the town ablaze. The three said to them, "If the people must be destroyed, and the city burned, we are prepared to accept the same fate." After this, the army retreated about a mile-and-a-half back from the town; and soon a messenger was sent to talk to the two generals, but before he reached their camp, he was shot by one of the Methodist preachers, by the name of Bogard; however, he managed to see one of them, who told him that the other was not there, and that he had sent him back because he was too merciful to the Mormons. The messenger begged him to spare the town until the next morning, which he coolly agreed to do, as he had not yet received the Governor's order, which he expected at any hour. A second messenger was dispatched to the same general, imploring him to use his best endeavors to preserve the lives of the people, and he returned with the news that many had been wretchedly killed by some of the soldiers of another general called Lucas. These crimes were committed previous to having received the Governor's order. A little before sundown, another army came in, under the leadership of one Cornelius Gillum, who had been committing dreadful depredations previously in another place. This army had painted their faces like Indians. They would whoop and roar like Indians all night. Early in the morning, a messenger was sent to have another interview with General Doniphan; and on his return, he informed them that the Governor's order had arrived; and that General Doniphan had said that the Governor's order was to exterminate the Mormons, but that he would be damned if he would obey it, and that General Lucas might do what he pleased. But it was learned that this order was only a copy of the original, which was in the hands of Major General Clark, who was on his way to Far West, with an additional army of six thousand men. Soon after this, there came into the town a messenger, bringing

the intelligence that an awful massacre of the people of Haun's Mill had taken place, as a result of the Governor's order to exterminate the Mormons.

The army which went to Far West, during all the while they were encamped there, continued to lay waste the arable fields, steal the animals, and kill them for sport. They held the city under siege, and no one was permitted to come in or go out under penalty of death. Many of the citizens were shot when they ventured out to obtain sustenance. There was one field of twelve hundred acres, which was mostly covered with arable crops; and it was entirely laid waste by the horses of the army. The day after the arrival of the army there, in the evening, Colonel Hinkle went to the city, requesting to see Joseph Smith (Sen.), Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, and stating that the officers of the army wanted a consultation with them, and that they assured them they would not be harmed. They agreed, and went with the colonel towards the camp, when soon they were surrounded by soldiers. They supposed their purpose was to guard them into the camp in safety; but to their surprise, when they were brought to General Lucas, Hinkle went up to him and said, "These are the prisoners I agreed to deliver up to you." Lucas drew his sword, and said, "You are now my prisoners;" and at that time, the main army came to meet them. They opened to the right and left, and Smith and his friends were led between them, amidst the shouting and whooping of the soldiers. After being thus betrayed, they were placed under guard, and they were compelled to lie on the cold ground all night, and were told that they dare not ever expect their liberty again. The next morning, the soldiers were permitted to go to the town to disturb the people at their leisure, to enter into their houses and pillage them, ravish the women, and take away every weapon they could find. About twelve o'clock, Colonel Hinkle came to the house of our witness (Hyrum Smith), and he was taken prisoner with the others, despite his sickness and that of his family at the time. Within half an hour, one Amasa Lyman was held and placed under the same guard. They were out again that night; and Hinkle came to H. Smith, and said he would plead their case in the court martial, but he was afraid he should not succeed. He said also that there was another court then in session, in which there were about twenty different preachers. In the morning, General Doniphan came to them and said that the verdict of the court was that they were to be shot that morning, but that he wanted no hand in the work, and that he and his brigade were leaving the place, considering that they would be spilling innocent blood. This movement of Doniphan's made considerable excitement in the army, and much talk among the officers; and the prisoners heard that "the damned Mormons would not be shot that morning, because General Doniphan had frustrated the plan, and that another court had ordered them to be taken to Jackson County, to be executed there." In a few moments, two wagons came to fetch them, and while they were getting into them, the prisoners were shot at by four or five men, but without effect. The men were secured, and they drove off. After much pleading, they were permitted to go to the city under guard, to bid their relatives farewell, and get some clothing, but they

were not allowed to say a word. Then they went on towards Jackson County, and after traveling 12 miles, they stopped for the night, and the prisoners were permitted to sleep out in the snow, from which they suffered severely. In the morning at the dawn of day, they were made to continue on their journey, and were exhibited to everyone along the road, as though they were elephants or camels. They were stared at and examined from head to foot by men, women, and children, only they did not look at their teeth. This treatment of them was continued, until they arrived at Independence, in Jackson County, when they were exhibited once again all over town. After that, they were placed in an old log house under guard, where they were compelled to stay all that night and the next day. After being in the town about four days, a messenger came from General Clark to order them back to Richmond, Ray County, where he and his army had arrived to await them there; but on the morning they were to depart, the prisoners were informed by General Wilson that it was expected by the soldiers that they would be hanged on the road, except that the other general wanted to have the pleasure. They arrived at Richmond on the 9th of November, where they were again secured in an old log house. In half an hour, a man came in with chains and padlocks, saying he was authorized to put them in chains. The soldiers were aiming their guns at them while the man fastened the chains about them. In a few minutes, General Clark came in, and the prisoners asked him what was the cause of this treatment; but he gave no reply, saying that they would be told in a few days. While they were still in this situation, a young man of the name of Grant came to see them, and told them that he had seen General Clark make his choice of men to shoot them on Monday morning; he also saw them loading their rifles with two balls in each, and after they had finished, the general addressed them thus:—"Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning at eight o'clock!" But because of something or other, the general durst not carry out his intentions; and so he sent to Fort Leavenworth for the military code of laws, to find out if preachers, who never did military duty, came under his jurisdiction; and he spent a week searching: so the Monday passed away without their being shot. It was strange that a man such as the general knew no better. However, when he had discovered that they were not in his power to punish, he came to the prisoners in the log house, and said he had concluded to deliver them over to the civil authorities, as persons guilty of treason, murder, and quite a number of things. Accordingly, they were handed over to those pretended authorities; and the next morning, they were released from their chains, and were led to the court. Austin A. King was the judge, and one Mr. Birch the district attorney, namely the two gentlemen who sat previously on the court martial when the prisoners were sentenced to be shot. This court continued to sit over fourteen days, in some manner, and the portrayal given by our witness of its proceedings is a disgrace to a country which boasts so much of its freedom and its Christianity.

A show was made of calling up witnesses; and the way they were sworn in was by holding *bayonets* in front of them, threatening to kill them if they did

not swear to the things they were told to do. And it is known that many of them confessed their testimony was false after they had safely escaped from there.

After continuing this sort of inquiry for twelve to fourteen days, the judge told us that, unless we brought witnesses to rebut them, he would thrust us into prison, although we were already in prisons similar, I should think, to the persecution of the days of Nero, or the Inquisition. However, we gave him the names of forty persons who were acquainted with all the troubles, and he placed as many summonses in the hands of Bogart (that notorious Wesleyan preacher who was our chief enemy and avenger, apart from his superior military and religious brother, Captain Clark), who took 50 armed men and, in a few days, returned with the forty witnesses from *Far West*; and instead of bringing them before the court, he thrust them all into jail; and while they were there, the judge again threatened to imprison us, unless we brought forward our witnesses. At this Col. Wight asked him how we could bring our witnesses to court while they were locked up in jail? That we could not but submit to what they wished to torment us with; and several others said the same as he; but Joseph Smith did not say a word to them.

General Doniphan and Captain Reese urged us to try again to get witnesses there, and we gave the judge the names of another twenty, and he sent the same Bogart and his 50 armed men to fetch them as before; but the people of *Far West* had realized that this was a trick to imprison everyone who knew the truth, for fear of their cruelties being made known, and they fled the country, so that Bogart brought only one back with him, and he thrust him into prison with the others.

While consulting with each other in the court about what we should do next, we saw a man by the name of Mr. Allen standing outside by the window. We called him, and he came in; and although the judge *taunted* us so to bring our witnesses, he objected to this Mr. Allen giving testimony until General Doniphan swore with a great oath that he insisted that he should, and that it was a shame for the court to treat the prisoners so inhumanly, that they had locked over forty of their witnesses in the *bull pen* in order to prevent them from defending themselves. Then the witness was permitted to go forward; but as soon as he began testifying, a man by the name of Cook (who was the superintendent of the guard, and a brother-in-law to the said Bogart) rushed forward, and in the presence of the judge he seized the witness by the neck, and threw him to the ground, and then continued to kick him as far as the door, and then shouted to some of his soldiers, who were standing nearby, "Shoot the d— —l; shoot him." The soldiers ran after him, but he escaped from their sight. At this the court arose, and we were ordered to *Liberty* Jail, Clay County. We asked for what cause, or what was the charge; but the only answer was because we were "Mormons." The next morning, a blacksmith came and put heavy chains on us, and they put us in a wagon. The blacksmith informed us that the judge had found us guilty of treason, lest we should get bail; that his intention was to keep us in jail until all the Mormons left the state. I also heard this judge boasting in front of the court that there was no justice to be had for us in Missouri, and that he had decided that the Mormons would not be fairly dealt with, but that he was sworn to fulfill the

governor's order, which was to exile them from the country, and that he would execute it to the letter. Along the way toward Clay, we were exhibited as a *show*; and having arrived, we were thrust into a dark and dingy prison; our bed was the hewn side of an oak tree, and our food was not fit for dogs; poison was administered to us three times; and the way that we escaped its effects was that they had given us too much so that we vomited it; and had it not been for our heavenly Father's protection, we would many times have fallen prey to their cruelties. And more incredible still, although it is true enough, they several times tried to feed us human flesh, which they called "*Mormon beef,*" and a little coffee and *Indian corn* bread. None of us partook of the former except L. Wight; and I described it later to experienced physicians, who admitted that it was human flesh. We learned afterwards, from one of the soldiers, that they expected notoriety through this inhuman cruelty towards us; but the effect on the multitude was quite the opposite; and when they realized that, they denied it, trying to keep it a secret; but it was already too public for that.

From this dungeon we sent two *petitions* to the Supreme Court of the state for a trial, but we were refused by Judge Reynolds, who is now the governor of the state. We then sent a petition to the county court, and in about three weeks we were taken out of the dungeon for a few hours, and then back in again. A few days later, Judge Turnham came to us and informed us that Mr. Rigdon could go out on bail, but that his life would be in danger if he was seen, and that he should get away in the night; but that his own life was in danger if he released any of the rest of us. He admitted it was hard for us to suffer such persecution, and that he knew we were innocent, and that the people knew it, and admitted it too; that all this was a repetition of the cruelties in Jackson county, for fear that we would become too numerous in the state. He said that this treachery against us was planned from the governor down to the lowest judge within the state, and that it was a Baptist preacher, by the name of Riley, who fostered the greatest jealousy between us and the people, by riding into our town every day, and noting everything he heard from everybody, and then going among the others misrepresenting us, and that it was all jealousy of our religion. Mr. Rigdon got bail, and escaped safely in the night to the state of Illinois. The jailor told us that these things had been planned against us by the governor, and all his officers, since the previous spring, but that they had been more fully carried out at the time that General Atchison came to Jefferson City with Wilson, Lucas, and Gillum, the self-styled "*Delaware Chief*." He also told us that the governor was now ashamed of the whole transaction, and that he would be glad to set us at liberty if he dared do it; but, said he, "do not lose heart, for the governor has laid a *plan* for your release. He has appointed Birch to be a judge, before whom you are to appear, and he has been instructed how to release you before long."

In the following April we were taken to Davies county, with the promise of a trial, but when we arrived there, instead of a court or *jury*, there was another inquisition to receive us. That same Birch who sentenced us to death in the *court martial* before was the judge, and the whole *jury* that were there to judge us were

the main perpetrators of that cruel and inhuman massacre at "*Haun's Mill*," where so many defenseless men, women, and children were martyred in cold blood; and after plundering them even of the clothes they were wearing, they left them in the field; and the excuse they offered was that the governor had ordered them to do it! The same *clan* sat as jurors in the day time as made up the guard to watch us at night; and their chief entertainment was to shatter our feeling by boasting how many houses they had burned, and how many of the Mormons' animals they had stolen, and which women they had raped. They described the tortures, and the way the "*Mormon bitches" (!!)* resisted their attacks. They confessed that they followed one woman to a schoolhouse, where she was hiding from them, and lashed her feet and hands to the benches, and that sixteen of them had satisfied their monstrous desires one after the other, and had left her in that state. They boasted of such villainy in our presence for ten days. We had heard of such things previously, but they were too incredible for us to believe before this, that there were men in this country who could be guilty of such things. This woman suffered from their barbarity for over three months before she recovered. This *grand jury* recited their victories throughout the country, imitating the Indians in dance and gesture around us, drinking liquor, and singing ribald songs. Then they would roll on the floor, pretending to swoon, &c., and sang the songs they had heard in "*camp meetings,*" and all this in the presence of, and the considerable amusement of, the chief judge Birch, who had previously admitted in our hearing "that there was no law for the Mormons in Missouri." And after a continuation of these things for ten days, we were informed that we had been indicted for "treason, *murder*, *arson*, *larceny*, *theft*, *and stealing*, *&c*.," without our being proved guilty of any of them; but if they had known of any worse offense, no doubt they would have put it in the list. They did not understand that they were filling the list so that we could receive the *beatitude* promised by Jesus Christ when they would say *every* evil word against us for his sake and the gospel's.

We were sent from here in the care of the *sheriff*, and four men, in a wagon towards Boon county, with a prison *warrant* from Birch, without anyone's name, place or date on it. We started thus about two hours before sunset, and arrived as far as Diahman; and there we bought two horses from our guards, and paid for one of them with the clothes we were wearing, and for the other with a note we signed. The next day we went as far as the house of Judge Morin, a distance of some five miles. The following day we went some twenty miles along the road towards Boon, where a jug of *whiskey* was bought; then the *warrant* was shown to us, and we were informed that Birch had told the man not to carry us to Boon; and said he "I shall take a *hearty* drink, and I shall go to sleep, you may do as you have a mind to." Three others drank their fill of the *whiskey* mixed with new honey, and they were soon fast asleep. The other one helped us to saddle the horses, and set off, and after he had bidden us farewell, we went gladly on our way from this captivity towards the state of Illinois, which we reached in ten days; and we found our families there in good health, but in a state of great poverty and deprivation, having been driven out of the state of Missouri by the state militia at the cost of

every- thing they owned, while we were in prison because of the gospel of peace! And after all that, those cruel persecutors would have the people of this state believe that my brother Joseph is guilty of treason, when, in fact, they are trying to hide their cruelties and villainies; and yet they are unrepentant in their thirst for more blood of innocence. I do testify that Joseph Smith is not guilty of treason, nor of violating any one of the laws of the land in any way. I do know also that all the Mormons were driven out of the state after being robbed of everything they had, and they barely escaped with their lives: so too my brother and his family, and all this as a consequence of the order of Governor Boggs, the same being confirmed by the legislature of the state. And I do know, and so does this court, and every man who is acquainted with the circumstances, that Governor Boggs, and Generals Clark, Wilson, Lucas, and Gillum, are guilty of treason against the citizens of Missouri, and did violate the *constitution* by exiling unsparingly at the point of their *bayonets* some twelve to fourteen thousand of its inhabitants from their land, and did martyr some three to four hundred men, women and children, in cold blood, and in the most horrid and needless way; and the whole cause of it was religious bigotry and persecution because the Mormons dared to worship God in heaven according to their conscience; and as they understood his meaning in the scriptures of the divine truth; turning away from the old superstitions and human traditions of those who taught the doctrine of men's commandments. And notwithstanding the Mormons had bought and paid into the coffers of the state over two hundred thousand dollars! Although the president of the States and the *congress* have been made acquainted with these facts, and *petitions* have been sent to them asking for justice, yet so far no one is giving it consideration, there is no arm to help us, no one to take pity on our complaint, nor anyone who promises ever to look into the matter, nor assures us that we will hereafter be restored in any way to our rights. I do also know most positively that Joseph Smith has not been within the boundaries of Missouri since the beginning of the year 1839. And further this deponent saith not.

HYRUM SMITH.

The circumstance which occasioned this court, together with the above testimony, years after the terrible scenes it describes had passed, was the fact that the state of Missouri before an election thought they could win the vote of the Mormons for the *Whigs* by accusing the *Democrats* of causing the persecution, a trick which succeeded before more than once at the cost of the innocent ; and this time in particular the governor of Missouri gave a warrant to the *sheriff* accusing Joseph Smith of attempting or causing the shooting of Governor Boggs, when he had not been within hundreds of miles of him for years, and he had no grounds for his accusation, apart from the malicious false accusations of men of evil intent, which was adequately proven in the inquiry, and Joseph Smith came out of that den as he came out of over forty others, completely clean and innocent, with scratches of neither wolf nor lion on his skin.

Who can read the above account without being horrified by the influence of zeal without knowledge, and taking the name of religion while denying its power!

Such are the avengers, the executioners, and the torturers of the world in every age and country; and yet these are the stories and the authorities that are quoted and published by authors of the same taste, and are believed as the truth by those under their spell, not only in America, but in our own country, alas. We are in possession of a host of testimonies which can disprove all the wicked accusations against that good and godly man, Joseph Smith.

To those who doubt the truth of the above testimony (for we are not unaware that there are some here too who will swallow a lie as big as a camel, while a truth as big as a fly will choke them), we say that we have not yet related the half of it, and we add one thing which we desire them to remember in times to come, and that is, that their eyes will force them to believe the above story before long, through being eyewitnesses to similar cruelties and violence nearer home, because of the same profession of faith, to the extent that those professing it increase in godliness; and while preachers continue to preach from their pulpits, and authors to publish their tales and lies, and add to them, as they have been doing for some years now, the day is approaching that will prove that they are the cause of it all; yes, they who fan the flame of passion in this way, which, to the degree that they fan it, will spread through our land, and its outrages will be similar to theirs.

Many other testimonies to the same effect were put before the court, and showing more pitiful scenes than the above, but they would be too long to publish here.

P. P. Pratt, one of the prisoners who was in a dungeon for over seven months, gives the following story, which took place in a trial of men for their lives, and which shows something of the nature of those assizes, and the cause of the persecution. Among many other similar questions, Judge King asked the witness,—"Do the Mormons send missionaries to other countries?" The answer was in the affirmative; then he asked,—"Do the Mormons believe the forty-fourth verse of the second chapter of Daniel, where it says, 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever;' and the twenty-seventh verse of the seventh chapter as well?" This too was answered in the affirmative ; then the judge ordered the scribe to record that carefully, and that it was a strong point to prove Joseph Smith a traitor; but this was too much for even a Missouri lawyer to bear; even so he remonstrated against the judge in vain, urging him to pass a sentence of treason against the Bible and its author!

CHAPTER XVIII.

general clark's speech in far west.

What follows is a quotation from the speech of General Clark, one of the chief military leaders in the state. It was made in *Far West*, after the *mobs* got the inhabitants to give them their arms, with the promise of being left in peace, and

then rushed into their town and did as they pleased. This man was not only a military leader, but the chief missionary of a large denomination in those parts, and his main instruments or officers in his army held ranks equivalent to their church posts, and were paid with the *beauty* and *booty* of the Saints after that conquest begun by their brothers who were missionaries among the Indians, by accusing the Saints who went to preach to them of trying to persuade the Indians to join with them to kill the people and possess the land! Yes, poor things, however incredible this was; even though all the armies of England and the Indians had failed to achieve this when the Americans were not one tenth so numerous! And yet, this unreasonable accusation was swallowed, like every other one from such holy lips against the Saints, by many of those under their spell, to the shame of the name of good and gentle old Wesley.

The general began his speech as follows; and it deserves to be recorded in every magazine throughout Wales, and the world!

"GENTLEMEN,—

"Those whose names are on this list [which was in his hand] are permitted to go back to your business. The others will go from here to prison, be condemned, and be punished commensurate with their crimes. It devolves upon you to fulfill the treaty that you have made, as follows:—The first thing in the treaty was that you should give up your leading men into the hands of the law, which you have done. The second thing was for you to deliver up all your arms; this also you have done. The third thing is that you *sign* over your houses, your lands, and your possessions, to defray the expenses of this war; this too you have already done [yes, some were forced to do that at the point of the *bayonets!!!*] And the next thing you must do is to leave the state forthwith. Your feelings or your innocence are nothing to me. General Lucas (whose military rank is equal to mine) made that *bargain* with you [there was no *bargain* or choice in the matter, but considerable compulsion]; and I approve of it. I should have done the same myself, and am determined to execute it. The governor ordered me to exile you, and I shall do it. Had not your leaders been given up, your families would have been destroyed, and your houses in ashes before this [says this gentle *Reverend!*]. There is a discretionary power vested in my hands, and you are indebted to me for this clemency and *lenity* [what is it!]. You must not think of staying here another season, nor of putting crops in the land, otherwise the people will be upon you and will destroy you. If your noncompliance calls me here again, you can believe that I shall not be as merciful and patient next time; you can expect no mercy from my hand, but exile; for I have sworn to execute the governor's order in full. As for your leaders, do not think, do not imagine, and do not let the hope enter your minds for a moment that they will ever return to you. Their fate is fixed, *their die is cast, their doom is sealed*. I am surprised at you that so many apparently orderly and intelligent gentlemen should be in such a situation; and Oh, if I could invoke the Spirit of the great unknown God to rest upon you [said Satan when he assumed the semblance of an angel of light], and deliver you from such chains of prejudice [his sword failed to do that], and to smash the fetters of fanaticism that bind you [physician heal thyself], that you no longer do homage to man [which they never

did to any man but Jesus Christ]. I would advise you to scatter abroad, and never again organize yourselves with bishops, priests, &c."

Hear this, Church of England! Hear the spirits of the bishops, and the priests whom God placed in his church! Yes, hear, Deists of the world, how fearless is your military brother from Missouri above a crowd of innocent and defenseless people who dare to worship according to the New Testament. What would his father Wesley have thought of this prodigal son of his behaving so cruelly to his mother, who raised him on the knees of bishops and priests? Such a profession is terrible now, says General Clark, and the roar of his cannons and the tumult of his bloody arms bear witness to it; and another thing! The moans of the deceased, the sighing of the widow, and the groans of the orphans, together with the blood of his victims, bore witness, through the heavens, until it reached the ears of their Father, that is the Lord God of the Saints. Their prayers are preserved, and their tears counted there, and are answered to such an extent that his masters from the deepest pit have received a mission to represent their interests after this, so that he was swept away in indescribable terrors to his own place in judgment, and there we shall leave him; but we quoted the above from his speech, as an example of the extremes of deterioration of mankind, and a warning to others not to imitate him in heresy and prejudice lest their end be like his end!

Before his pitiful end, and for the purpose of justifying himself and his supporters for these cruelties and murders, this Clark published his excuse, in which he accused the Saints of the worst things he and his followers did. For instance, he accuses the Saints of burning the house of one woman, and says that she had to flee for her life with her two children in the night, in the absence of her husband, &c. Yes, this was published by him, and the story had a *free passage* across the sea, was translated and published as true in the "*Star of Gomer*," on the authority of such a man as Clark. But the truth of the story is the exact opposite from end to end; only one circumstance is mentioned which suffers the portrayal of one side or the other ; and the poor woman was one of the Saints, and the wife of one of the Saints called Smith, who had gone to the state of Virginia at the time. The attackers were *mobs* under the leadership of one Bogart, a ministerial brother to Clark. In the night they warned her to leave immediately if she wanted to save her life; but before she had time to put hardly any clothes on herself or her children, her house was blazing above her head, with all she possessed in it. There was deep snow on the ground at that time, and she had several miles to go to the place where she expected protection, which was the house of one of the leaders of the Saints by the name of Lyman Wight, which she reached before daybreak, although she had to cross a large and dangerous river when the current was up to her armpits. But the surprising thing is, that men should be so free, not only to commit this, but to attribute it to the victims! Yet we have the story of exactly the same things in earlier persecutions, such as Nero setting Rome on fire with his own hand, and then accusing the Saints of that for the express purpose of inciting persecution against them, which succeeded in killing and burning thousands of them when they were innocent! So this Nero knew of the success of the old trick. We would not pay so much attention to him, if it were not for the fact that writers give so much

weight and momentum to the false accusations of him and his sort; and also so that no one may be dismayed when their jealousy, and our godliness, increase so clearly as to cause such scenes nearer home: it is folly to expect anything else.

After showing our readers a glimpse of another scene in the Missouri *tragedy* and persecution, we shall go on to pleasanter scenes.

What follows is the testimony of a man by the name of Joseph Young, and his wife, about a massacre known as "*Haun's Mill Tragedy*" which was given under oath, with several others bearing witness to its truth.

"On the thirteenth of October, I crossed the Mississippi River on my journey to the western part of the state of Missouri, and I continued my course till I crossed Grand River, and Compton's FERRY. Here I was warned that if I proceeded any farther on my journey, I would be imprisoned by armed men who were roaming through the country "to hunt Mormons." I could not countenance such oppression in the free country where I was born, with no cause for it; I claimed my right to search for the object of my desire, which was a healthy and peaceful place to locate myself and my family, where we could enjoy the society of our friends; and I proceeded to *Caldwell* County. After crossing *Shoal* creek and going about three miles, I met a *mob* of about forty, armed with rifles, and mounted on horses; they commanded us to turn back, otherwise they threatened to kill us then and there. I asked why this strange prohibition? They replied that it was because we were Mormons, and added that everyone who professed the Mormon religion was obliged either to renounce it or to leave the state within ten days. Accordingly they drove us back to Whitney Mill, where we tarried three days; then we went along secret paths towards "*Haun's Mill*," where we arrived on the Sunday and found a number of our brethren holding a service. It was understood that the *mobs* were collecting in this neighborhood too, under the command of one Col. Jennings, of Livingston, threatening them with burning and killing. Following their decision, the Saints prepared to defend themselves; only 28 were armed, and they were in constant readiness for the attack. In the evening, one of the mob came into our midst, and made a treaty on behalf of the others that they and we should do all we could to keep the peace; but we soon understood that this was treachery to take us off our guard, and facilitate their aims. The next day we understood that there were other *mobs* collecting near the *Grand River*, under the leadership of that same Wm. Mann who sent us back, and on Tuesday, the 30th, that bloody massacre was committed, which scene I shall never forget.

"Three fourths of that day passed as smiling as the preceding one. I think there was no individual of the company that was apprised of the fate that hung over their heads at the time, and which suddenly destroyed nearly thirty families. The banks of Shoal creek, on either side teemed with women washing, &c., the innocent children playing around them, and the fathers employed in gathering in their winter provisions or in guarding the mills. The weather was very pleasant, the sun shone clear, and the whole scene was tranquil and delightful. But, about four o'clock, while sitting at the door of my house, with my babe in my arms, and my wife standing by my side, suddenly the scene was strangely altered! Beyond the river I could see a large company of armed men galloping towards us as fast as their horses could

carry them; then they formed up to fight opposite us; thereupon one of our brethren, called David Evans, seeing the superiority of their numbers (there being over 240 of them), made a signal for peace; at this they rushed at us, and their leader Comstock first fired his gun; then they discharged a shower of bullets from their rifles, over a hundred at a time, into a blacksmith shop nearby, where our brethren had gone to hide. They came closer again, and pushed their guns between the logs, of which the smithy was built, with large cracks between them, so that they could aim as they pleased at the unfortunates within. There were several families tented in rear of the shop who had not yet had time to build houses, and who were in great danger until, amidst a shower of bullets, they fled to the woods.

"After gazing on this bloody scene for a few minutes, I committed my family to the protection of heaven, and with the bullets already flying around my house, I withdrew secretly to the woods, following three of my brethren whom I saw in front of me. While on the side of a nearby hill, we were discovered by the *mob*, who continued to fire at us till we fled from their sight to the other side of the hill; then I hid myself in a secret place until eight o'clock in the evening, at which time I heard a female voice, no distance away, calling my name, and telling me that the *mob* had gone. I came out of my hiding place, and returned with her to the house of Brother Ben. Lewis, where I found my family, and two of my friends mortally wounded, one of whom died before morning. Here we passed that night in deep reflection on the carnage and this great and needless loss. The next morning I, and five others who had escaped with their lives, went to the woods to see the situation in the mill; and when we arrived we saw the body of Mr. Merrick behind Mr. Haun's house, and that of an old man of over eighty, by the name of McBride, on the other side of the house, more or less cut to pieces from head to foot. We were informed by one of the onlookers by the name of Miss Rebecca Judd, that the rioters had shot the poor old gray-haired man with his own gun after he had given it up to them; and then he was damaged in that way by one Mr. Rogers from Caldwell county, with a *corn cutter* (part of a scythe), and that he boasted afterwards of this great feat. We found Mr. York's body inside the house, and after succoring these people we went to the blacksmith shop; and there (Oh, what a scene!) lay our brethren heaped across each other in blood, so that one could hardly recognize them. We found eight already dead, and another by the name of Mr. Cox, formerly of Indiana, in the throes of death, and he expired when he was moved. We were in such jeopardy of a second attack by the mob, to dispatch the remaining few who had been preserved (for we believed that they were lying in ambush in the woods to this end), that we could not give our friends the burial we would have chosen, but only bury them in great haste in a place that had been dug as a well. Among others who were slain, I will mention one Sardius Smith. He was a little nine-year-old boy; and through fear he had hidden safely under a bellows in the smithy throughout the massacre, until he was discovered by a man called Mr. Glaze of Carroll County, who, in cold blood, put the muzzle of his rifle near his head, and blew it off in pieces! I was informed by Mr. Stanley, Glaze's neighbor, that he was boasting of his bravery over this in his home afterwards. The number killed and mortally wounded at this time, from what I understand, was 18

or 19 [then follows a list of their names]. Among those who recovered from their wounds were an Isaac Laney, who had two bullets through his body, one through each arm, and two through his thighs, and Nathan K. Knight who received a bullet through his body, and Mr. Yokum badly shot through his head and other places, and Jacob Myers, Mr. Haun, and several others, who were deeply wounded. Miss Mary Studwell, while fleeing, was shot through the hand, whereupon she fell in a faint behind a log, in which were subsequently found upwards of twenty bullets.

"To finish their work of destruction, this mob (who were led by the most influential people of the five surrounding counties) proceeded to rob the houses, wagons and tents, even of bedding, clothing, and every other thing they could use, driving off some horses and wagons, and leaving the widows and children completely destitute of food to sustain life, and even stripped the bodies of the slain of the clothes that were worth having! According to their own admission, they fired seven rounds in this bloody massacre, which would make over 1500 shots at this little, innocent company of about 30.

"We certify that the whole of the above story, to the best of our knowledge, is true in every detail. (Signed)

"JOSEPH YOUNG,
"JANE A. YOUNG."

We could quote a volume of similar tales about the sufferings of the Saints under the oppression of their enemies, all because of their religion, and prove also that most of the zealous captains who caused all this were sectarian preachers; but we shall desist.

The above stories may appear incredible, it is true, to our Welsh readers, because they think that the government would not allow such things to happen; but let it be remembered at the same time what a difference exists between this government and a republic, and at its new frontiers too. One should remember the other disturbances there were throughout every state in turn, and the doubt will disappear when one recalls what the nature and instinct of pseudo-religious zeal has been in former times throughout the world, especially when they have, as these do, not only permission, but the order and the power of the government to execute their verdict, whatever it might be.

Some think that this would not be done in "this enlightened age," as it is called, unless the victims were guilty of crimes to cause and merit them. But second thoughts ask, What could they do to deserve such treatment? What, to be exiled from their own country, when there is no law in that country which allows exile for any offense? What can justify their martyring without warning, or trial, or mercy, the old as well as the young, male and female, and everyone indiscriminately? What excuse do men need who can do all this, and brutally rape chaste women to death? Those who could find a sufficient excuse for this, could just as properly revel in it without any reason or excuse either! A reason, is it? A reason for all this! If some are guilty, why did they not prove the guilty to be so, and punish them for it, instead of this *cannibalism*. Not one of the Saints' names was on all the chronicles of the state as being

guilty of breaking one of its laws when they were attacked.

Apart from that, can it not be claimed just as properly that the Saints in the time of the apostles were guilty and deserved the persecutions they suffered in Jerusalem, in Rome, under Nero, and many others? What made them deserve the oppression of Maximus, &c.?

Would it not be the same to claim that the Quakers deserved to be burned, as they were a short time back in Rhode Island, &c., by the Presbyterians? I wonder if our fathers deserved the torture, the imprisonment, the burning at the stake, and the agonies which were imposed by order of the Inquisition, &c.? What excuse is needed to incite persecution? There is enough fire in the veins of those who persecute with an excuse to do as much without any excuse, although none of them were without some excuses, yes, even against gentle Jesus himself; either he was speaking blasphemy, or there was a danger of the Romans taking their country from them, or something else, as these people claimed that there was a danger of the Mormons uniting with the Indians, and taking their land too! And no doubt their partisans related those accusations throughout the world as zealously, as rapidly, and as honestly, as is done with their like in our age. And yet, what difference does it make?

In the middle of winter, 1838, all the Saints were exiled from the state of Missouri, and they made their way as best they could through ice and deep snow, several hundred miles to Quincy, in the state of Illinois, a town on the banks of the Mississippi river, about 200 miles above St. Louis. Here they were received with great hospitality, and support through contributions from the generous people of this state, and several other eastern states; and there was hardly a newspaper or a state which did not raise its voice against the oppression and injustice of the state of Missouri; even so it did not answer the purpose of administering justice to the Saints.

CHAPTER XIX.

establishment of the city of nauvoo.

THE following spring, the Saints bought a large piece of land, which lay about 40 miles to the north of Quincy, and on the banks of the Mississippi, a delightful and pleasant place, with fertile lands for several miles, especially to the eastern side of it; these lands were owned for the most part by a gentleman by the name of Mr. Galland (who behaved very graciously at first, and until he received pay for his land, and then became a harsh enemy), Mr. Wells, and others. There were a few poor cottages here built on the river bank which were called "*Commerce*," but the spot was considered too unhealthful for hardly anyone to live there for any time.

The Saints gathered here, called the place "*Nauvoo*," (which means *beautiful*), and set to the task of tilling the soil, and building houses, &c., with all their might; and their incomparable industry was crowned with abundant crops of the earth's produce in the first season of almost everything they needed; and the craftsmen in their turn were no less diligent building houses, shops, &c., &c., in the town; until within the year was seen, (and to the astonishment of all who went by) everyone

apparently comfortable, and various works of art succeeding.

It was on being exiled from Missouri, or a little before that, that the first missionaries took "this gospel" to the islands of the sea; so that, instead of harming the work, this dispersal from Missouri, as does kicking the mustard plant when it is in full bloom, caused the seed to scatter throughout the garden, or like the previous dispersal of the disciples from Jerusalem. Among other places Britain was able to hear this eternal gospel through one of the apostles called Heber C. Kimball, &c. And the seeds soon grew in good ground until they soon brought forth fruit a thousandfold, who gathered in Nauvoo, from the year 1840, out "like doves to their windows," turning the face of the country upside down for miles around, and increasing in all honors and arts correspondingly. It was not long before the jealous spirit of their southern neighbors showed itself. About 16 miles to the south, there was a small town called Warsaw, another about 18 miles to the east, Carthage, which was the county seat; and the others were in league to split the county into two parts so as to have their town as a county seat, which would win them great advantages, valuable jobs and influence, besides a rise in the price of the lands they had for sale there. Their most cunning leaders agreed that they would have to prevent the unaccustomed growth of the new town of Nauvoo, which was already beating them in numbers, in case the seat for the new county was established here; and, without any other cause, they set about in earnest proclaiming all sorts of stories and misrepresentations of the Saints. I do not believe (and I am judging from a personal acquaintance with him) that there is any man more skilled, more suitable, or more able, or who would love the business of falsely accusing, reviling, inventing lies completely, without a word, syllable or excuse in them, with satisfaction, better than the instrument they employed for this work by the name of Thomas Sharp. He had been "sharp" enough to escape from his proper place on the gallows of the eastern states more than once! He had been *sharp* enough to escape the punishments deserved by the worst criminals; and in the end, under the leadership of the only one who was *sharper* than he, he made his way into this partnership to fulfill the measure of his untruthfulness, which he did as quickly as he could. He published a newspaper called the "*Warsaw Signal*," which he edited himself; and in its columns were to be seen all the most disgraceful accusations which he could have heard, have read in others' stories, or which his own heart could have invented against the people of Nauvoo, and each as groundless as the next. It was not long before the editors of that country understood who and what he was, and refused to quote or notice hardly anything he said, any more than the neighbors who knew him believed any of his rigmarole. He was not dismayed by this, for he knew better than to expect it; but his main objective was to rely on scattering his rubbish far afield, where neither he nor the "*Mormons*" were known; and so he was strangely successful in getting far away newspapers to quote the worst stories he could construct in their own columns, and send them with their influence to others, &c. And more than once we have read this "Sharp" quite naturally as in a clear mirror, in English and Welsh newspapers! Yes, we would have known him even if his name had not been

on them all. This one is (appropriately) the father of the lies about the Saints while in Nauvoo, and as will be seen further on in the story, he is the main cause of the persecutions and the spilling of innocent blood there after this.

The greatest profit made by this Sharp was by selling himself to be a "*cat's paw*" for the Missourians forever. Certainly, before every state election he would always insist on getting Missouri, or someone from somewhere, to bring some accusation or other against Joseph Smith, and all quite without cause: their purpose in this was so that they could accuse the opposition, that is the "*whigs*" of doing that, and so win the vote of the Mormons, as they thought, on the side of the "*Democrats!!*" The defenses in the face of these accusations cost thousands of *dollars* to Joseph Smith. This is what was proclaimed to the world about him, with almost every editor having his verdict about him that he was sure to be guilty, &c., while understanding nothing about the matter. But, J. Smith was proven completely clean of every accusation; yes, even though he was judged by his professed enemies each time; and those authors would be as careful not to retract their accusations while publishing his defense as they are full of zeal to behave in the same way in our country. For our part, we should thank this Sharp for the information we got about the Saints; for it was by reading his and others' accusations that our attention was drawn to them before we saw them, while living in that country. Through a detailed examination of their accusations, we saw clearly that either it was impossible for them to be true, exaggerating in their great eagerness, or that they contradicted themselves in some way, which led me to reason,—Why does everyone agree to deliver such false accusations against this obscure people? I saw that this was evil work, and that those who *perpetrated* such things were worse than those who *suffered* them! And without ever having thought before this that the Mormons, as they were called, professed or believed the Christian faith, or the Bible, I would often ask what can be causing all this against them more than against anyone else? It must surely be some virtues which incited liars against them; and so they must be more virtuous than their persecutors for them to suffer so many agonies, prisons, and losses. Thus did I reason about them for a while, without seeing any of them, or reading any of their work. Among other stories I had heard, one was that "they held everything in common," "that Joe Smith had been trying to walk on the water," "that he claimed miraculous power;" and others said that "he claimed he is the Christ." I also read that the *Spaulding Romance*, as it is called, professed to reveal the original source of the "Book of Mormon," and that it was the work of a man of the above name, &c. And although I found sufficient internal proofs in the other stories to prove to my satisfaction that they were lies, yet, I confess that I could scarcely for the life of me, yes, having had concrete facts to the contrary, fail to believe this last story. It was so skillfully woven—certified by so many witnesses, I had supposed, of high character, especially when I saw so many *Reverends* on it, to whom at the time I considered no little *reverence* and belief to be due; yes, I almost thought it was impossible for those who possessed this title to say, much less *testify*, to anything but what they knew to be "gospel." But how strangely was I disappointed in

this! Not of my volition, but somewhat against my will, I was forced to admit in astonishment my mistake; and only then was I able to shake off the shackles with which the men of that title had bound my soul almost unbeknown to me previously! Or to rid myself of the poisonous effects of this story from my mind. If anyone deserved the "*blessedness*" which Christ promised when everyone spoke ill of them, I freely admitted that it was the "Mormons" that deserved it.

There soon came into my hand, through some chance occurrence, part of a letter written by Joseph Smith's wife to some religious sister when she was with her husband in a Missouri jail; and I shall never forget the feelings aroused in me by this part of a letter! I saw in it clearly not only that its author believed the New Testament as did we—professing the apostolic faith, and rejoicing in the midst of her tribulations at being worthy of suffering all this for the sake of testimony of Jesus and the gospel; but that it contained better counsel, more wisdom, and demonstrated a more evangelical and pious spirit than anything I had ever read! I read it over and over; I almost considered it the fruit of the ideas of the apostolic age rather than the writing of the wife of such a presumptuous—and entirely ungodly man as that "Joe Smith" had been depicted to me: but the more often I read it, the greater my desire to possess something of the spirit and hopes of its author, even though it should cost me imprisonment also. My mind was not satisfied then until I got hold of one of the Mormons, and, once I had found him, it was not just two or three nights that we sat up to investigate the differences of opinion that existed between us about the gospel; and to my great surprise, I perceived that I was almost a full-fledged Mormon already, which when I realized it frightened me greatly; for I could foresee my popularity at an end the minute I had this despicable name; and consequently, my livelihood and my all. These considerations prompted me to search for sufficient counterarguments to still my conscience, and to reject them; but I shall always be thankful that the task was too difficult and endless for me. I was forced to cut through all obstacles, whatever might be the consequences of obeying the promptings of a conscience awakened in the face of the divine word of the scriptures. I submitted to the divine ordinance of baptism in the *Mississippi*, that is the "father of waters," and I know I shall never regret it, if I have strength to go on till the end. Even so, somehow I had not a grain of love for that "Joe Smith;" I could have swallowed almost everything except that he was a prophet of God. I later came to realize that I had formed some strange fancies about what sort of men the old prophets were; I considered that they, and consequently "Joe Smith" before he could be a prophet, would have either sheep or goat skin for clothing, a long beard, and long white hair; that his face would be long and wrinkled, and with a haughty and dissenting air; grumbling quite a lot, and very holy. I almost believed that he ought to be a wanderer on the mountains, never coming to a house or to a table, but living on locusts, &c.; and when he came among people to deliver his divine message, that he would do so in a way that would prove to everyone that he was a prophet! While groundless fancies such as these were contending for space in my mind alternately with the thousand and one equally unfounded false accusations I had heard about this

remarkable person, I took my steamboat with over 300 immigrants (Saints) from St. Louis towards Nauvoo. When we arrived a large crowd of respectable looking people came to greet us very hospitably; such handshaking and kissing among the women, and such a *hearty welcome* on meeting each other rather surprised me; but to my even greater dismay, when my glance scanned the crowd for the prophet I had pictured, and failed to see anyone similar, a large handsome man came up to me in the crowd on the boat, took my hand and squeezed it kindly, saying, "*God bless you brother*," several times; but before I could ask his name, he was out of sight; and then he came by again, when I understood that my eyes had beheld for the second time Joseph Smith, the Mormon prophet! And although I was so busy I spared some time to gaze at him, and I saw in him everything contrary to my expectation. His fair countenance, and his cheerful and guileless face rather convinced me that he was not the cunning and deceitful man I had heard about; the wonderful love and respect shown to him by everyone, and his humility, forced me to believe that this was not that cruel oppressor who considered everyone his slaves; yes, in a word, I was soon convinced that much of what I had heard about this man was false accusations. I went with him to his house, and he related to me in a few words the story of more of his sufferings because of his religion than I had hardly thought possible for anyone to endure so long. Yet he was as sure of his subject, and as unshakable in his determination as an everlasting rock. He boasted through it all as though he had profited from it, and before leaving his company I was almost surprised how anyone could doubt, if there was such a thing as a prophet, that it was he. Then I saw and chatted with the one who had written that part of a letter that had so surprised me; but that did not contain half her wisdom; around her I saw three boys and one girl, the oldest being about ten years of age; in her armchair in the corner was his aged mother (over 80) of whom he was very respectful. He said that the grey hairs of his old father had taken him to his grave while under persecution. After this I went with him around the city (for it was worthy of the name by now), and I saw them all at their various tasks, and looking like other men, but comelier and more diligent than is common: having circled the place, I failed to find a drunkard, or a place to get drunk, an oath or any dissipation! Could it be, I said, that everything I heard about this place and these people is lies? If not, where is the "huge wall that surrounded the city so that no one could return from it alive" as I had heard? There were not two stones on top of each other there to that purpose! Where were all the "slaves" I had heard of, and the business of "all things in common," and many other strange things? Everyone here is as free and independent as anyone I ever saw; yes, and each happily enjoying his possessions, the fruits of his labor, his family, his money, and his own thoughts or opinion without hindrance; and with state protection for that. Instead of "Joseph Smith taking the property of others," or any of the other elders either being supported at the cost of others, as are the "Reverends," and the authors who accuse them, they support their families at their own expense. Thus I found everything here opposite to what I had heard about this place and its inhabitants, until by the time I got back to the boat I was almost prepared to say

that I would not believe anything from now on about them, except what I saw; or else, decide to believe the opposite of what their enemies said about the Mormons at least; and no doubt there are hosts like myself who went there with their minds full of prejudice, and returned from there with a completely opposite opinion about the place and the people. I saw hosts of such as these during the time that we were carrying some thousands of immigrants there after that; and among others the following story by the "Rev. Samuel A. Prior," a Wesleyan minister, will be entertaining and enlightening about the nature of Nauvoo and its inhabitants; this was published in one of the newspapers of that country at the time.

CHAPTER XX.

description of the city of nauvoo and its inhabitants.

"MR. EDITOR,—I am unwilling to return from Nauvoo without offering a recognition of my warmest gratitude for the unexpected kindness, and the cheerfulness shown to me while I was there. I confess that I began my visit to this place with some considerable prejudice against it.—I have had the misfortune to live among people who look upon a Mormon as being almost of another race, holding little affinity to the rest of mankind. My ears have been so often assailed by tales of their vice and immorality, that I expected, in spite of great efforts to be impartial, to see here many things detrimental to the Christian character, if not disgraceful to society. My friends crowded around me when they understood my aim, warning me to beware one thing, and to be careful of another danger, and to observe carefully in order to get the truth, which I was determined to do, even if I stayed there a lengthy time to that end. I set out on foot, about a sixty-mile journey. On my way I had time to reflect upon my aim and purpose, as well as the condition in which I expected to find Nauvoo and its inhabitants. Having arrived within twenty miles of Nauvoo, I went to visit some of my old brothers in the faith who had joined the Mormons. They received me with hospitality and courtesy beyond my expectations; here I was so pleasantly surprised, that the traditional fetters began gradually to be undone, and I began to feel ashamed because of the opinions I cherished about these people. Although I could not agree with them about religious matters, yet I liked their honesty, their knowledge, and their willingness to examine everything deliberately and impartially, which was beyond my expectations.

The next day they took me to Nauvoo; and at 11 o'clock on that day, for the first time, I heard the "PROPHET" preach. I will not attempt to describe the feelings which filled my bosom as I sat in a fairly conspicuous place in the crowd, who were waiting in silence for his appearance. While he tarried (for the time had not yet come), my bosom was filled with the tales I had heard about him. I expected to see a strange looking man, his countenance revealing grief and sadness, as well as marks of ceaseless vengeance and oppression. I expected, it is true, to see in his face the profound inquiry and the seclusion, the fiery and

mystic glances, which I supposed characterized the ancient prophets, together with evidence in his look of the conscious guilt, and the shame which, from what I had heard of him, should have been in his bosom. At last he appeared! But oh, I was greatly disappointed! Instead of the heads and horns of the beast and false prophet on his shoulders, there was little difference to be seen from any other man, except that he was of larger proportions than almost any of the others. Well, I said, although there is nothing in his appearance to take exception to, yet, when he starts to preach, he will prove himself to be all I had imagined. I watched him closely, and he commenced preaching, not from the "Book of Mormon," but from the Bible, 1 Peter, chap. 1. He commenced slowly, and continued calmly with his subject, while I expected every minute to hear him pouring forth his verdict of condemnation on every sect but his own, and in a spirit of revenge proclaiming "anathemas" on all who were not Mormons; but I waited in vain—I listened with surprise, and I sat uneasy in my seat. I could not persuade myself that this sermon was not an exception to his common manner, because I was there, lest I find fault with him; for instead of a heap of inconsistent assertions, disconnected, disordered sentences, and malicious and bitter attacks on others, or twisting the scriptures secretly and cunningly to serve his own purpose, and weave a web of deceitful reasoning to obscure the gospel as I had anticipated, he made his way painlessly and unhindered through an informative, fluent, comprehensive and lengthy discourse, with skill and wisdom unexpected by me, as though he recognized the importance of his station, and his duty to God and man, which convinced me that he was worthy of the character of "rightly dividing the word of truth," and giving impartially to saint and sinner their portion in due season. I went away compelled to change completely my opinion of him from his head to his toes, and about his religion and his character from end to end. In the evening, I agreed to his request, and preached. The congregation was very large, and they listened carefully and politely. This surprised me even more, as I did not expect them to permit religious freedom to others; but I later understood that there was as much of that here as anywhere, and that the law defended it. After I had closed, Mr. Smith arose and begged leave to differ from me in some points I had noted, and this he did calmly, politely, and very affectionately, like one who was more desirous to expose error and truth in their true colors, than to take triumphant pride in debate. I received benefit from his teachings, and at the same time my prejudice against the Mormons disappeared. He invited me to call upon him, which I promised to do.

"The next morning I went down to the city, and I noticed my feelings strangely altering, rather against my will; or at least, one stay after another was giving away unbeknown to me, and I was frequently filled with solemnity; yet, I could not but expect that I would obtain through the city sufficient facts to excuse to a great extent the descriptions I had heard and read about the immorality of this place, although I did not believe that it is the *sink hole* of the country, or that all who dwell in it are the dregs of society, liars, drunkards, thieves, villains, as was said. But having had a good look through the city, I was completely disappointed

even in this expectation. Instead of a few cottages and small dwellings of poor appearance, I saw, to my delight, one of the most attractive, lively, and beautiful towns I had seen in the west. The buildings (or at least most of them) were large and splendid, and more pleasing to the eye than are seen almost anywhere. The pleasant, far-spread plain below the high land is adorned with such varied and *romantic* dwellings, that I almost believed it was all a mirror; and instead of being in Nauvoo of Illinois among Mormons, that I was in the city of Leghorn in Italy, which this location resembles very much. I gazed for some time with fond admiration at the valley below. Here and there the occasional *brick* building raised its head above the others with a majestic appearance, as though a monument to the artistic skill of its makers, and to the incomparable industry and diligence of these inhabitants, who have snatched it up from the clutches of disease and obscurity, making of it under all sorts of disadvantages, in two or three years, one of the finest cities in the west.

"Amid the other fine buildings which adorned the hill where I stood, was seen the temple, which is being built of hewn stone, and which is already about 18 feet high and growing fast. This will be a large building, and will demonstrate skill unequaled in this age. It is over 120 feet long, nearly 100 wide, and is to be 75 high. It is surrounded on the outside by carved columns, beyond the craftsmanship of the Corinthians; and its entrance is exceptional.

"But in the distance I saw one object which was finer still, and enhanced the whole scene, the majestic Mississippi, which in the swell of its waves rushed through its hollow rocky banks in its curve along three sides of the chosen city, rushing its way to the sea, and snatching large steamboats like feathers in its lap. On the farther side of the river, opposite me, I could see a pleasant land, with its *prairies* and woodlands as varied as the mind could desire; and with houses and cottages scattered here and there. [Here the author paints this beautiful scene in color and images that we have not the space to include, had we the ability to translate them correctly.]

"I investigated the streets and workplaces of the city to find what was going on. I found hardly anyone as idle as myself, but everyone busy with some employment, and the whole city alive throughout. I sought in vain for signs of immorality and evil, so that I was astonished and delighted at my ill success. I saw no loungers about the streets, nor any drunkards about the taverns, nor such signs on the faces of anyone here as are seen in almost every town where liquor is to be found. I heard neither an oath, nor a blasphemy, nor swearwords, in the whole city, and neither did I see, though I searched carefully, one sad face in the place; but everyone was cheerful, polite, and most industrious.

"I conversed with most of the leading men there, and found them social, well informed, hospitable, and polite. I saw nothing but propriety among them all. Where then, I would ask, are all the proofs of Nauvoo's ungodliness? Where, in the name of goodness, is the immorality which is proclaimed against its inhabitants? Where is the *gang* of *marauders*, horse thieves, ruffians, murderers and drunkards I heard lived here? Where are those cruel avengers who are seeking

an opportunity to spill blood? Where are the superstitions that are a disgrace to mankind, specimens of enchantment and ignorance! Where are the damnable heresies, and the doctrines of demons, which I heard so much originated in this place? I am sure that nothing of the sort is to be found in Nauvoo. Those who publish such things must have got the wrong place and name, or all have agreed to invent so many lies deliberately. I blush with disappointed shame for my friends who had informed me of all these lies, and I made up my mind, like the queen of the south, not to believe any accusations of enemies about anybody, especially against the Mormons, but to go, as she did, and see for myself. And, dear reader, go thou and do likewise; and I assure you that, if you have heard the place praised, you have not been told the half of its virtues and excellence.

"SAMUEL A. PRIOR."

This is the sort of testimony an honest and impartial eyewitness gives about Nauvoo, about Joseph Smith, and its other inhabitants! My eyes and ears also testify that the above is true, for I was there at that time; and I believe that every truthful man would say the same about it. But oh! what is one to think of the characters of others who went there determined to misrepresent the whole thing, because of the enmity and dishonesty that were in them? Doubtless they will be held responsible by the truth for the influence they exerted against it in this way. One of this gentleman's religious brethren, by the name of Turner, published a lengthy treatise before this, without ever thinking it worth his while to come and investigate as did this one, although he lived in the same state; rather he published the stories he himself had heard, and the reviews of them, together with quotations from the stories of other untruthful men, who did the same as he, the whole thing as contrary to the above account, and consequently to the truth, as light is to dark. And yet, it is not infrequently that this treatise is quoted in this country, on the authority of its "Reverend" and corrupt author. How much more easily lies are believed than the truth by such people! But of everyone else who published treatises against Nauvoo and the Mormons, we know of none which contains so many deliberate misrepresentations, invented false testimonies, and malicious, untruthful, and damaging vomit as the loathsome bunch by that ignoble, unforgettable, *college-bred* sage, Casswell; but this masterpiece nevertheless earned him a higher title in the ranks of the theologians, with which he was crowned soon afterwards in Chicago in that state. And the most precious pearl he brought with him from that distant land to his own country was, "*Caswell's Prophet of the* 19*th Century!*" But its greatest peculiarity as compared with every other book is that it is more bereft of truth, and fair reasoning, and usefulness, than any we ever saw. And it is not without incontestable grounds that we dare to proclaim this verdict on it either; yes, nothing less than almost innumerable facts. We know more from experience about this man, and his visit to Nauvoo, than we have space and desire to publish here; but it is our duty to the public who swallow it so greedily to give them these *few hints*, until we have a better opportunity to go into detail. But to return.

The following testimony about Nauvoo will not be without interest. The last was by a "Reverend," but this one is by a man who does not profess any religion, and was published in a newspaper called the "*Boston Bee*." Having enlarged upon the situation, virtues, and morality of Joseph Smith, Nauvoo, and its inhabitants, &c., in agreement with the above, he says,—

"Since I last wrote, I have paid a visit to the 'Mormon Prophet,' and I perceived in him almost everything but the tales I had heard about him. In a conversation with theologians who doubted his right to the title of prophet, he said that he claimed no more right to be a prophet than every man had to claim who professed to be a preacher of righteousness, or a minister of the New Testament. Before a man can be a minister of Jesus, he must be a witness to Jesus; and even though he testifies to Jesus, it is essential to possess the spirit of prophecy, for, on John's authority (Rev. 19), 'the testimony of Jesus is the spirit of prophecy.' He who professes to be a minister of Jesus Christ must possess the spirit of prophecy, or else confess to being a false witness, because he is bereft of the essential gift to fulfill his work. And the difference between him and the theologians of the age (he says) with regard to this, is that he professes the spirit of prophecy, which alone can fit and enable him to testify about the death and resurrection of Jesus Christ, and the gospel of salvation; and the clergy all deny that Spirit, without which it is impossible for anyone to be true witnesses, or covenanters for Jesus Christ, and yet at the same time they profess to being ministers of salvation! In this (he says), I am honest and consistent, and they are dishonest, and completely inconsistent. Now, see the difference. If they were true witnesses to Jesus Christ, they would confess that they possessed his testimony, as John says that every one of Christ's servants has the 'testimony within himself,' which is that Spirit which brings a knowledge of Jesus Christ, and of things past and future, which Spirit necessarily makes him a prophet. He said that he did not profess to be some *wonderfully good man above everyone else*, but he would freely confess that he was a sinner as much as all men, that is to say imperfect, and that one must progress gradually to man's perfection in the gospel.

"I cannot but inform you, to your surprise perhaps, that he dresses, speaks, eats, walks, and behaves, as other men, from what I saw, so similarly that I almost believe he is a man! Although a man who has been misrepresented to me more than anyone else ever has; yes, he was in all things completely different from my fancies about a prophet.

"They have not yet completed their great temple, and they have no convenient place to worship. Their apostles and elders preach in the houses on the Sabbath and on other evenings; and when the weather permits, the Prophet preaches to a crowd of twelve to fifteen thousand, in a convenient grove near the temple. Once, I heard him preach here excellently on the 'Prodigal Son,' and after that, 'in what way John was greater than the other prophets,' &c.—*Boston Bee*."

So that the reader should have from the lips of plenty of impartial witnesses the opportunity to form a correct opinion about Nauvoo and its inhabitants, in

the face of so many who spoke ill of the place and these remarkable people, who nearly turn the world upside down, we put before him the following story. This is again an eyewitness, remember, whom we quote from the *Palladium.*

"Nauvoo, the city of the Prophet, lies on a long point of very beautiful land formed by the bend of the river. From the farthest parts of the fine plain, opposite the river, the ground rises in regular benches of several feet, and then into table land. On the last and highest bench, which is level with the land to the east, they are building their temple, which will be a magnificent and costly building. The boundaries of the town are six miles long and three, or more wide. No more beautiful sight can be seen than the 'City of Saints.' It contains over ten thousand inhabitants, apart from those in the area. There is but little of the prophet in the exterior of 'Joe.' He is a large, powerfully built man, and he is reckoned to be a social, good-natured, temperate, gentle fellow, and in all quite a good man. He has nerves of iron, an eye like the Argus, a head like a lantern, and a heart full of all sorts of things. He is a friend to everyone who is a friend to him; but woe betide his enemy. Much has been said about the Mormons, and yet they are people too like others; and their prophet is a man, not unlike me in appearance. There is nothing in their belief that is incredible, except it be the inspiration of their Prophet, which I am permitted to doubt. The greatest difference between them and the Methodists is, that they have more of the Spirit than the followers of Wesley. When the Methodist shouts 'hosanna,' the Mormon prophesies ; and when the former shouts, 'glory,' the latter speaks in unknown tongues. When one prays over a brother, the other anoints him with oil, and lays his hands on his head, and heals him—*if he can!* When the sectarian's faith fails him so that he cannot believe some part of the Bible, he calls on the help of his interpretive or explanatory system, but the Mormon swallows it all down just as it stands, like the whale swallowed Jonah, hat and boots. The former worships a God 'without body, parts, or passions,' while the latter worships the same God that Moses saw, and the seventy elders, who dined with Abraham in Mamre, and who struggled with Jacob, namely the one the Bible describes as feeling rage daily against the ungodly. Quite a difference, too; but the Mormon is prepared whenever you wish to answer for what he believes, whilst the other cannot describe to you what is the object of his worship. You have doubtless heard of the thievish propensities of the Mormons. No doubt much thieving is done at their cost, when their accusers, not they, are the guilty ones. They are charged in this world with many evils which will certainly not be recorded against them in the next. My paper is drawing to a close, and I must pull in my horns, otherwise I could reveal to you many more virtues and false accusations of the place and these diligent and zealous people."

From these stories, the Saints are not such "satanic" people as their accusers, are they? And where can one find, though one searches, a more accurate description than this? We beg leave to add one more testimony by an Englishman, and an impartial one, it should be remembered. Our aim in enlarging on this is not only to support the truth, and wash away the stains our enemies put on the

Saints' characters, but also for whoever considers and keeps the matter in his heart until the time and the persecutions to come, examples such as these will help the lovers of truth to judge the spirits, and understand their tricks, so that they do not join with them to spill innocent blood through zeal without knowledge, and repent having fulfilled the measure of their untruthfulness.

"I heard a great deal said (says the writer), whilst in my native land, respecting the people called Mormons. I had heard some of their missionaries preaching in England; and although I considered they taught some strange, new things, yet I decided to give them the same fair play as everyone else; and that the best way to do that would be to visit their city, talk to them, and investigate the testimonies of their enemies. I had, previous to this time, been affiliated with the Wesleyan church, and I realized that there existed in their breasts no little prejudice against these people; so I could not give full credence to what they said about them; and on the other hand, it was hard for me to believe all their statements either. Fearing that there was some dissemblance among them in England, which would be more clearly revealed in their city, and amidst their own people, I determined to see to my own satisfaction, whatever the cost and the trouble; then I took ship (although my friends, in their great concern for me, were trying to persuade me not to lest I should be a follower of Joe, as they termed it), and landed in safety in *New Orleans*; and since I wanted to begin my purpose properly, and had heard quite a bit about the Missouri persecution, I inquired about, and found, a steamboat going to St. Louis, in that state, and the source where I expected to hear the worst accusations against the Mormons. And almost the first question I asked after finding comfortable lodgings was, What think you of the Mormons? At this my ears were assaulted from all quarters by great and small, male and female, with such accusations as I never before heard about anyone! The Mormons! they said, the thieving cheats, the blasphemers, those devilish men! They deserved to be burned every one, said others, with dreadful oaths, and the character given to them would be too bad to repeat. They assured me that they knew they were men of the worst sort in the world. They said that adultery was not only tolerated, but approved in their midst; that they plundered everyone they could, and that blood and murder was to be found in their skirts. And that after stripping the traveling stranger who was so unfortunate as to fall into their midst of all he possessed, they threw him into a dark dungeon underneath the temple, where he was fed upon bread and water, until death put a period to his sufferings—that he was left to die there alone and in secret, and that not even a friend was allowed to follow him to his grave, but he would die like a dog, and be buried as such; but it would be too great a task to relate half of what I heard, and some may consider this sufficient to hinder me in my purpose, but it was quite to the contrary. Although I doubted not the truth or the likelihood of these accusations, yet I was determined, if they were proven true, to sell my life as dearly as I could. I landed at Nauvoo on a beautiful morning in the summer, and I felt a degree of dread when I set foot upon its shore! I discovered a number of armed men coming to meet me; but

my fear disappeared when I realized they were a party of young men going to hunt for pleasure. I took courage and went onward, and I felt more at home as I met the occasional Englishman known to me in England. I hastened my steps towards the temple, and having gazed upon and thoroughly examined every part of it, I was fully satisfied that there was no danger of being imprisoned there at least, as there was no such place or anything similar, and this dreadful accusation was all lies, which encouraged me to look into the basis of the others. I found accommodation near the temple, as I chose, in order to have the opportunity to observe everything that went on there; and I resolved to get the truth from the horse's mouth, so that I would know what I sent back to my own country about this place and these people.

"The city limits are quite extensive, and it is organized on a very beautiful plan. The streets are wide and straight, and cross each other at right angles, which will add to its beauty when finished. On the highest land in these parts stands the temple, the wonder of the world: beneath, as far as the river, one can see shops, palaces, and almost all sorts of houses, creating a magnificent view. Beyond the town the Mississippi hurries on, along which the steamships convey Mormons from all parts of the world to their home here, like doves to their windows. I have often seen them landing here, and the welcome they received proved that the same spirit reigned, and the same love bound their hearts, although unknown to each other, with knots hard to cut and harder to untie. I have heard many a one say—Oh, how happy to live here; it would be happy to die here, and happier to be resurrected in this delightful place. This constitutes their happiness; then why are even the Mormons not allowed to enjoy the objects of their desire in peace when they wish to be at peace with every man alive? The inhabitants seem to be wonderfully diligent and determined; they are busy building *manufactories* here. They have opened large and beautiful farms on the *prairies* around the city, and are producing abundant crops of wheat, Indian corn, oats, potatoes, flax, &c., and all in less than four years; I do not know what other people could accomplish such a feat! Already one sees those who landed recently having built fine houses in the city; others on their small farms in the surrounding areas; yes, those people who would never have owned a house, if they had stayed where they were, are soon *freeholders* here, where they and their children can enjoy abundance, if the endless fury of the Missourians does not burst its banks again. Joseph Smith lives in the '*Mansion house*,' a place which was provided to welcome strangers, and from experience I believe it deserves that description. The Prophet is a cheerful, entertaining, and sociable companion, and he understands something about almost everything in this world, and seems as though his home had been in the other. I believe that he has the goodwill and trust of nearly all the people; and his diligence in helping them, and his loyalty to them under all persecutions, and through as it were rivers of innocent blood for many years, have made him worthy of this. I saw the prophet, and his brother Hyrum, standing side by side one day; and I could not but admit that these were two of the handsomest, wisest, and godli-

est men of the age, and great men of the nineteenth century. We have been in their services on Sundays, and I have not witnessed a more attentive hearing, or more orderly and polite appearances anywhere. It is true that some things in the prophet's teaching are hard for me to understand or judge, yet he proves them all scripturally quite painlessly.

"I saw only peace, unity, and love, reigning in this young, but happy, city. Drunkards are not seen here wandering along the roads of this town as in almost every other; neither are oaths, curses, nor any blasphemies, heard echoing through this delightful atmosphere; but while noise and predictions about a 'Mormon war,' 'tumult in the city of the Saints' are heard, and talk about all sorts of disturbance here, if the tales of their enemies are to be believed, peace and happiness reign in gladness in this place.

"With regard to the persecution in Missouri, I have not yet found any basis for believing that the Mormons deserved any of it. On the other hand, it is my firm belief that the Missourians did martyr many innocent men, rape and kill defenseless women and destitute children, needlessly, and in cold blood! And from the testimonies that have come to my notice, not only from the Mormons, but also face to face from the Missourians, it seems clear to me that they did all this out of enmity and religious jealousy alone, although under other pretexts, of course; but these they have failed to this day to prove true. And yet these people now and again thirst, especially before a state election, for more of the Saints' blood! They blame the state of Illinois for allowing the Mormons to live within their borders! But we ask, what blame is there in that? These people are an adornment and are beneficial to the state where they are! Their diligence and incomparable success in Nauvoo, in such a short time, bear witness to that; and, if they are left in peace for as long again, one does not need the spirit of prophecy to foresee that their city will surpass any in the western world. The desire to see the prophet, the temple, &c., draws people from cities all over the world, who bring with them greater or lesser wealth. And, you inhabitants of Illinois, be prudent, and let the Mormons alone now; extend to them protection in the enjoyment of rights and privileges, like your other citizens, and they will soon grow into a people mighty and strong to benefit you and make you blessed; and the philanthropic governor who sheltered them from the fury of their cruel persecutors will be held in everlasting remembrance, his name will be honored by future generations."—"*Times and Seasons*."

Now the reader is enabled to form his own opinion about that Joseph Smith against whom so much is said. Here are seen his virtues, his gentleness, and his great diligence in making his fellowmen happy, temporally and spiritually. This was his main aim and desire, and he achieved it more than anyone else in his time, and with more persecutions and losses to himself, and more obstacles than anyone we know. In the above picture one sees also what sort of people the Saints of Nauvoo were; and oh, so completely opposite to the jealous portraits of their enemies!

It would take too long to describe here the persecutions and the *warrants* that

were brought against Joseph Smith by the state of Missouri, and everyone else who could get the instruments in their hands to bring false accusations against him; for, although they were so numerous, Joseph Smith proved himself entirely innocent of them all in the assizes of the country, although not without much cost and suffering.

CHAPTER XXI.

history of john c. bennett.

As among every other faction, hypocritical men with false intentions came to Nauvoo; and in order to win trust, and achieve their ungodly aims, they sometimes joined the church. These, when they were sifted through the sieve of petty discipline, and blown away with the chaff, would join up with the Missourians and the Warsawians, &c., to wreak vengeance on the Saints in every manner they could. The conduct, life, and heartfelt zeal of Joseph Smith through and through were too pious to tolerate any of them in their midst, unless they could be restored to the way of righteousness. Among others of these, we note, for instance, one John C. Bennett, who was in their midst a little over a year; and through his eloquence and his false virtue, he rose to have considerable influence and a high position in the city, until they came to understand his secret wickedness. Then he was warned time after time to leave his wicked ways; and in the end, after all advice and warnings had failed, he was excommunicated. When he realized his filth was about to be revealed to the world, he took poison with the intention of killing himself, but it had no effect. After that he joined ranks with the enemies of the Saints, and formed a partnership with the Missourians to wreak vengeance on Joseph Smith, but he failed in this; then he published a treatise professing to reveal "the deceit of Joe Smith, &c.," which treatise was disgraceful to read. In it he accused others of almost everything he himself had been guilty of. He applied himself to selling this, and to lecturing against the Saints for a while, passing from state to state, and he professed he had left the Mormons because of their wickedness, and that he was, as a matter of conscience, serving his country by revealing it to others, &c. His pamphlet and his lectures were extensively quoted to newspapers, which were sometimes read by the "Reverends" from the pulpits as truth! And is it any wonder that those under his spell formed their opinion of, and acted accordingly towards, Joseph Smith and his religion? Is that not a natural consequence? Then one sees who is responsible for the consequences of such behavior, which leads to the shedding of innocent blood. After second thoughts had their proper effect, everything worked against the lecturer, until he was frequently chased out of one town or another by the rabble who were listening to him; and with rotten eggs, &c., being thrown after him, he was driven back to the west in great disgrace. After this he was taken on as an employee of the Editor of a newspaper called the *Sangamon Journal*, with the express purpose of that hostile Editor's filling his pages with false accusations against the Saints; for he was a professed enemy because of his indoctrination. After he had gotten all he could out of Bennett, he turned him away; and the last we heard of him

was that he was a rejected tramp, an accurate fulfillment of the prophecy about him; and so has gone, and will go, every arm of flesh that is raised against this divine work.

I would not consider the story of this man worthy of space in our columns, had not authors, even in Wales, published his stories, especially in the *Star of Gomer*, which filled several of its columns with this man's untruthful stories, portraying Joseph Smith's character as more wanton and evil than anyone's. We visited this Editor, and we showed him who, and what sort of man, his author was, that is this Bennett, Clark, &c., and the great disservice he had done to the readers of the *Star*, by publishing such things. He promised to publish the defense if I would write refutations of those stories, which I did as comprehensively as possible. Among other testimonies given under oath, I translated and sent to him the following by the said Bennett himself. The *Star* acknowledged receipt of it; and instead of publishing it like an honest man, he accused me on the wrapper before the country of being guilty of asking him to publish "libel!" And so, not only did he make matters worse, and show his desire for everyone to believe the other bad stories about Smith, but he brought a disgraceful charge against another totally without cause, only because he dared to defend the truth and the innocent; and he did this in such a manner that the country could not judge if it was so or not; but thank goodness for the freedom of the press, for it will bring the truth to light even though it exposes their treacherous deceits against good and godly men. Here is a copy of the article which he proclaimed to be blasphemy! And if anyone can show anything libelous in publishing it, is it not Bennett who is guilty of the libel on himself? It should be noted that this testimony was given after J. C. Bennett was excommunicated from the church, and on the occasion of Bennett's having used the name of Joseph Smith to justify his own adultery and loathsomeness.

"STATE OF ILLINOIS, CITY OF NAUVOO."

"John C. Bennett appeared before me, Daniel H. Wells, justice of the peace in the above city, and swore under oath according to the law of the land, that he was never taught anything contrary to the most specific principles of the gospel, chastity, or the laws of God or man in any manner or under any circumstance, by Joseph Smith, and that he was never aware that Joseph Smith ever, through word or example, taught or approved any ungodly behavior. I also testify that he never taught me that wantonness, nor adultery, nor any association with women, was legal or tolerable; and I never heard him teaching that to others.

"JOHN C. BENNETT.

"Attested under oath before me, the 17th of May, 1842,

"DANIEL H. WELLS."

This is enough to disprove all this man's false accusations against Joseph Smith *after that*, as he never saw him afterwards. It should also be remembered that it was after this time that he published all he did. But to return to the story of Nauvoo.

Everything was progressing rapidly here despite everything, with hosts of Saints gathering there from the other states, from Britain, and other parts of the

world; and an unaccustomed success for the gospel everywhere. Yet, not infrequently a disturbance was stirred up against Joseph Smith, on some false accusations, and the most damaging and cruel was what later grew until it killed Joseph Smith, and his brother Hyrum, in Carthage Jail, which happened as follows; and may we be allowed to go into detail with the story according to what we saw with our own eyes to our sorrow; for the greatness of the remarkable person, the greatness and true understanding of the religion for which he suffered so much for over fifteen years, and the truth of which he sealed with his blood, together with the fact that there are so many misrepresentations of the one and the other, all deserve exactitude in this matter.

CHAPTER XXII.

the martydom of joseph smith and his brother hyrum!

There was a *clan* of hypocritical scoundrels in Nauvoo who were accused of robberies, making false currency, and the like; but it was impossible to find proofs of their guilt for a while, which caused Joseph Smith to announce that he would give five hundred *dollars* as a reward to anyone who brought sufficient proofs against them to enable him to put an end to their wickedness. Some of them were members of the church in name only; and sufficient witnesses were found to excommunicate eight or ten of those supposed guilty. Joseph Smith's diligence and determination in scouring the city clean of such scoundrels caused their anathemas to pour down on his head. They often attacked him cruelly, and threatened his life, so that he had to have a guard around his house at night. In April, 1844, several of these avengers gathered at Joseph Smith's house, and I heard them abusing and reviling him very cruelly and unreasonably with harsh threats, admitting that it was only because of his opposition to them, and his excommunication of them. Despite all this, he did not threaten back, but reasoned gently against them, urging them to leave their evil ways.

A few days later, an accusation was brought against one of their number, by the name of A. Spencer, by his natural brother, of being guilty of cruelty to his aged mother, and her defenseless family. His faction defended him against the state officials, to save him from coming to trial, until they were defeated and he was taken by them to the *Court House*. Joseph Smith was there; and one of the faction, called Foster, rushed at him through the crowd with a loaded pistol; and when he was within a foot of his chest, and about to shoot, J. Smith saved his life by grabbing the pistol and taking it from him; others threatened to shoot him; and the jealousy of these people was so great against him at this time, that they threw stones at his head in the crowd! Even so he did not retaliate, but the guilty man was fined for the crime of which he was accused, and some of his faction were permitted to bail him out. After that the malice of this faction became worse and worse, and soon they bought a printing press, and set it to work in Nauvoo, professing in public that their aim was revenge against Joseph Smith and the other inhabitants who were prey to their jealousy. They already knew through experience how much

influence the printing press had in inciting persecution against the Saints; and this was how they expected it to succeed in fomenting the populace far away into becoming a riotous mob to wreak vengeance on Nauvoo. They published a newspaper called the *Nauvoo Expositor*, which was owned and edited by this faction alone; and which contained the most disgraceful stories, and the most shameful and damaging libels they could imagine, not only on Joseph Smith, but also on several of the most renowned inhabitants and merchants of the town, men and women. A verdict against them was obtained, and a large fine, through the law of the land; but that had no effect, because they had forestalled this by transferring their property from their hands, so that they could not be caught. Eventually, the city court took the matter in hand; and after a detailed and penetrating inquiry into the laws of the country to work out what they should do with the printing press, it was first realized by lawyers from elsewhere that the copyright granted by the state gave the *City Council* (which comprises twelve of the respectable gentlemen of the city, hardly any of them Saints) the right to determine what was a *nuisance*, and how one should behave toward it. Following that, the Mayor of the city gave an order to the chief Sheriff, who took about forty of the *police*, and they brought the printing press out of the building into the street, and broke it into pieces. That night it was found that some of the faction had gone away through the country, and had taken this opportunity to say that "Joseph Smith opposed the freedom of the press" which is considered a great crime in that country. They said too that their office and everything had been burned by the Mormons, urging everyone to join with them to seek vengeance. They were caught in their trickery that night, that is the ones of the faction left there for the purpose, trying to set fire to the building themselves, in order to increase their crime; and their deceit came to light through the *police* finding the fire in time, and extinguishing it before it managed to burn the office; and the others, taking their partners' success for granted, prophesied it as truth. Thereupon this evil faction left the city, and applied themselves to agitating the people, some of whom knew no better, and many of whom did not wish to know. They got a warrant from one Smith, a justice from Carthage, against Joseph Smith, his brother, and the whole *City Council*, summoning them before him, to defend themselves in the face of the accusation of destroying the printing press. In the meantime Joseph Smith was informed that treachery had been planned to get him to Carthage, and that he could not come from there alive, and that it was through the said warrant that they would take him there, and that the summons of the other people was only a fake, in order to facilitate getting him there; and the witness said that the same justice as had signed the warrant was to sit as judge, and that he was one of the main ones in the treachery with the owners of the press. After the man had sworn this under oath, his testimony was written down, and Joseph Smith sent it with messengers to the governor of the state (who lived in Springfield, over three hundred miles from Nauvoo), asking for his protection, and a fair trial. Soon after this the county sheriff came from Carthage, with the warrant, and I was standing next to Joseph Smith when he came and ordered him to Carthage without delay! Joseph Smith read, in the warrant, the freedom which is granted every man, that is

"to appear before the magistrate who issued it, *or the nearest to him*;" but this freedom was refused to Joseph Smith. Thereupon J. Smith informed the *sheriff* that he was willing to go with him to some other magistrate. "No," said he, with an atrocious oath, "you must come to Carthage without delay, and you cannot go anywhere else." This proved the truth of his treachery, and Joseph Smith refused to go to Carthage, as the laws of self defense instructed him and every other man not to go to the slaughter until he had to. At this, the *sheriff* summoned him and the others before justice Wells, where, after an inquiry, they were proved not guilty. The *sheriff* returned and said that Joseph Smith had refused to obey the law of the land, which was a sweet and useful pretext for them to send messengers through the country in the name of the *sheriff* to force those who chose to gather in *Posse Comitatus* to help him complete his job, and bring Joseph Smith to Carthage; and great was the agitation they created throughout the country. The avengers of the Saints boasted that they were vested with state authority, by using every trick, as well as forging the names of the captains of the *militia*, and even the name of the governor of the state; also that Sharp whom we have already mentioned issued summonses calling the whole *militia* together to Carthage, or Warsaw, to mobilize against Joe Smith, &c. Within a few days he was boasting that they had seven thousand armed men ready for the attack on Nauvoo! Yes, he noted the day and the hour, together with the mode of attack, and many threats which were disgraceful to the country, such as, that they would kill everyone in Nauvoo, and would burn the city unless they got Joseph Smith, &c. These threats caused the Nauvoo *militia* to gather together to defend the city; and again messengers were sent to the governor of the state to apprise him of the state of things, and request his instructions on how to proceed. But the rioters' messengers had forestalled them, and had influenced the governor to believe their misrepresentations; and instead of investigating both parties, he visited Carthage, the main assembly point of the opposition, and there he found several thousand gathered, feasting on the cattle, sheep, and pigs which they had stolen from the Saints, and getting drunk on the liquor provided by their leaders in order to prepare them to shed innocent blood. Governor Ford listened to their accusations, together with their threats (for they did not hesitate to threaten him to his face that he would meet the same fate if he stood in their way in their determination to demand "Joe Smith"), and on Saturday, June 22nd, 1844, he sent the same *sheriff* with the same warrant and a strong guard with him to Nauvoo to fetch those who were accused. It was night when they arrived, and they received a warm welcome from Joseph Smith, and food for themselves and their horses. He promised to return with them the following morning, if they waited, for he feared that he would be killed on the way by the rioters; but they did not wait, but returned, saying that he had refused to come, and that they had only just escaped with their lives from the city! At the same time, Joseph Smith sent messengers to apprise the Governor, who had believed the rioters more and more by now, of the truth; but the messengers were thrown into jail in Carthage as spies; so with others, and again. Others went on Sunday, June 23rd, and assured the governor that Joseph Smith and the others would come there on Monday morning, it he

attested that they would have a trial before they were killed, which he promised very fairly. On Monday morning, according to his promise, Joseph Smith and his brother, and about twenty of us, apart from the *City Council*, went towards Carthage. And J. Smith could have delivered himself from their clutches in many ways; yes, hundreds gathered around him, begging him with tears on their cheeks, out of affection for him, not to go to the slaughter; for almost everyone, and he too, believed that he would not come back alive. And I shall never forget that scene, when he stood in the middle, and looking around him, and then at the city and its inhabitants, who were dear to him, he said, "If I do not go there, the result will be the destruction of this city and its inhabitants; and I cannot think of my dear brothers and sisters, and their children, suffering the Missouri scenes again in Nauvoo; no, your brother Joseph prefers to die for his brothers and his sisters, for I am ready to die for them. My work is finished; the Lord has listened to my prayers, and has promised me that I should have rest from such cruelties before long, so then do not prevent me with your tears from going to bliss." And having embraced his little children, who clung to his clothes—having bidden farewell to his wife, whom he loved very much, in tears—and having given the last comfort to his old, godly mother, he addressed the whole crowd very effectively, urging them to be faithful in the way, and with the religion he had taught them, and thus he would be able to meet them before long out of the reach of mobs and every oppression, and that he was about to seal his belief in it with his blood; and had he a thousand lives, it would be worth them all.

After this strange and heartbreaking scene, which no tongue can relate, nor pen write, we set out from his house on horseback, but completely unarmed, apart from some of us who had pistols in our pockets. When on the upland, where the temple was, and with a host following to have the last sight of him, he stood, and looked back at the city for a moment with great solemnity, and then he said, "Oh! city, once the happiest, but now the most pitiful in sadness. These people are the godliest, the kindest, and the dearest to heaven of all the people of the world. Oh, if they knew what awaits them!" But he restrained himself, and after looking over it again, we proceeded on to Carthage. On the way we met some of the messengers who had gone there on Saturday night, and who had been released from prison that morning. They described the rioters in an unruly and bloody state. When within four miles of Carthage, we met a large crowd of armed men near us, quite unexpectedly; and when they saw us, they formed up to attack us. At this Joseph Smith stopped his horse in the middle of the road, and addressed us cheerfully and fearlessly, urging us— "Dear brothers (said he), you cannot come with me any further; flee back for your lives, and may all their vengeance pour down on my head; I shall suffer it, for I go like a lamb to the slaughter, with my conscience clear toward God and men;" and thereupon he was surrounded by soldiers (as we understood them to be) and their bared swords; and the General ordered him to "*surrender*." At this, his soldiers, as though they had won the battle of *Waterloo*, shouted *three cheers* for their victory. J. Smith addressed them briefly and comprehensively, and showed them that he had never been their enemy, or ever disobeyed any of their laws, and as proof of their misconception of him that he was now on his way voluntarily,

and not of necessity, into the midst of those who were thirsting for his blood; and (he said), I ask one favor of you, if you are Americans, do not refuse me! If there is any humanity in you, and honor or human feelings, do not deny this last request of mine! This great favor is, that you defend my life so that I may have a fair trial before the assizes of my country. I do not dread the outcome, be it the most horrible death, as much as I fear dying with a blemish on my character, or for the world to disgrace the religion I profess: will you promise this? he asked publicly. Their General answered immediately (that is, Dunn, he and his army had come from MacDonough County, and were completely unacquainted with Joseph Smith before this), "If this is the Joe Smith whose evil we have heard so much about, I have been completely disappointed; all we heard was lies, lads (said he), and I know that this is a good man, whoever he is, and I (said he with a great oath) am determined to defend him until he has a fair trial, even though it should cost me my life;" and his whole army agreed to the same thing with "three cheers for Joe Smith," louder than before! After this, Dunn showed a letter from Governor Ford ordering the people of Nauvoo to surrender all their arms to him; and although it was so cruel and foolish to ask this, yet the Saints obeyed, and gave up quietly the only defense of their lives they possessed, at the request of the governor, who, at the request of the rioters, facilitated their murderous intentions. It is strange that the governor would do this without disarming the attackers, unless he was of the same heart and mind as they! We turned back to Nauvoo; all the arms and cannons were collected together; and in the afternoon, we set out again for Carthage, which we reached alive by midnight, although the rioters had tried to kill Joseph Smith, despite the soldiers. We took lodging in the Hamilton House, and the following morning we met Governor Ford, and he promised the prisoners protection and justice. At the request of the armies, General Demming appeared before them with J. and H. Smith; for hardly any of them had seen them before, or known anything about them except the tales of the rioters. This caused quite a commotion in the ranks of the "*Carthage Greys*" army of Captain Smith (the same justice who issued the *warrant*, and who, with his army constituted the main rioters), because they considered that too much respect for the prisoners. Eventually, by threatening to order the other armies to imprison them, the "*Carthage Greys*" were quelled. In the afternoon an inquiry was held in the Hamilton house, because it was too dangerous for the prisoners to appear in the *Court House*. Because of the fury of the rioters, they chose to post bail for their appearance at the Quarter Session rather than go on trial. They finished posting bail, and the *City Council* was allowed to return home; but the bloodthirsty traitors had prepared another arrest for J. and H. Smith, by appointing two of their number, by the names of H. O. Norton and A. Spencer (who was the cause of the aforementioned disturbance in the "*Court House*") to swear a *warrant* against them for treason against the state. At this the *sheriff* insisted on transferring them to prison immediately, without trial or anything; but the rioting in the streets was such that they refused to go without an escort to defend them, and after it got dark, the *Carthage Greys* came to the house, and defended them as far as the jail, in the midst of threats, oaths, and curses. The prisoners had asked some of us to follow them to the jail for the sake of having our company,

they said; but I could see before that that it was in order to be proven witnesses of their words, their behavior, and their character, until death, that we followed them; and we are grateful that we had such an honor, and woe betide us if we do not make the proper use of it. We were all locked up together in a dungeon, which was about ten feet square; and here we spent the first evening of our imprisonment in sweet conversation about "the mystery of godliness;" and such joy possessed them when they foretold that they were both about to finish their race, and go to enjoy it. I never saw them more cheerful and intent on heaven, nor did I ever before think of Carthage Jail as the gate of paradise.

The next morning, we were all moved to the room above the jailer's house, to which stairs led from the outside door; the upper room had a very poor door, with neither a lock nor any sort of latch on it, apart from the fact that there were three large windows there, through any of which whoever wished could shoot into every corner of the room. We understood there was agitation among the *mobs* because they had thrown the men into jail without any kind of inquiry, although the justice had perjured himself by signing on their *mittimus* that there was; and so they could not get them out of the jail when they wished without the permission of the jailer; who, seeing their desire to kill the prisoners, and that many were hiding in the hillocks with their guns ready to shoot them as soon as they came out of the door, refused them. Again and again the *sheriff* came to ask for them under the pretext of going to the *Court House* for trial, and the jailer refused to let them out until one or two of the leaders of the *mobs* agreed to walk arm in arm with the prisoners; for he considered that escort stronger than the "*Carthage Greys*," and the whole lot; and in this way they went about half a mile towards the *Court House* amid such shouts and threats from the drunkards, and the curses of those who were thirsting for their blood, until I imagined it was not unlike that bloody scene on Calvary, and I heard words quite similar to those used there to taunt, such as, "Now, old Joe (said some to his face), if you are a prophet, how did you come into custody like this?" Another answered, "Oh, if Joe were a prophet, he would soon call for a host of angels, kill us all, and escape." Yes it was inane remarks like these that filled his ears along the way to the *Court House*, where their professed enemy again sat in judgment on them, with his hostile partners as witnesses, and lawyers against them. Only with earnest pleading from the prisoners' lawyers, Messrs Reid from Fort Madison, and Woods from Burlington, was a postponement of the trial to the next day obtained, so that the witnesses, who lived about twenty miles away, could be brought there. At last this was permitted, and the prisoners were taken back to the jail. The magistrate shied away from signing the *subpoenas* to fetch the witnesses for the defense, although he knew no one else there could do so, until he thought it was too late for that. The jail was watched by eight or ten of Captain Dunn's retinue, who were the least prejudiced of all; and thanks to the efforts of the prisoners and the rest of us in preaching to them, they believed our testimony to the point of admitting that the accusations brought by the rioters were lies with the express purpose of revenge on J. Smith. Not infrequently they were heard persuading each other to return to their homes, and that they would not join the mobs to persecute any more. After that, other *guards* would come, to whom we would preach in

the same manner. The occasional one would be so vengeful that he would not let Joseph Smith speak, while at the same time they would listen to the others.

About twelve o'clock that night, we lay down to sleep as follows:— Hyrum Smith, and Dr. Willard Richards, in the bed; Joseph Smith on one side of me, and John Taylor on the other; Col. Markham and another brother, next to him, lying on *mattresses* on the floor; and that is all there were of us. We expected nothing less than an attack on us nearly every hour; even so, the only defense we could provide was to set a chair across the door in such a way that it would fall if the door was opened. I had not yet fallen into a deep sleep when I heard a sound like the heavy tread of an army approaching us. I got up, and I looked through the window, from where I could see, by the light of the stars, an army already opposite the door! I listened to what they were saying; but they were *whispering* so softly that I could scarcely hear anything but this, "What number shall go in?" When I heard this, I awoke my brethren; but there was no need to tell them why, for the sound of their feet rushing up to our door already signalled that it was time to beware. We stood by the door to attack the first one who opened it, and we could clearly hear them breathing outside. It was as quiet as the grave for a minute or two, as we expected a shower of bullets perhaps in our midst; and then J. Smith asked bravely and loudly who was there, and what they wanted. He invited them in, saying we were ready to receive them, and that it made no difference to him whether he died then or after daybreak, &c. At that they stole down quietly; and from then till daylight they were conferring opposite our windows about what they should do. Sometimes they decided to rush in on us; but before they reached the door, perhaps another faction would restrain them; and so they continued until the assassin's terror, daylight, dispersed them all except for about eight of the "*Carthage Greys*," who stayed there as guards. In the morning I went, at the request of J. Smith, to the lower door to inquire who and what were behind that disturbance in the night. I addressed my questions to the officer of the *guards*, who answered me with horrible curses, that the prisoners could never come out alive; that I should see before night that he was a better prophet than Joe Smith; that I was not a jot better than he, nor was anyone else who supported him. At this I reminded the gentleman who and what he was, that Governor Ford had under the oath of the state promised protection to the prisoners, and had put their lives in his hands, and that I would inform the governor of his threats, which greatly enraged him. I went to the Hamilton House and revealed all to Governor Ford, and I reminded him of his promise to protect the prisoners, requesting him to put others to guard them instead of the Carthage Greys, who were thirsting for their blood; but it was in vain, he suggested there was no danger whatsoever. After that I went into the midst of a large crowd of the rioters, and heard their publicly proclaimed decision to make a pretense of leaving until Governor Ford left, and then they would return, and were determined to kill "Joe Smith," even if they had to tear down the jail. Having heard such a sentence being sealed on the innocent with *three cheers* from everyone, I returned, and related everything to Governor Ford; but again he did not consider it worth his notice! I hurried to inform the prisoners of these things, but the *guard* would not let me back in. The prisoners earnestly beseeched them to let me in, saying that the

governor had permitted that (which he had promised when he visited the prison the day before); but all in vain. I returned a third time to the governor, describing the danger they were in, and I requested a *pass* from him to go in; he refused this too, even though I followed him until he was on his horse setting off with the escort towards Nauvoo; but he did order General Demming to give me a *pass* for Willard Richards, as secretary to the prisoners, but to no one else.

The governor left about eleven o'clock, leaving eight of the *Carthage Greys* to guard the jail, and about sixty others in the town to keep a lookout with them. And then their aims became clear; the people would come back to the town in hosts howling and threatening; and not only threatening, but preparing for the bloody slaughter. I myself was the only Mormon in their midst, and great were their threats to me; they gathered around me in droves; and not infrequently they aimed stones at me, because I dared to defend the prisoners, and dared them to allow them to have a trial the next day by the law of their land, as is the right of every man; and I reproached them with the fact that they had given themselves up to them on that understanding, and they were now in their power, and if they could prove them guilty, I would agree with the verdict with all my heart, &c. While I was pleading like this, one of their chief leaders admitted, "that nothing could be proven to convict them, and that the law of the land could not reach them, but *powder and balls will*." At this one of the *guards* came to inform me that "Joe Smith" was asking for me, and although the *guards* would not allow me to go into the jail, nor J. Smith to come out, yet they allowed Willard Richards to come, whom I informed about everything I understood of the intentions of the *mobs* to kill them before nightfall. He told me that I was in greater danger outside, and he put a letter in my hand, with Joseph Smith's request to take it to *Quincy* (about sixty miles away), and to return as fast as I could. News of the letter went through the mobs like the wings of the breeze, and some claimed it was orders to the "*Nauvoo Legion*" to come there to save the prisoners; and others claimed some other things. When I was asking for my horse to be made ready, some swore that I should not go from there alive unless I gave them the letter; but they could not agree on this, which was just as well for me, for I had decided to die rather than release it from my hand. Then they split into two or three groups; one group wanted to chase me out of there immediately, letter and all, another group threatened that I would not reach Nauvoo alive; and at this I saw several with their guns in their hands, running across the fields to the nearby woods, through which the road to Nauvoo passed, and although I understood their intention, yet I could not see how I should be saved, yet salvation would come somehow, I doubted not a bit. While they were quarreling amongst themselves, and my horse was ready nearby, I saw my chance, and it was no time after I reached the saddle before the horse and I were out of their sight in the middle of a cloud of dust, with the bullets whistling through the air everywhere except where they wanted. Before I had time to think about the road that lay ahead of me, which was almost completely unfamiliar to me, I found myself in the *prairie* hurrying towards Warsaw, instead of on the road to Nauvoo; I realized my mistake after having a look at the surrounding countryside, and I crossed the *prairies* to the right road. Later I found out that my life had been saved, through the horse's mistake, from

those who were watching me in the woods; and also from the other side, I understood that I was as it were between two fires, because if I had gone a mile further without turning from the Warsaw road, I would doubtless have been killed by about 300 of the cruelest of the *mobs*, who were coming along that road to Carthage, and who killed the prisoners within less than two hours from then! But I proceeded on my way, leaving Governor Ford and his escort; I arrived at Nauvoo before sunset, and waited for a steamboat to go towards Quincy. While I was waiting here, the Governor arrived, and I heard his speech to a large crowd of people; and its content was not directed at, nor worthy of, anyone but the rioters. He told with relish the unfounded tales of the mobs, as though he believed them to be true, and then he said in the hearing of the wives, children, and dear friends of those godly men, who were being cruelly murdered at that very moment, and he threatened loudly, "*a severe atonement must be made*." The governor's officials were heard urging him to hasten from there assuring him that the deed (that is the assassination) was sure to have been accomplished by that time, and that is why he and his army hurried from Nauvoo as soon as they could instead of waiting until the next day as he had promised to do. It is unlikely that there was as much sadness in any city in the world as reigned throughout Nauvoo at this time. Any messenger who might come was eagerly awaited, and yet they dreaded hearing what they feared so much; but not a single messenger returned that night from Carthage. Towards the middle of the night, a steamboat came down the river, and I went on it towards Quincy (40 miles), and the boat called at Warsaw on its way before daylight, and great was the excitement there! The *passengers* on the boat were informed with great delight that "Joe Smith, and his brother Hyrum had been killed in Carthage Jail;" and Oh, how sweet was the news to their lips! That "Sharp" fellow again had published an *extra* with great haste, accusing the Mormons of having gone to Carthage to save the prisoners, and saying that the *guard* in the fulfillment of their duty had shot J. and H. Smith lest they escape, when, in fact, I was the last Mormon to be in Carthage, and was driven out at *bayonet* point, as it were! Yes, when in fact it was this very "Sharp" himself who was leading the ones who had killed them, and boasting, "that he had put one bullet through old Joe;" and while his fingers were still dripping with innocent blood, he announced to the world that it was the Saints who did it, inviting everyone from everywhere to gather to defend Warsaw; that the Mormons had already burned Carthage to ashes, and killed its inhabitants, General Ford and all, and that they expected them to burn Warsaw at any minute! Yes, he published this in his paper, and sent messengers to the other Counties to call the militia to defend them, when in fact he knew that he was in no danger at all from the Saints, and I heard, when I was there, his party admitting and praising the cunning of "Sharp's" trick to get people there; and that "to attack the city of Nauvoo, and kill or exile the *d-m-d* Mormons was their objective." This incorrect account of the killing of J. and H. Smith flew across the world; and we do not believe that the truth has yet caught up with it. This is an example of all the accusations of this Sharp and his party against the Saints. I was rash enough to contradict him there on the bank, from what I knew; and if the boat had not been at my side for me to jump into, they would have killed me too for that. After reaching *Quincy*, I could see that

Sharp's messengers had arrived and had stirred up the whole city, to the point that they were expecting the Mormons there to kill them too; and the *militia* were busy preparing to go to save Warsaw, as they thought. As soon as I had the opportunity, with the people gathered together, I opposed those lying messengers to their faces; and then the people saw that they were in no danger, and that none of the Mormons had even raised a hand to any of them, or was about to, and everyone returned to his business, and I went with another steamboat towards Nauvoo, which I reached by eight o'clock the next morning.

Oh! what a mournful sight was seen in Nauvoo that day! There never was, and there never will be, its like; everyone sad in the streets, all the shops closed, and all business forgotten. Onward I quickened my steps, until I reached the house of the late Joseph Smith. I pushed through the grieving crowd, until I reached the room where his body and his brother's had been placed (for they had been brought from Carthage the previous day); there they lay in their coffins, side by side; noble men, as they had suffered, side by side, from one prison to another for years, and had worked together, shoulder to shoulder, to build the kingdom of the Immanuel; eternal love had bound them steadfastly to each other and to their God until death; and now my eyes beheld the blood of the two godly martyrs mingling in one pool in the middle of the floor—their old mother, pious and sorrowful, on her knees in the middle of it between the two, with a hand on each of her sons who lay in gore—her heart almost breaking with excruciating agonies and indescribable grief. At the head of the deceased sat the dear wife of each one, and around their father stood four of Joseph's little children, and six of Hyrum's children, crying out from time to time, "My dear father;" "And my dear father," said the others, with no reply but the echo from the walls, "Oh my father," and from the hearts of the mothers, "My husband killed," and the old mother groaning sadly, "Oh my sons, my sons."

Eagerly and sorrowfully the thousands pushed forward in turn, to have a last look at their dear brethren, whose profound counsels, and heavenly teaching, had been music to their ears, a light to their paths, and a joy to their hearts many times. In the streets round about, there reigned almost the stillness of the grave; but all, rich and poor, had crystal tears streaming down their cheeks. Even the sun and the elements had become still as if in surprise, and all of nature looked at the man's endless fury towards the finest on earth in every age and part of it. I shall always remember my feelings at the time. Now I saw the two men of greatest virtue and wisdom on earth without doubt, whom I saw just now it seemed preaching tenderly, from between the iron bars of their prison, the gospel of peace to those who sought to kill them; the two stood like two reeds in the midst of storms as witnesses to Jesus, despite the jealous rage of the press, the pulpits, and the *mobs* of the age, straightening like the reed with its head up after each breeze by despising profit and worldly fame, they held steadfastly to their aim until they finished their work, and like their elder brothers, and their Leader before them, they did not love their lives unto death, they did not refuse to face knowingly the slaughter; but leapt on the bloody altar *which they saw* awaiting them in Carthage, "that they might have a better resurrection." But what pen can describe that scene and the feelings of the thousands of mourners? The only comfort which sustained them

from sinking under the oppression and the loss was that a day of swift reckoning on this was coming soon, that he who has the just scales in his hand perceives it all and will——, but I shall restrain myself. It is easier for the reader to imagine this scene and its consequences than it is for me to describe them.

The two were buried secretly together, for rewards of several thousand *dollars* were already being offered by their enemies for their heads!! But to return to Carthage and the story, from whence I escaped about three o'clock in the afternoon, on the 27th. The following picture will show the attack on the jail, and the situation of the place, clearly; it was written by one of the four who were there at the time, namely Dr. Willard Richards.

CHAPTER XXIII.

story of the assassination.

"TWO MINUTES IN THE JAIL."

"POSSIBLY the following took three minutes to be accomplished, although I do not think it was more than two; and I wrote it at the request of, and as an explanation to my friends.

CARTHAGE, *June 27th*, 1844.

"A shower of bullets was shot up the stairway to the door of our prison in the second story, and we heard the sound of many footsteps rushing up. We closed the door, and stood inside against it, to keep it closed, there being no lock or *latch* on it that was usable. The door is of thin *pine*; as soon as the sound of footsteps reached the top of the stairs, they fired through the door, and the first ball passed between us, and showed that they were assassins. At this we changed our attitude. Mr. Joseph Smith, Mr. Taylor, and myself sprang back to the other side of the room, and Mr. Hyrum Smith retreated two-thirds across the chamber opposite, facing the door, when a ball was fired from the door, which went through his head; then he fell backwards extended at length, without moving his feet. From the holes in his clothes and subsequently his body, it appears that another ball shot him through the window at the time, which entered his back, passed through his body, lodging in his watch, which was in the right pocket of his *waistcoat*, shattering it into pieces. The two balls must have hit him at the same instant. When he fell, he said clearly, "I'm a dead man." Joseph looked at him, and then said, "Oh! my dear brother Hyrum!" Then, opening the door a few inches with his left hand, he discharged a six shooter at random into the entry, from whence at that moment came a ball, which tore open Hyrum's breast, and entered his head under his jaw, and went out through the top of his head, while other muskets were aimed at him simultaneously, and some other balls went through him from the door. Joseph continued to fire his revolver in their faces, standing to one side, and reaching his hand around the casing of the door, but three barrels

missed fire. Mr. Taylor stood by his side with a stick in his hand, with which he hit the points of the bayonets and the muzzles of the guns that were pushed in the door. By his side I stood with another stick, but I could not come within striking distance without being in the muzzle of the guns. After the revolver failed, we had no means to defend ourselves; and as we expected a rush of the mob into the room at any minute, and the door was already half full of muskets, pushing forward into the room, and with no hope from anywhere of saving our lives, Mr. Taylor rushed to the window, which is some 12 or 15 feet above the ground outside. When he was about to jump out, a ball from within was shot into his thigh, and at the same instant another ball from without was fired, which hit his watch, which was in the left pocket of his *waistcoat*, shattering it into pieces, and leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds. The force of this shot threw him back into the room, and he fell to the floor, and rolled under the bed which stood by his side, where he lay as though dead. Nevertheless the mob at the door continued to fire upon him, and tore away a piece of flesh from his thigh bigger than a man's hand, although I tried my best to save him by hitting and knocking down their guns with my stick. They thrust their guns in at an angle, until they nearly reached us, when we were in the corner by the door, whence I beat their guns with my stick. As a last resort, Joseph ventured to the window from which Taylor had fallen; but almost before he reached it, two balls pierced him from the door, and another from outside through the window which entered near his heart; and he fell outward, where bayonet points received him, and he cried out clearly, 'O LORD MY GOD.'

"No sooner had his feet gone out of the window than my head went in, the balls whistling all around. At this the cry was raised, "He's leaped the window," and those who were near the door, and on the stairs, ran out. I withdrew from the window when I saw it would be of no use to follow him, and leap on over a hundred bayonets, which had by now gathered around Joseph Smith's body. Still unwilling to leave him, I again reached my head out, and watched carefully for a while to see if there were any signs of life in him; regardless of my own safety, I made up my mind that I would see the end of him I loved as myself. Being satisfied that he was already dead, with over a hundred of the rioters rushing towards him, and more coming from the other side of the jail; and as I expected every second that they would return to the jail, I ran to the iron door of the cell which was next to the door of our room, and where they still stood shooting, to see if it was locked. When I was near it, Mr. Taylor shouted to me, "Take me with you;" and having seen that those bars were open, I returned, and carried Mr. Taylor there, that is to the inner prison, and stretched him on the floor, and covered him with a mattress, so that he would not be noticed, for I expected the mob to come in any second. I remarked to Mr. Taylor,—'This is rather a hard bed, but if your wounds are not fatal, I hope you can live to tell the story.' I expected to be shot every instant, and I

stood in the door ready for whatever might come.

"WILLARD RICHARDS."

The mob, having realized that they had killed Joseph Smith, withdrew in haste, taking three with them, who were mortally wounded and who died wretchedly soon afterwards.

These rioters had come mostly from Warsaw, and were led by " Thomas Sharp," and other Press owners. They were about 300 in number, and had colored their faces black, red, and yellow, so that they would not be recognized. Messengers went from there to Nauvoo to tell what they had done, and were turned back by Governor Ford on the way. The following describes the scene in Carthage at the time.

"12 *o'clock at night, Hamilton Inn, Carthage.*

"To Mrs. Emma Smith, and Maj. Gen. Dunham, &c.

"Governor Ford has just arrived; he promises to look into everything and make matters straight.

"I say to the citizens of Nauvoo—My dear brethren, be prudent; recognize that the "Lord reigns." Do not rush out of the city, do not gather together in Carthage; stay at home, and prepare for an attack on you from Missouri. The Governor promises all the help he can give: he has already sent for soldiers: Joseph and Hyrum have been killed, but not by citizens of Carthage, from what I understand.

"We shall prepare the bodies to be brought home as soon as we can.

"The people of the area are very frightened, and fear that the Mormons will come here seeking vengeance. I have given my word for the Mormons, that they will stay home peacefully as soon as they can be informed; and that no one is in danger from them, and again I beseech my brethren in Nauvoo, in the name of the Lord our God, be prudent, patient, and forebearing, in this again, as you have always been; let only a few of our friends who choose come here to see the bodies and to help to take them home. Mr. Taylor's wounds have been treated, and they are not fatal. I am in good health.

"WILLARD RICHARDS.
"JOHN TAYLOR.
"SAMUEL H. SMITH."

"N.B. Defend yourselves until I can send assistance to you, June 27th, 1844.

"THOMAS FORD, *Governor of the State.*

This was rather cold comfort from that same governor who forced the Saints to give up, at the request of the mob, all the arms they possessed to DEFEND themselves, was it not? How were they to defend themselves, their wives, and their children, even in their own homes, from such people, when he had disarmed them, as if it were purposely to give the others a chance to fulfill their aims. Let everyone form his own opinion of him according to his actions, his speech in Nauvoo, in the prison, and all else.

Here is the letter of one of the leaders of his army, who was accused by the mob of being partial to the Mormons, because of his attempt to administer

justice, rather than joining with them.

"Mr. Orson Spencer,

"*Dear Sir*,—Be so good as to ponder this important matter, and to moderate in such a difficult situation. Perhaps your moderation may forestall and prevent much destruction. I was in my house when the atrocious act was committed. Doubtless it will be condemned by the majority of even the inhabitants of this county. Beware lest you be attacked by the Missourians.

"M. R. DEMMING."

"N. B. Governor Ford, and nearly all the inhabitants of Carthage, have fled somewhere in great fright for their lives, they believe.

"M. R. D."

The day after this slaughter, the *militia* and the people of Nauvoo were called together. They were addressed at ten o'clock by Judge Phelps, Col. Buckmaster (the governor's envoy) and others, who urged everyone to carry on peacefully and patiently; and preparations were made for the arrival of the bodies of the two godly martyrs in the city. About three o'clock they were met by a large crowd of people at the edge of the city, and they all came in looking very orderly and polite, all under the leadership of the *City Marshall*, and comprising several hundred people. When they reached the "*Mansion House*," Joseph Smith's house, the bodies were taken in there, and no tongue can tell of the sad scene. Over 10,000 men under such circumstances able to be so patient and forbearing as to agree without exception to rely on the law of the land (which had already been proven to them many times to their distress to be so powerless) for protection and justice for this atrocious murder of their dearest brethren, when they were in prison with the state's assurance that they would have protection and justice; and when that failed, no one was surprised; but they waited then for the just God who administers justice! Here is an example for the nineteenth century of Mormon gentleness and powers of self-control, when one admits that they had every power in their hands at that time not only to destroy that county, but the state before them. Yes, this fact is sufficient to prove that they were not bloodthirsty avengers as they were accused, and that the godliness and evangelicalism of the Mormons is no less that that of the saints of old! Where can one find an example of such voluntary restraint? We reply that we know of none such in this age, other than the restraint and obedience of their leaders, Joseph and Hyrum Smith, to all state laws and authorities at all times, and even on this last occasion, although they knew full well that their obedience could cost them their lives!! Here is an incontestable fact to prove also that the accusation of treason or disobedience was as untrue about these pious people as all the other accusations published by these assassins, and echoed by others of the same inclination, the length and breadth of practically the whole world.

The following speech by Governor Ford shows that he too has opened his eyes to see who is to blame for this riot, and how the Saints' characters are superior to those of their enemies. Who will thank him for discovering it now, when it is too late? He had enough opportunities and testimonies to be able to see the intentions of the mob in time to save the lives of the prisoners, and it is without doubt to that

extent that he will be considered responsible for the use he made of his influence, as we notified him in plain English a few hours before they were killed, in the presence of witnesses, some of whom remain, and others who have gone on ahead to meet him before the court where the worth and virtue of the innocent blood of Prophets and Apostles will be proven.

CHAPTER XXIV.

address of governor ford to the people of the state of illinois.

"I DESIRE to give a brief but true description of the disgraceful affair which took place in Carthage, in regard to the Smiths, as far as my knowledge extends. The Smiths, Joseph and Hyrum, have been assassinated in jail; I do not know by whom, but I will know. [He could not have forgotten the names of those who threatened that to his face!] I had pledged myself that they would receive protection, and on that basis they surrendered as prisoners. The Mormons surrendered all the arms in their possession, and the Nauvoo *Legion* submitted to the command of Capt. Singleton of Brown County, willingly and obediently. And I had sent him there for that purpose. The rioters required all this to prove that the Mormons were peaceably disposed; but it appears that every obedience and submission on the part of the Mormons proved ineffective in bringing them [the rioters] to peace. It was not I alone that gave the pledge of security to the Smiths, but my officers and men assured me that they would assist me in protecting them. [So much the worse then was their crime and their treachery, and he should have known better from their previous "*honor*" than to entrust men's lives to their bloody hands.] If this deed was committed by these people [we answer that it was, and how did he not know?], they have added treachery to murder, and have done all they could to disgrace the state, and sully the public '*honor.*' [!! Whose "*public honor,*" I wonder? Where was it hiding before? Was it in the bosoms of the murderers?] On the morning of the day the deed was committed, we had proposed to march the entire army to Nauvoo; but I discovered clearly that the army would not be satisfied with less than the utter destruction of the city [and still leaving the prisoners in their hands after discovering that much!]; and that once we arrived there, pretexts would not be wanting for commencing hostilities. The Mormons had already complied with everything required of them, and had submitted to more than should have been asked of them. An attack on our part against them in the present season, with the harvest on our hands, would be as impolitic as it was disgraceful [and so, having killed the two best, it appears that the thanks of the other thousands for their lives were not due to him, but to the harvest which called them!]; and because of this [that is the 'harvest,' and not because of justice, and the desire to prevent the shedding of more innocent blood], we decided in a council [of traitors] to disband the army [so that they could be more free, and less responsible for the murder], except three companies; two of which were promised to guard the jail [only 70 in all], and with the other I

went to Nauvoo to address those people [he did, poor things, and he was a worse comforter than Job's as well], and to tell them what they might expect in case they designedly provoked a disturbance [yes, he threatened that their houses would be in ashes, and that their wives and children would be burned in the conflagration, and that he could not defend them!! but that he would not or did not, is what he meant]. I think I performed this duty keenly and fully [says he; yes, in a way that no one since the days of Nero, except his partner Clark from Missouri, has done]; and having returned about 3 miles towards Carthage, I met a messenger from there who informed me of what had taken place there. I hastened on to that place. I am told that the *guards* did their duty [but it was proved to him later that there was a clear understanding between them, and that the *guards* had written a letter to the other rioters, telling them the best time to fire, and of course for their part that they would empty their barrels into the air above their heads! The letter came to hand later]; but that the majority were overpowered [if so, how was not even one from either side wounded?]. Many families had fled from Carthage, and others were preparing to follow them; and as I considered there was danger of the Mormons' wreaking vengeance, I supported this. Gen. Demming volunteered to remain here with a small number of soldiers, to defend property from damage as far as he could. I decided to proceed to Quincy, to prepare a force sufficient to suppress disorder. I have hopes that the Mormons will not start, or cause any disturbance. But I may be disappointed in this [if he had been, it would have been the first time for them to disappoint him]; I fear the opposition will not be satisfied. They may recommence their atrocities. I am determined to preserve the peace as far as I can, whatever the consequences. I think I have sufficient pretext to summon up an army, to be ready at my disposal at a moment's warning. Establishing myself at Quincy will enable me to get all news with greater celerity.

"THOMAS FORD,

"*Governor, and Commander in Chief.*"

The main aim of the rioters, or a large part of them, in killing Joseph and Hyrum Smith, was to scatter the inhabitants of Nauvoo; and they supposed, and did not hesitate to proclaim, that "the end of Joe Smith would be the end of Mormonism;" and as the Missourians had appropriated the lands, houses, and cities of the Saints three times before, these people thought of having the city of Nauvoo, and the valuable smallholdings around it. To this very end, they accumulated as many men as they could, with all sorts of pretexts and wiles, in Carthage, preparing to attack, and destroy Nauvoo. Frequently they would kidnap the Saints they caught in the vicinity, and beat them severely. They tied some to trees without cause, whipping them and wounding them badly, expecting that by so doing they would tempt the people of Nauvoo to seek revenge, and thereby have a case against them. In this way that county was kept in a state of turmoil and constant fear; and even after the death of the martyrs, we would frequently be called from our beds in the middle of the night to save our lives, because the rioters were coming to Nauvoo to kill us. Because Governor Ford heard these things,

as well as the news that the rioters were threatening to reveal his partnership with them in the atrocious deed committed in Carthage, if he hindered their aims, he published the following address:

"QUINCY, *June 30th*, 1844.

"*Sir*,—I do not think the Mormons will cause any disturbance, or that there is any reason for the opposition to fear anything. I regret to learn that the rioters are still telling and publishing a thousand tales and false accusations completely without foundation, for the purpose of getting people together, without my authority, hoping, having got them to Warsaw, that they will agree with their treacherous and rapacious counsel. This is a stratagem against the country, and it cannot be endured.

"I am afraid that the rioters of Hancock County are fast losing the trust and sympathy of their fellowmen, not only there, but throughout the world. I strictly order you that you do not permit them to attack Nauvoo, or any of its inhabitants from now on, without my authority. I think it would be better to disband your forces too, unless you think it necessary to retain some to repel and disperse the rioters; you must be the judge of that.

"I desire you to order away immediately the people who came over from Missouri and from Iowa.

"I order you to hold under warrant anyone who supports the gathering to attack Nauvoo, or any other disturbance; and that you use every means to prevent the disgraceful, and previously successful, practice of publishing all sorts of false accusations and untruthful tales, which is done deliberately to excite the public.

"(Signed) THOMAS FORD,
"Commander in chief.
"To Brig. Gen. Demming, Carthage, Ill."

Everything was peaceful in Nauvoo, as it had been, without one appearance or even any threats of vengeance, but they unanimously applied themselves, according to their previous decisions, to pursue peace with everyone. All commerce went on as before. The Saints redoubled their efforts to build the temple, &c. The writers and editors of the country had recognized the trickery of the rioters in their misrepresentations, and had come to Nauvoo to see the truth of things, and had published the truth instead of others' tales. This fact, together with Gen. Demming's zealous endeavors, caused the influence of the stream created by the rioters to turn around and pour down on their own heads, so that they had to disband and give up their evil intentions for a while. They saw very clearly that they had

to recognize that, instead of dispersing and destroying the church of God, or hindering its progress in any way by killing its leaders, they had brought it great fame, and had caused thousands to investigate its principles who had not thought it worthy of their attention before. And this bloody deed became the most accurate image in which everyone could perceive Mormonism versus Sectarianism in their true respective colors. And indeed, what man of reason would not have foreseen that the innocent blood of godly prophets and apostles would cement all the Saints together in a bond and a knot of eternal love more powerfully than anything else? In this too was made true an eternal saying, which is that "all things [and this also] work together for good to them that love God."

Oh no, no one who even considers that Joseph Smith is the AUTHOR of Mormonism, understands the first thing about it. Although, it is true, it was he who had the honor of being an instrument in establishing it in "the dispensation of the fulness of times," and that he more than anyone else suffered and did the most for it, yet he was only an instrument in the hand of the one whose work it is, that is the Lord God of Israel, who is able to finish it; he will hasten it, and cut it short in righteousness, despite the killing of Joseph Smith and his brother, and hosts of others, because of it.

CHAPTER XXV.

character of joseph smith.

There are hundreds of thousands in the four corners of the world who know that Joseph Smith was the godliest man on the face of the earth, yes, who know this, we say, beyond dispute, apart from the countless millions who must yet confess this; and fearlessly we dare anyone in Wales, or in the world, to prove anything to the contrary. Let those unacquainted with him think what they will of our testimony, that matters nothing to us; we are answerable to God and men only for what we say, and we say only what we know.

This is also proven through the great work, and the wonderful preparations he made for the restoration of pure religion, and the gathering of the remnant of Israel according to God's covenant with Abraham and others. In what country or age, we ask, was such a revolution in the religious world created, was the cause of Zion furthered, and was the world flooded with such heavenly light, as that which Joseph Smith brought about in fewer than twenty years from the time the angel first appeared to him? Yes, let it be remembered that he was an uneducated young lad, a husbander of animals in the woods, barely seventeen years old—as the willow on the river bank withstands the fury of the waves of the flood tide,

this lad faced and triumphed over all the human wisdom, popularity, wealth, and obstinacy, of a perverse and adulterous nation. And he did so without any ability, experience, wealth, influence, or anything on his side but divine power, incontrovertible truths, self-evident facts, and divine revelations containing so much light, and so much of the Spirit of God in them, that they could not be resisted from the lips of his servants; rather they shoot their beams of heavenly light and divine love into every honest heart that receives them, and reflect like the brilliant rays of the sun off a glorious mirror, and animate, adorn, and glorify the one who possesses them.

Despite the best efforts of the enemies of truth to blacken the character, and stain the memory of Mr. Smith, the columns of our history are as unsullied by them as the white snow; and in order to adorn the picture of his life and death more gloriously still, he fearlessly and bravely took the brush in his own hand, and painted a *border* around it of scarlet, that is, *with his own blood!* Worthy of such adornments is only he whom God made a monument for the nineteenth century of the perfection of his power through such a poor instrument as Joseph Smith! He came out of the middle of nearly fifty furnaces heated for him by persecutors, before courts of law, on charges of some crime or other, ten times hotter than for others; and from them all God saved him, as he did those three young men, without singeing a hair on his head (that is, his character), nor leaving the smell of fire on his clothing. His enemies will have a poor excuse when they stand before the Lord God of Joseph Smith, and their Judge, for shedding innocent blood. At that time they will have to make public confession of the truth, which is that it was out of jealousy for his piety, and envy for his greatness and incomparable majesty, that they killed him. No doubt it was fear of Joseph Smith's sincere righteousness, and alarm at their own merits, among other things, that incited them to martyr him.

Because of his gentleness and his guilelessness in judging everyone to be as honest as he, some cunning and selfish men slipped in among Joseph Smith's friends, who, in his greatest trouble, behaved toward him like that serpent which some man found on the road almost dead from cold, and warmed in his bosom until it revitalized, and the way it repaid his tenderness was to pierce him in his heart. Thus they could not stand in the midst of the wheat before his powerful fan, when he blew transgressors from his presence like chaff before a rushing whirlwind. No doubt false brethren, or rather let them be known by their proper name, which is "apostates," greatly influenced others to deprive him of his life. They had seen his greatness, and they, like Delilah with Samson, knew of his weaknesses too. Yet their victory over him is a disgrace to the state and the nation, and has done them eternal harm. They cannot outgrow it; they cannot outlive it; and they cannot undo it, wash it away, or *outdie* it either. The verdict has been inscribed with a gold pen on the hearts of millions against them, ranging from any who conformed to the one who shot the fatal balls in Carthage Jail; and in every bosom where honesty, humanity, love of life, or freedom and happiness dwell, thence also will righteous "anathemas" be breathed against the "Carthage butchery." The vengeance and wrath of a just God and good men will dog the steps of all the guilty ones and their supporters with terrors, as Milton describes the front gates

of the Gehenna itself,—

"————*grating harsh thunder*."

Our Lord said, "It is impossible but that offenses will come: but woe unto him, through whom they come!" According to the way that the whole Christian world, as well as ourselves, professes to tread, which is by the holy volume, it is seen that it is in keeping with our God's gracious custom to send prophets to the world in every age when he had particular work to be done; and more clearly still he says explicitly through his servant, "the Lord God will do *nothing*, but he revealeth his secret unto his servants the *prophets*." The same accurate image also shows that they all received the same cruel treatment, from Abel to the last mentioned, yes even his own dear Son, as the cruel treatment received by these their last brethren in Carthage, and all their lives. And it is no less strange than true either, that the nation which professed most zeal without knowledge, most illusion of godliness while denying its power, and most college and pulpit wisdom and human devotions instead of divine ordinances, were, and are, those who have the loudest voices, the greatest application, and the sharpest spears and swords to shed the blood of the divine envoys [i.e., that nation]. This is why the pagan nations will belong to the Lord in the days of his strength, namely because they will not be guilty of shedding the blood of prophets as is "*this enlightened age*," and the other "*enlightened age*." Their "conscientiousness" does not do this for God as they imagine, rather it tightens their bonds, and increases their sentence, because they should have looked into the matter before condemning it, or opposing it! But on to the story.

CHAPTER XXVI.

joseph smith's prediction of his death.

JOSEPH SMITH had foreseen that his end was at hand, and in preparation for this he had been for about four months almost daily (before the beginning, or any signs, of the last disturbance) teaching the apostles, in their councils, about the mysteries of the kingdom of God, and the manner and means to carry on the work after his departure; and, having finished giving them their inheritance, he said clearly, "The kingdom of God now rests on your shoulders; take heart to spread it all over the world; it no longer matters what becomes of me, or how soon I go to my rest, &c." He publicly informed about 15,000 people so clearly that everyone understood that he was shortly to leave them. He said that he would not live to see the temple completed, but that he had presented the essential keys for giving the inheritance, and everything else to the apostles. A few weeks before the beginning of this disturbance, all the apostles but two, Willard Richards and John Taylor, went according to his advice, to preach throughout the eastern states, "for," said he, "your lives are not safe in Nauvoo, or in these parts;" and that is where they were when he was killed. They returned to Nauvoo as soon as they heard; and on the 8th of

August an assembly was held in Nauvoo to organize things for the future, and to bring into effect the measures arranged through Joseph Smith; but primarily for the apostles to stand in their proper place at the head of the church on earth, in the absence of their former leaders. There were between twelve and fifteen thousand Saints gathered there, and arranged in districts according to their counties. Brigham Young, Orson Hyde, P. P. Pratt, and others addressed the crowd warmly and effectively, so that everyone perceived that the mantle of the prophet had truly fallen on the apostles; and the whole crowd without exception manifested their approval of the apostles as leaders of the church by raising their right hand.

About this time those who held high office and considerable influence aimed to elevate themselves and rebel against the church authorities, and they succeeded to an extent in attracting disciples to follow them: and these were duplicitous and mentally unstable, and they followed them for a while; but by far the majority understood the voice of their shepherds too well to be tricked in that way.

Among others who were excommunicated for their rebelliousness were Sydney Rigdon, James J. Strang, and others. Like shooting stars, as if for a moment, these shone through the western atmosphere, and then were extinguished, and nearly all their followers returned profoundly repentant back to the fold. The Saints succeeded and prospered at home and throughout the world after that, as a bed of herbs is fragrant after delightful falls of dew or summer rain. They joined together more and more to complete the temple, and to build the city through energetic and unanimous efforts; and this is not strange when one considers that the previous storms had blown away the chaff, and winnowed the wheat until it was purified and cleansed.

Before the end of this summer, several thousand elders and other officials went on missions through the various states, Canada, and the isles of the sea. Wilford Woodruff, Hyrum Clark, and myself, and our families set off—they to England, and I, according to my previous calling, to Wales. We traveled across the state of Illinois as far as Chicago, about 250 miles, in wagons, visiting several churches along the way. There we took a steam boat to cross the lakes, Michigan, Huron, Erie, St. Clair, and Ontario, as far as Oswego in the state of New York, about 1400 miles; and from there we came in pleasant *canal boats* as far as Albany, over 300 miles; and then in a steamboat down the Hudson river, 160 miles, to New York. We stayed in this city, preaching and ministering in the area until the return of brother Woodruff from the state of Maine. The three of us, and our families, together with two other missionaries called Hardy and Holmes, set off on board a ship from New York to Liverpool at the beginning of October; and after a stormy voyage, we arrived at the pleasant port on the first day of January, 1845. We found that the churches were successful throughout Britain in general, and the number of Saints here over 10,000. Within a few days, I went to the town of Wrexham, in North Wales, and began preaching the gospel with hardly any success for some time, with the country filled with the groundless stories invented by “Thomas Sharp,”

and the other enemies, which were believed instead of the truth. No one had attempted to preach this gospel in Welsh throughout any of the counties of the North before this. After publishing two thousand copies of a 48-page treatise, demonstrating the establishment and plan of the apostolic church, &c., I went on a journey through the northern counties, and great was the excitement it caused and the opposition I received almost everywhere from the most zealous sectarians, but others listened attentively. The first branch of The Church of Jesus Christ of Latter-day Saints I established was in Rhosllanerchrugog; and the first Welshman baptized was a man from there, when he heard and believed the gospel, by the name of Robert Evans, formerly a gifted preacher with the Campbellites. The following summer I visited Merthyr Tydfil and the surrounding areas, where I found a number of branches, comprising over two hundred Saints, who had heard the gospel from an elder by the name of Wm. Henshaw, who had come here from England some time before; and I shall never forget my happiness when I met so many of my blood brothers and sisters who had come to the bond of the same eternal covenant, to see alike, and to walk together along the same paths, to drink from the same divine Spirit, and to strive towards the same objective. In various branches here they enjoyed the gifts of the Holy Spirit abundantly, and their increase was in proportion to the persecutions they suffered at the hands of professors of the faith of gentle Jesus!

Despite everything, the Saints increased so quickly that they were over a thousand in number the following summer. A periodical was appearing monthly, and about a dozen doctrinal treatises had been published.

In the summer of 1845, very good news came from Nauvoo that the Saints had completed the temple, and several hundred of the elders had received their endowments in it. But before the end of the summer, the scene was sadly changed. The rioters had been obliged to be still for a while, because their leaders were on bail to appear in the quarterly court on the charge of killing Joseph and Hyrum Smith, and although Thomas Sharp and others were proven guilty of "*deliberate murder*," yet they were released on bail of less than *twenty pounds!!* And in the end no one to this day has been punished for the shedding of that innocent blood, but it continues to cry out, "How long?"

The rioters, emboldened because of this freedom, applied themselves to creating a disturbance against the inhabitants of Nauvoo once more by bringing false accusations against their leaders, in order to take them out to Carthage so that they could wreak vengeance on them as they had done on the others before them; but after long and bitter experience, the Saints had by then come to a better understanding of the "first law of nature," which is to save themselves, and this they did by keeping out of their way. There was such opposition to the Saints even in the Senate that they abolished the city's *Charter*, although this was illegal. And as was proven later, some of the members of the Senate were leaders of the mob. The rioters devised a scheme to gather people together with the intention of attacking Nauvoo afterwards, as follows. *Sharp* announced through his publication that a "*Wolf hunt*" was to take place on a particular day,

inviting everyone to come there fully armed; and the thing that frustrated their bloody purpose was that governor *Ford* understood their intention and sent soldiers to disperse them. After that they assembled near Warsaw under the leadership of Col. Williams (a cruel enemy of the Saints), about 800 or 900 of them, who began the old Missouri practices of burning barns, and the Saints' property. They continued to do this throughout those parts, burning houses over the heads of some women and children who were ill in their beds at the time, without giving them any warning, but dragging them to the fields and leaving them there. They plundered their houses of anything they wanted, driving their animals with them. They were allowed to continue in this way unhindered for over ten days, for the *militia* refused to turn out at the request of the sheriff (*Backenstos*) to disperse the scoundrels until he realized that the *militia* were the culprits. By this time they had burned over two hundred houses, and had caused a loss of many thousands of *dollars*, and had taken many precious lives as well. Eventually the county Sheriff summoned the Nauvoo *militia*, under his leadership, to defend the houses and possessions of the citizens, and they set to flight all the rioters in the first battle, leaving several of their number dead on the field; and they pursued them as far as Carthage, and thence as far as Warsaw, and they fled across the Mississippi river to the state of Missouri; and so peace was restored for a short while. Yet, even so, Sharp, Williams, Capt. Smith, and others, did not cease brewing up storms against Nauvoo, which the following autumn poured down more destructively and unexpectedly than before. They gathered around Nauvoo by the thousands, with determination, which they professed publicly, and set upon their banners, "that nothing less would satisfy them than either the complete, unconditional exile of all the Saints, great and small, male and female, within five days, to the midst of the beasts and savages of the western desert, or that they be killed unsparingly, and their houses and their city burned about their heads if they refused to go." The Saints decided to defend themselves, rather than comply with the one condition or the other; and so there was fierce fighting on all sides for several days on the outskirts of the city. Many of the rioters were killed, and, among others of their leaders, Capt. Smith was killed (the one who was with the "*Carthage Greys*," namely the same Smith who started the disturbance, and who issued that first warrant on Joseph Smith, and the one who sat in judgment on him at Carthage). Only three of the Saints were killed. T. Sharp and Col. Williams were leaders in this attack too. And as they were sleeping one night in their camp, waiting for daylight to attack the city again, they were frightened by some agitation like the noise of a large army coming through the woods; most of them lifted their tents up onto their horses, and fled in great haste and fright towards Carthage, and the rest of their army set out after them before daybreak, thinking it was the Saints who were chasing them. By the time dawn had broken, and the last company had reached the meadows which stretched about ten miles in front of them, they were seen by the first ones, who mistook them for the Mormons still pursuing them; and so they fled for fear of each other, with no one after them but their own consciences, and a herd of cattle from the town, which had fled

in fright through the woods past their camp!!

Within a few days the mob gathered in greater numbers still around Nauvoo. The government refused to give the Saints any protection; but several of the senators, together with delegates from Governor Ford, persuaded the Saints to go away, and leave their land, and all their possessions, in the hands of their persecutors, for they said "they were too numerous for the Saints to be able to defend themselves," and there was no help to be had for them from the government!! They admitted publicly that the Saints were not to blame; and yet they wished them to approve the suggestion of exile for the sake of peace! I would like to set down their letters in full, so that the reader could form his own opinion about this cruel oppression, if there were space; but my limitations force me to restrain, because this treatise has grown much bigger than I intended at the beginning, although it by no means yet contains all the interesting stories relating to Mormonism. But, to the story. The conditions of peace were agreed upon between the parties, and the Saints were given permission to stay there until the following summer, or until pasture had grown to sustain their animals to travel. The rioters promised the Saints peace and quiet to prepare for their exile; but, like every promise one could expect from such cruel savages, it was not long before they broke it. They continued to create as much disturbance as they could, bringing unfounded complaints against some of the leaders of the Saints, so that they could still drag them to the butchery of Carthage before they went; for they would not allow them to go away alive either; and having failed every other way to get hold of the Apostles, they agreed together to form an army for the time of the Saints' departure to the wilderness numerous enough to kill them there. But this time too the Lord in his grace spared his children from the hands of their cruel enemies, through their learning of the mob's plot, and starting with about a thousand chosen men several weeks before the appointed time, and traveling on to the wild west, until they reached the more tender protection and defense of the uncivilized Indians, before their "*Christian*" (*alias*, sectarian) persecutors overtook them. They suffered much cold and hardship, and hunger, without doubt, for the snow was deep on the ground at that time. Having arrived in the midst of the *Pottawatomie* Indians, they made camp, and began to build wooden houses, and work the land; and when it came to be the season for sowing, they put corn in the land, leaving some there to watch it ready for when another camp of their brethren came that way after them, and then they went on towards California, for that was where they were drawn.

In June another encampment, comprising about 5,000, went after them; and before the end of the summer yet another encampment, of about the same number, set off along the same paths; and as one encampment waited for a time to rest their animals, they would build log houses, and would put crops in the earth, in order to provide food for those who came after them.

In Nauvoo, they had left their possessions in the hands of a committee of five, to sell as best they could. Several financiers from the other states, having heard that the Saints had to leave there, had come there to buy their houses, and

their lands, &c., waiting for their own price, of course; and it was to these that most of the Saints sold, or rather gave the possessions that they could not take with them on their journey. The Saints throughout all the states, and also the Canadians, were preparing almost unanimously to emigrate with their exiled brethren as soon as they could organize their circumstances. In January, 1846, about 200 or 300 left from New York, in a ship around Cape Horn, to the *Bay of San Francisco* in *California*, which they reached safely after a comfortable voyage. Thousands of others were preparing to sail the same way from the other eastern seaports soon after them.

All the Saints had left Nauvoo apart from 200 or 300 who were for the most part unable to follow their brethren to the wilderness unless they could sell their property, so that they could buy carts or wagons, and animals, to carry them. Many people, mainly from the eastern states, who had bought the Saints' properties, had moved to Nauvoo to take possession of them, and were known as "the new citizens." The jealousy of the old rioters was kindled against these too, and there was no lack of excuses for accusing them of similar faults, if not worse, than those of the Mormons; and this would not seem strange to anyone who knew them, for as others were buying and taking possession of the Saints' property, the rioters were losing the great reward they had anticipated for all their diligence, hard work, and endless persecutions, that is, to take possession of the whole city and the farms, and all the surrounding country, without paying anything for them. However strange this method of becoming rich may sound to Welsh ears, it was not unknown to these people, for they were encouraged in this by the example of the Missourians quietly enjoying all the lands and property of the Saints after exiling them in the same way three or four times in that state; and, to this day, neither the government, nor anyone else, has attempted to bring their oppressors to trial, or to restore their rights to the Saints. And thus these mobs proposed to possess Nauvoo as the spoils of a self-fomented war. When they were disappointed by the arrival of the "new citizens," they immediately turned to their successful old plans, that is inciting the populace against them with some disgraceful false accusations, and showing them to be dangerous to their cause; and so they succeeded once again in collecting a large crowd of armed men, and attacked Nauvoo. They had every advantage over the city, because the citizens owned hardly any arms, since the mob had treacherously laid hands on all the cannons and arms in the state, which had been entrusted to the militia. Despite all this, and although the mob outnumbered the citizens and the Saints almost ten to one, the latter joined together to defend themselves and their homes; this they did with great bravery during three days of hard fighting; but on the fourth day the "citizens" left the Saints on their own, and despite that the rioters still could not come into the city until a certain number of state officials went there and persuaded the Saints, or rather commanded them, "not to defend themselves any longer, lest (they said) more blood be shed." It was understood that these people were military officers, under orders from Governor Ford to collect enough militia to defend the city and disperse the mob, but instead of that they went there them-

selves without their militia, either because they could not, or because they did not choose to fetch them; they were disappointed in their expectation that the mob would listen to them, for they only mocked them. The Saints on the other hand, always compliant and obedient to every order which professed to come with some shade or appearance of state authority, obeyed them, and fled across the Mississippi River to Iowa territory, in great haste, without having time to take hardly any of their furniture, or their clothes, or food or scarcely any other provisions with them before the rioters were galloping through the streets of the chosen city shouting and howling and boasting of their victory.

The "new citizens" were also forced to flee unconditionally, leaving even the possessions they had so recently purchased in the hands of the mob after all; these feasted voraciously on the spoils, devoting themselves to drunkenness and every pleasure which fed their inhuman cravings; and they continue to enjoy most of the city and the environs unhindered to this day!! It will be seen from this that it was not the Saints but their restless neighbors who were to blame for the constant disturbances and wars against them, and as if purposely to prove this clearly to everyone, fate allowed the "new citizens" to try co-existing with the rioters. The result was the same as it has been and will be for all men who choose to live honestly and peacefully instead of joining with them; i.e., they fell helpless prey to the jealous enmity of the rioters.

Since stories such as these seem rather incredible in this day and age, and since they are worth chronicling among the feats of the age, and since we are in possession of an accurate account of this last and cruelest exile, together with the articles to which the victims had to testify in order to save their lives, we put them before the reader in the words of a gentleman who was one of the *committee*.

"To give you a description of all the pitiful scenes the people of this city (i.e., Nauvoo) were forced to pass through since you left, would be too great a task to complete in one letter; suffice it to say that the mob gathered against us again, soon after your departure; they continued to increase until they were over 1500 armed men, with about 200 *baggage wagons*, with sectarian clergymen to preach to them constantly, and religious orators to persuade this cruel rabble that they were serving God by persecuting and killing us, plundering us of our possessions, burning our houses over our heads, and exiling us all from our country only because of our religion! Yes, their main leader was a zealous Campbellite preacher, by the name of Thomas S. Brockman.

"At the time the mob were encamped at Carthage, Col. Singleton and Maj. Parker, who were sent by governor Ford to Nauvoo with an escort of ten men to defend them, endeavored to make peace between the parties, on the governor's authority.

"Very cruel conditions were imposed by Col. Singleton on the saints, forcing them to leave the state within sixty days! But, hard as they were, when they were proposed to the mob, they rejected them unanimously, which caused Singleton and several of the mob leaders to leave, as they were too cruel for them to be able to follow; and they published their withdrawal in the newspa-

pers, stating also that the Mormons had agreed to as much, if not more, than humanity could ask of them. The mob immediately placed Brockman in command, and the next day they rode towards Nauvoo, where they arrived on the morning of the tenth of September, and encamped upon the '*Hunter Farm*.' In the meantime, instead of soldiers coming from the governor to defend lives, Major Flood, of Quincy, with John Wood, Esq., Mayor of Quincy, Dr. Conyers, and Mr. Joel Rice, visited the mob encampment, with a hope of turning them from their murderous purposes, but they were completely disappointed; for instead of that the rioters fired cannon balls after these gentlemen when they were returning from them towards Nauvoo. The next day they moved their camp nearer to the city, shooting *grape shot*, and cannon balls at the city all day. They were prevented from coming into the city by our one domestic cannon (made out of a piece of an old steam boat *shaft*). The next day they commenced fighting about one o'clock in the afternoon, which lasted only an hour and twenty minutes, before they were defeated rather miraculously by about 150 of the Saints. It is not known how many of the rioters were killed, but they acknowledged one was, and twelve wounded.

"At this juncture of affairs, a *committee* landed from Quincy, who succeeded in bringing the rioters to some sort of compromise without further bloodshed, although the conditions were very oppressive to the poor Saints, as will be seen from what follows; worse yet than those conditions even, they were forced to flee across the Mississippi River without delay, in order to save their lives. For the following month Mr. Fulmer and I remained there, the mob in complete possession of the city; Mr. A. Babbitt had gone to visit the western camp. And Oh! such ungodly scenes, I hope never to see again. Our houses were minutely searched, frequently quite contrary to their promise, on the pretext of seeking arms, or Mormons hiding. Since that time, some of the 'new citizens' succeeded in pulling Governor Ford off his nest, and he came here with a force to keep the peace after all the Saints were exiled, yes, it was to keep the rioters in peaceful possession of their spoils that he came. But the rioters laughed at him, and mocked him in every scornful way they could; and their women with a very grandiose appearance presented the governor with a petticoat to be worn as an indication of their recognition of his bravery.

"Governor French, who now holds Ford's position, testifies that mobocracy shall no longer rule in the state of Illinois.

"The following is a copy of the conditions made at the aforementioned time.

" 'Articles of accommodation or conditions of peace, made and entered into the sixteenth day of September,1846, between Almon W. Babbitt, Joseph L. Heywood, and John S. Fulmer, *trustees* of the church of the Latter-day Saints of the one part, and Thomas S. Brockman, commander of the *posse*, and John Carlin, special *constable* of the Hancock *posse* of the second part, and Andrew Johnson, moderator of the citizens of Quincy of the third part:—

" '1. The city of Nauvoo will *surrender*. The force of Col. Brockman to take possession of the city tomorrow, the 17th, at three o'clock p.m. [There is not

one excuse here why the other poor creatures should have to allow uncivilized strangers such as these to take possession of their houses, and their beautiful city! No, no purchase or sale of it, but the rioters must have it! Do they get hold of some wrongdoers in the city to examine them before a state court? Oh! no, no, but they must, say these preachers and religious folk, have all their neighbors' possessions without paying them anything, although they had killed them for that purpose, and all because they dared to worship God according to their conscience, in their own free country!!]

" '2. All arms to be delivered into the hands of the committee, to be restored to them after they cross the river.

" '3. The Quincy committee *pledge* their influence for peace; and the leaders and the people of the camp promise to save lives until the above time.

" '4. The helpless and the sick are to be protected, [but note from the following accounts what sort of protection and treatment they received; it is said that several died of want, with these persecutors mocking them at the time].

" '5. All the Mormons are to leave their Mormonism, or leave the state as soon as they can cross the Mississippi river. [Here is a clear admission that their jealousy was not directed at the Mormons, but was only because of Mormonism! Yes it was obviously religious persecution, although on several pretexts which have continued to dog these victims from one end to the other of the continent, for years almost, and to cause them to suffer more than man can tell.]

" '6. A *committee* of five men, including the *trustees* of the church, and five clerks with their families (but Mr. Pickett not to be one of their number), to be permitted to remain in the city to sell the property of the others.

" '7. Hostilities to cease immediately, and ten of the *committee* to enter the city to take possession of it for the others as soon as they wish.' *Here follows a list of their names.*

"On the 9th of October, when our wagons returned to the banks of the Mississippi, opposite Nauvoo, they found the rest of the Saints lying on the river bank, without houses, beds, furniture, food, clothes, or anything; but death by starvation was staring them in the face! They had been driven out of the city by the *mobs* unsparingly, without warning, and without mercy, in addition the fact that many were suffering from the sicknesses and diseases of that country at the time. They had nothing to live on there, and nothing to start their journey with. In this difficult situation, they turned to the Lord, and he sent a large flock of *quail*, which came down in their midst, on their sleeping quarters, and at their feet, until even the sick and all others were catching them with their hands, until they were satisfied; so their tables were spread with meat, morning and evening. Not only the Saints saw this, but the world also. A steamboat was passing within six rods of them, and saw them, and the passengers on it marveled greatly; others on the bank (apart from the Saints) wondered when they saw such a marvel; but stranger still was that the birds followed the Saints along the road when they started their journey, alighting on their wagons, and under their feet, offering themselves as willing sacrifices

to save the lives of the Saints oppressed by their persecutors. Tell this to the nations of the world! Tell it to kings and leaders!! Let this be made known to those who profess to believe that God brought Israel through the wilderness in the days of Moses, that they may also believe that there is a God in these days, and that his children are as dear to him *now* as then; and *that he feeds them again when the oppression of the enemy is unbearable*. He is the God of the whole earth; before him every knee bows, and every tongue confesses to the name of Jesus Christ."—(*From the "Millennial Star."*)

CHAPTER XXVII.

the american press turns in favor of the saints.

"A strange excitement and sympathy is gaining ground in favor of the Mormons, throughout our land. The peculiar nature of their tenets, the strange origin of their faith, and the singularity of the personages selected for their prophets and leaders, together with the books, &c., published against them, had an influence on the popular opinion of the age against them for years. They were represented as unmoved in disgraceful habits, and it is most remarkable that the Mormons hardly opposed these charges [they did, we say, for we know they did all they could in that matter, and we also know that while truth was lighting its match, falsehood would set the world ablaze, and our defenses would be thrown there; not to the newspaper columns, but as in Wales, to the back of the fire without being read]. When a cruel mob rushed into Carthage prison and killed Joe Smith, and his brother Hyrum, the atrocious act shocked the country for a while, but it was soon forgotten. Subsequently a mob gathered in the state of Illinois, under the name of Anti-Mormons, with the aim of exiling them from their community, and compelling them to abandon their farms, their houses, and all their possessions, as well as the costly temple which they had built, as plunder for their persecutors. For this purpose they collected their cannons, and their arms of war against Nauvoo. The position of the Mormons attracted the attention of the other states; but as Illinois, their own state, gave them no assistance or protection, but rather commended the violence of the persecutors, it was believed that their characters were so bad as to merit the treatment they received, and their exile to seek a place of residence somewhere else. [What evil could they have committed to deserve exile from a republic, I wonder?] The Mormons defended their homes as well as they could, until they were overcome by the numbers of the rioters, and having the state against them, and public opinion; and when they had no aid and no protection from anywhere, they said, 'We will go,' and they did go into the wilderness, men, women, and children; some on foot, some in wagons, carrying with them the remains of their furniture, and leaving their homes, they fled to the wilderness. Some [500] joined the army bound for California, and another part went west of the Mississippi River. Thus 12,000 or 15,000 persons, from a state of comfort and prosperity, were driven from their homes to lie down on the banks of sickly

rivers, or to deal as well as they could with savages and beasts, on the vast *prairies* of the west. But it now appears clear enough from various testimonies worthy of our belief—some are intimate with the Mormons, and have closely observed, and scrutinized their conduct and behavior, that great injustice has been done to those unfortunate people, so oppressed, robbed, and abandoned quite defenseless by a sovereign state which was bound to protect their rights. The late Capt. Allen of the *U. S. Dragoons*, who had 500 of the Saints in his army, testifies that they were all not only spirited and brave, good and faithful people, but describes them as wonderfully pure and unexceptionable in their moral conduct, frugal, careful, industrious, and self-denying, and manifesting heroic patience in suffering, worthy of the noblest Christian character. Again, one of the worthiest correspondents of the '*U. S. Gazette*,' who has travelled and lived among the Mormons, writes that chastity, virtue, and love, together with a spirit of unity, and effort for family happiness, form absolute characteristics of this outcast people, as well as their temperance, orderliness, industry, courage, and steadfast determination in the objects of their desire. If this be so, words are inadequate to portray the incomparable injustice and cruelty they suffered in the state of *Illinois*. One can excuse the cruelties suffered by the Goths and Vandals, to some extent, and the persecutions of the dark ages; but that a free country such as America in these enlightened times, with all its institutions to ensure freedom for its citizens, should exile about 15,000 [over three times as many] of its citizens, without being proven guilty of any crime, through the power of arms, from their homes, and their possessions, and that the strong arm of the state should not be held forth for their protection, is a stain on our annals and on our country, which will take years to wash out. There is no parallel to it in the history of our country. And this is not the worst of the story either; *riots, drunkenness, and crimes, are the results of the victory of the Anti-Mormons!* A reckless body of people violated all the Mormon property, took possession of their farms, and desecrated their temple; the poor, the sick, and the aged, like the innocent children, were driven half-famished into the woods, and all their safeguards, and their livelihood, were outraged and cut off.

"If strong statements about the condition and character of the Mormons be true, the state of Illinois is bound in *honor* and by its own laws to restore these innocent victims to their homes, their property, and their rights, and the legislature, for the sake of justice and humanity—for the character of their state and their institutions, should direct the governor to issue a proclamation inviting the Mormons to return to their homes, and guarantee them protection against every attack on them. They are now, by the injustice of the state, dying in the wilderness of starvation and cold; or are prey to the savages and the beasts. Hosts of them are now lying on the earth on the banks of the Mississippi River, opposite the city they built through industry, and now see it all in the hands of the worst kind of robbers. Let Illinois awake to this good work before public opinion of the whole country *demands* for the Mormons justice for what has passed, and protection for the future."—(From the *New York Sun*.)

Venerable reader, as we finish these strange stories, our conscience testi-

J13 JONES, Dan. *Adolygiad ar ddarlithoedd y Parch. E. Roberts, (Gweinidog y Bedyddwyr yn Rymni,) yn erbyn Mormoniaeth, pa rai a draddodod yn Nghaersalem, Medi yr Ail, ac yn Bethania (Capel yr Annibynwyr,) Medi y Trydydd, yn Nowlais.* (A review of the lectures of the Rev. E. Roberts, [a Baptist minister in Rhymni,] against Mormonism, which were delivered in Caersalem, September the Second, and in Bethania [a Congregational chapel], September the Third, in Dowlais.) *Merthyr Tydfil: Published and for sale by Capt. Jones. Printed by John Jones, Rhydybont, 1847.*

40 pp. 17 cm. Printed wrapper. *Welsh Mormon Writings* 17.

The Reverend Edward Roberts was invited to lecture against the Mormons in the Caersalem chapel in Dowlais by the Reverend W. R. Davies, the Baptist minister at Caersalem. In the audience the night of 2 September 1847 was Captain Dan Jones. To the chairman Jones gave a handbill announcing his rebuttal to Roberts's lecture the following evening with the request that an announcement be made from the pulpit. The chairman refused; instead, Roberts went to the pulpit and declared that he would give another lecture the following evening—an obvious attempt to keep people from attending Jones's lecture.

Jones assigned others to take notes at Roberts's second lecture, and a short time later he prepared a pamphlet to answer the charges Roberts leveled at members of the Church in his two lectures. In true polemic fashion Jones ridicules Roberts's points of argument one by one. He accuses him of raising money for a Baptist chapel by preaching lies. With respect to Roberts's observation about Joseph Smith's large hands, Jones replies, "You, workers of Dowlais, remember to keep your hands hidden from this preacher lest you be condemned as badly as Joseph Smith" (p. 5). Jones laments that Roberts had resorted to fantasies and stories about the Church instead of dealing with principles and doctrines. Over one-third of the pamphlet considers the charge that Joseph Smith had borrowed from Solomon Spaulding's manuscript in writing the Book of Mormon. This segment is essentially a translation of Benjamin Winchester's 1840 *The origin of the Spaulding story*.

William Howells, a lay Baptist preacher from Aberdare (about seven miles from Merthyr Tydfil) and later the first Mormon missionary to France, gave Jones's *A review* credit as the key element in his conversion to the Church, and he thanked W. R. Davies and Edward Roberts for helping to open his eyes with their anti-Mormon antics (*Zion's Trumpet*, May 1849, p. 93).

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OF

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(A BAPTIST MINISTER IN RHYMNI,)

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BY CAPT. D. JONES, MERTHYR.

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TO THE READER.

DEAR READER, —

Here you have an orator talking about a man from the heart of America whom he has never seen—about a man's character without a single witness but his enemies; yes, here you have a man making a public debate about such things, against another man known by that American, and that is the character argued about. What did the accuser have as a basis for his statements? Nothing but bare claims, and often the blasphemies of men who openly profess themselves to be enemies of Joseph Smith and his organization. It seems he never thought that a man's enemies could misrepresent him—his persecutors falsely accuse him—and his murderers justify themselves, washing their hands of his innocent blood, by trying to show that they had killed a wicked man. If he had been more like a man of reason, Mr. Roberts could have stood on the basis of the Bible and attacked our principles, rather than base himself on the accusations of our enemies, and attack our persons. Also, if it was some sort of system that contained within it the main teachings of his own dear religion which he attacked, Oh—a pity—a shame, that he could not stop mocking, disgracing and blaspheming! The article out of "all respect for the conscience of a reasonable creature of my Creator" calls for reason in a debate of this kind, instead of laughter—a Bible, the great standard of Christianity, instead of the *Spaulding Romance;* and an appeal to the understanding of the listeners instead of to their passions.

But agitation, even of this kind, is better for the truth than still waters. The persecution in Philippi, and the uproar in Athens were better for the spreading of the principles of Paul's preachings than unnoticed and tranquil stillness. The *bulls* and the anathemas of the Pope, and the conspiracies of the papist *friars* regarding the life of Luther, were better for the spreading of his reformation than all the previous peace and sufferance. And the blasphemies and unfounded claims of Mr. Davies of Dowlais, and Mr. Roberts of Rhymni; yes, the public blasphemies on the streets made by their followers are better for the spread of Mormonism than the stillness to be found in some other places; and while persecution and shame, although falling on myself and my brothers, are a means of spreading the truth in my dear country—welcome persecution! welcome pain! welcome shame! Behold the bodies, the characters and the feelings that suffer them are happy, even though they flow from men who should know better. Yours faithfully,

MERTHYR, *October* 18*th*, 1847. D. JONES.

A REVIEW, &c.

THE FIRST LECTURE.

THE FIRST lecture was announced by notices on the walls. And in order to understand the prejudice and enmity of the Reverend before he began his task, we shall note his advertisements. In the largest letters he announced that his lecture was to be on the "DECEIT OF MORMONISM." He tried to make the public take for granted that the religion he opposes is *deceit*, without first testing it. He also shows how prejudiced blood flowed right through him to his fingertips in the following words, "or the *superstitious claims* of the Latter-day Saints." Take care, Sir; this remains for you to prove first. He promised to give the story of "the rise and *fall of Joe* Smith as well as an *irrefutable* explanation of the *deceit* and *enchantment* that are throughout *all* his principles." What? Throughout *all* of them without exception? Is there not as much as one sincere principle in him? Joseph Smith believed in Christ, and urged others to do so. Is that deceit? He advised everyone to repent of their sins and to obey the ordinance of baptism. Is that deceit and enchantment? He practiced the sacrament as well as other ordinances of God's church, and his rule was the New Testament. This is what he preached, and this is what he proclaimed; he lived for this; and we are witnesses that he was martyred for doing so. And yet, "deceit and enchantment" is *all* of this, is it? In whom is the "deceit?" Is it not in you, by professing to be a "minister of the gospel," while at the same time proclaiming that your fellowman's profession of it is deceit and enchantment? And in addition, it seems to me that you prove yourself a reviler; and further again, you prove yourself untruthful by claiming that you base the whole thing on *true history*, *and a free and completely unprejudiced opinion*. Who was to give an impartial opinion? He who condemned the thing as deceit before searching it? This free reviler? Let the reader judge how free and impartial is a professed enemy such as this; and what credence can be given to anything he says? It will be seen before the end how irrefutable his claims are.

"Entry will be through purchasing tickets for 6d each, and all the collection will go toward paying the expenses of Elim chapel;" this is one of the chapels of Mr. Davies of Dowlais. This is an excellent way to pay the debt of a house of worship to God, is it not! Is the Holy Spirit in favor of men who charge their fellowmen 6d to hear false accusations of others who worship the same God as conscientiously as they themselves? Has God divided himself up? How much better than building chapels through blood is holding meetings like this which tend directly to excite those who believe in spilling innocent blood? But, actions like this are completely opposite to the actions of the Spirit of the merciful and gracious God; yes, as completely opposite to godliness as is light to darkness. God's servants

did not persecute anyone for their religion, and neither will they. The Spirit of God has never lived, nor will it ever live, in any chapel built, or maintained, in such a way as this. We have heard many plans to pay chapels' debts, but this is a completely new way; and it is the most cruel of all.

The next scene is in Caersalem chapel. Many people had gathered there and seemed very keen to hear Mormonism delivered a fatal blow and be buried forever. Having begun the great and needless campaign by singing and praying for the help of God's Spirit, the Rev. John Hughes, Bethania (a famous minister with the Independents) was chosen as chairman of this Sanhedrin; this was seconded and warmly applauded by the Rev. D. Jones, Baptist, Cardiff. There were quite a lot of other ministers there, unknown to me, under the pulpit, and it seemed as if they were all in their element, and completely believing that their *champion* was going to preach the funeral sermon of that dangerous sect that causes so much discomfort by going under the roots of their crafts and stealing their deceived ones like firebrands from the lighted fire, endangering their hope of profit. I have never seen anything in Wales so similar to that Sanhedrin that was held the night the innocent Jesus was betrayed. When I pushed myself forward into the midst of the singers in order to have light to write, O! the necks that were stretched in order to stare from every corner, as if there were horns on our heads! The chairman, once he had announced the purpose of the meeting was to show the deceit of those who called themselves Latter-day Saints, ensured us on his word that the name was most unsuitable for them; and so he proved that the enmity of his heart to the Saints, poor things, was so great that it ran over his lips in a flood, before the start of the examination. Take note that none of them came there to show to the listeners whether Mormonism is deceitful or not, and they did not intend to let anyone else put an *if* in the presentation; they came only to proclaim their anathemas on it all as irrefutable. "A meeting to *condemn* Mormonism" would have been the most suitable name for such an event.

Next, and full of the same merciless and critical spirit, the orator appeared *in full view* in the pulpit. He made a long introduction in which there were many claims and admissions that form a standard by which he himself may be judged. Having ordered very authoritatively that the doors be shut so that no one should hear him except those who had paid, he said that he was not going to deal with people—he was too polite for that—only with principles. And at almost the next breath, and with ungentlemanly mocking he dealt with the person Joseph, *alias* "JOE Smith" from head to foot; his eyes, his hands, his dress, his white straw hat with the black *crepe* on it; yes, even his finger, the ring upon it and also the carvings that were on the ring. And "not going to deal with people," indeed! What did his dress, his ring, &c., have to do with his principles, I wonder? Here's an example of his professed politeness from the very first minute. He claimed that Joe was dishonest and a cheat, that his eyes were half closed, as told by his witness, namely, that lying "Casswell," whom he quoted. But that is a wrong description of his eyes to begin with. Next, he said he had big

hands, "which signified that he lived well." But alternatively, I thought that big hands signified that a man was a conscientious, hard worker. Through his comments here the reverend professes to be quite a *phrenologist* and that *science* admits that the increase in size of the limbs is according to how they are used; and yet he breaks the rules of that art, contradicting reason and all else in order to have something to blame on Joe Smith, poor thing; and he brings even the size of his hand as evidence against him! You workers of Dowlais, remember to hide your hands in your pockets, or somewhere out of sight of this reverend, or he will condemn you also as cheats as bad as "Joe Smith!" What evil, or what principle, does the straw hat prove against him, Sir? As for the *crepe*, you should be still because this shows that even Joe Smith had natural feelings, like other men, to mourn the dead; yes, and you should show more respect for his memory than you show towards him even when dead, yes, and being dead he is completely free from all your malicious false accusations; furthermore, he died like a host of godly people who died before him, that is by sealing *his belief with his blood*. Yes, indeed,—he also had "a gold ring on his finger;" and what about it? This is a common custom in that country. Joseph Smith's character was so high and the important people of the land thought so highly of him that he was presented with the aforementioned ring by one of the chief men of that country, that is J. Arlington Bennett; and it was worth forty dollars; and Joseph Smith returned his gratitude for it through the printing press. That's the story of the ring for you, Sir. The lecturer gave many assurances that he would give "a fair and true story" in case men would not believe the contradictory rubbish that he was about to force down their throats as truth. But let the reader himself judge its truthfulness.

We had one very good declaration from the speaker,—"Christianity is unchangeable," he said. We believe every word of that, and it will soon confront him again. Another sentence of his is, "Of all extremes, extremes in religion are the worst." We cannot understand why he used that sentence, unless to suggest that "Mormonism" reached extremes in religion beyond him. He did not see fit to inform us of the limits in which one should be religious, but since he claims to be a "minister of the gospel," surely he would not refuse to take his measure of those limits from the plan set out by the Son of God and his apostles in the religion they professed. Therefore, since he declared the immutability of Christianity, it is fair to test him according to what is in the New Testament about that religion. We are glad to see persecutors like this discussing our *principles*, which is only what should be done, instead of blackening the characters of men of whom he knows nothing besides the tales of their professed enemies. Read Paul's history of this Christianity, which our persecutor declares immutable, in I Cor. 12, 28:—"And God hath set some in the church, first apostles [professing them now is extremes, is it?]; secondarily prophets [are these the extremes, Sir?]; thirdly teachers, after that miracles [this is what you call "*witchcraft*" in us, for professing them; and is this not extremes of blasphemous deism?]; then gifts of healings, [this is what Christianity

WAS, Mr. Roberts, according to your Bible and mine; and you say it is unchangeable!], helps, governments, diversities of tongues." What are your boundaries, Sir? How shall we know when we go beyond the limits? Show your boundaries and their author to the world. You will see that the New Testament is the standard of the Saints; and here is Paul as far in the extremes as we are. Where are you? If you do not come as far forward as this, remember that you are under Paul's verdict in Gal. 1, 8, and that its "anathemas" are hanging above your head, although you are in the pulpit; remember that your own rope hangs you as well, namely, that "Christianity is immutable!" What will you do? If you deny Paul, let that be between you and him. But never again climb into a pulpit under the name of "a minister of the gospel" unless you preach this unchangeable gospel. Even if the Mormons, as you call them, do not possess these gifts and offices, the fact that they profess the unchangeable order and strive for the promised blessings is more constant than your barefaced denial, persecution, and reviling of those who seek after these blessings as *witches*. Furthermore, we see in Eph. 4, that the express purpose of the placing of these offices and gifts in the church was, "for the perfecting of the Saints, for the work of the ministry [namely, that ministry you declared to be unchangeable], for the edifying of the body of Christ." God's work sets them out for that purpose and proves that is was not possible to "perfect the Saints" nor to minister without them at that time; and your *confession* says that this cannot be done without them now. Why then persecute us for professing these things? Now you are head to head in conflict with your preaching brothers! for they all, almost unanimously, claim that these things are unnecessary and that they were needed only to establish Christianity. But Paul says that they were "for the benefit and edifying of the church" and to "perfect the Saints." That's what we say, and you can no longer deny it. Paul urged the saints to "increase in all things," namely, the above things which "God placed in the church." Why do you deny this? By following this course they would increase and reach the "extremes" of sanctity in religion, yes, until taken up to the third heaven, some of them. Paul declared in 1 Cor. 1, 7, that they did not come behind in any gift. He also urged them to hasten to, and to wait for, the coming of the day of the Lord, &c.; yes, Christ and all his servants urged them to try to reach ahead with that religion, until they reached its "extremes." These are the "extremes" of that Christianity which Mr. Roberts claims to be unchangeable. This mocking is the purpose of this reverend who says that the "extremes in religion are worst of all;" this is what he does through his spiritual gifts. Such a claim is not suitable for the mouth of anyone but a professed deist. Connect this with his following sentences and one can see that the man is a professed deist. He said, "If *infidelity* were the topic at hand it would be much more glorious; then he would be able to show his gift with more excellent ideals than are had in Mormonism; that this is the most insignificant, the poorest, lowest, and filthiest of all subjects." We ask what that poor subject is? The only answer is, That unchangeable Christianity professed by the Mormons!

Our lecturer also said that he did not intend to teach reasonable men, nor put arms in their hands to fight against Mormonism, but only to teach the wanderers and the babbling children how to *insult* it as something beneath their attention [and yet he brings the matter to such attention himself!], so that they will shut their ears and their doors to it; so that they will not listen to anything they say, but that they will classify it with the *interludes* of Twm o'r Nant and cast it to the *witches*. Yes, here's the advice of this reverend! Oh, how merciless he is to the dear religion of his fellowmen, which proves that in all their sufferings and their losses, that they are more conscientious in professing it than he is in his religion. He obviously has no Christian feelings, nor gentlemanliness, or he would have saved this cruel verdict on his neighbors' religion, at least until he could give as much as one piece of evidence against it. Paul's advice was completely opposite to this, that is, "Prove all things; hold fast that which is good," yes, good, even in Mormonism. Obviously Paul did not belong to the church of these persecuting Baptists. "Do not listen to them," is it, Sir, i.e., lest they may see your trick to keep them in the dark? You knew that if they were to come to hear both sides that your false accusations would be made obvious and that you would receive the scorn that befits such attackers without a cause. Your craft, persecutors, is based upon the other side's "not listening;" and as soon as some of your enchanted ones come to search without prejudice they will be convinced of your deceit. This is what causes pain to you and your preaching partners. Every reasonable person considered that you were *insulting* their senses by such advice. Are you to choose the religion of your fellowmen? Are reasonable men to be judged by your *ipse dixit*? If not, why are they not as fit to judge for themselves as you are? A clear sign of a knowing deceiver is when he shouts, "Do not listen to them." This popular teaching has been preached in every age, and above every message sent by God to the world. It must have been that this Rev. had many brothers in the old world for they taught all but eight "not to listen" to Noah. This teaching of "not listening to them" was very popular after the flood as well, and had hosts of proselytes, such as the numerous churches in Admah, Zeboim, Sodom, Gomorrah, &c. When they were warned to leave their harmful traditions and to return to the truth, hosts from the colleges were sent to shout with all their might, "do not listen to them." Without mentioning those big churches in Babylon, in Tyrus, Sidon, Jerusalem, &c., which had been based on the teaching of "not listening" to anything said by anyone else, we refer to that popular one in Athens, and the ones who had taught the doctrine of "not listening" to Paul. It is true that there was an occasional one there, as there is in Dowlais, who was not too strong in the faith of "not listening," but who came to listen for themselves, and on hearing everything from the Saints so opposite to the false accusations of their accusers, they opened their eyes and embraced the truth. But the majority passed by shaking their heads, with some gnashing their teeth, under the influence of the warning they had had from the pulpit "not to listen." But the leaders of this sect are more faithful in their disciplinary rules than their forefathers; because these

make the transgression of this commandment "not to listen to them" an excommunicable sin, so that once they have gone to the unpopular sect who say "prove all things" their sins are unforgivable! They can never return to them. This brings to mind the *Jailer* who threatened to turn the prisoners out into the world as a punishment for talking to each other! "Do not listen" to them was that man's motto, like these *Jailers*, while the greatest blessing for these poor prisoners would be to be cast out of such a prison to freedom, so that they could prove all things they chose, especially a system that professes to be a holy mission to them. Thus it can be seen that this Rev.'s craft is very old and very popular; and the prophecies show that they will be just as successful in the latter days in getting the common folk "not to listen," as in the previous days. As it was in the days of Noah and in the days of Lot, namely, "do not listen to them," so it will be in the days before the coming of the Son of man. And it is clear that a very large church is to be on the earth in the latter days preaching this doctrine, namely "*do not listen to them,*" to those to whom it is said, "Because I have called, and ye refused; I have stretched out my hand, and no man *regarded*;" i.e., "*they did not listen*." "But ye have set at nought all my counsel (by 'not listening,'), and would none of my reproof." The reason was that their preachers were shouting "do not listen to them." "I also will laugh at your calamity; I will mock when your fear cometh." What do they fear? These people fear their members will go over to the Saints, and they fear that the hope of their profit will cease; this is what they fear. How long, responsible Welshmen, will you let men like these pull the wool over your eyes so that they can unbutton your pockets, and whip you afterwards, if you dare to give your opinion in a matter! Why mention the black slaves of America while there are so many slaves near us, who are as much more pitiful as their skin is whiter! The orator admitted that the more terrible the religion the greater the *impudence*. He himself proved this true by his "*impudent*" and terrible claims. He claimed that the Saints are creatures of the mud, and that they flee to the mud when they are beaten. But take care, Mr. Asserter; it will soon be seen who the "creatures of the mud" are! and whether you will admit to being beaten "honorably," as you said should be done. Though it is pointless to mention all the "*impudent*" claims of this man, we shall show an example of his deceptive reasoning in quoting from the "*Chambers' Religious Impostors*" the story of the sinful tricks of some Hamer, Munser, R. Brothers, and others; he is trying to choke his listeners with such terrible stories and condition their hatred toward Joseph Smith. What did these persons and their actions have to do with Joseph Smith any more than with Mr. Roberts himself? Nothing! His reasoning is that evil men have existed, and this proves Joseph Smith to be the same. What young lad, let alone Collegian, could not reason better than that! and it is just as easy for one to say to Mr. R., "Thou art the man," as it is for him to refer to J. Smith. What "examples" of Mormonism are these? One of this Rev.'s other examples is one Ann Lee, professing that she was "*the wife of the lamb*." And so was Joe Smith, is that it? Again he says, "Joanna Southcott claimed that she was pregnant of the Holy Ghost,

when she had the dropsy." Well, Roberts, you poor thing, did "Joe Smith" claim to be pregnant of the Holy Ghost? How can you claim that these are true examples of "Joe Smith?" What madman ever spoke such foolishness and made such comparisons? Let the "babbling children" he addressed, judge who the "*idiot*" is. We thank you, Mr. Roberts, at the same time, for admitting that Jemima Wilkins was the source of the story "*of walking on the water*." For your preaching brothers proclaimed and preached that Joseph Smith was the father of that too, and it's very strange that you did not attribute that one to him as you have every other lie. But you will doubtless be believed for this, as for everything else, despite your contradictions!

Having made his bed in the minds of his listeners with these stories, as does a pig in the straw of his dungheap, and having found them ready to swallow whatever he chose, like the chicks in the nest ready to receive whatever is dropped into their beaks, he read a large part of that untrue "*Mormonism Unveiled,*" which accuses "Joe Smith" of digging in the earth for silver, of being a *Necromancer*, *fortuneteller*, witch, a player with thimbles, and of looking through a *peepstone* for treasures, &c., &c. And it is strange how the whole thing was swallowed as the truth; but here again the cook spoiled his broth by claiming that Joe Smith was a madman and bringing a host of "witnesses" of this; and at the same time he claimed that Joe employed many men to dig for silver, and none was found. What! many men following and working for a *madman* for years, until their mines were obvious all over the country, and for no wages. Whoever heard of such a thing? And yet his witnesses claim that "Joe was *very skillful*" in this task. The lecturer boasted that he had over 50 good and *godly* "gentlemen" to prove these accusations; but one could get ten times as many witnesses just as *godly* and *gentlemanly* as his witnesses to testify to worse accusations against even the Son of God. We shall show to his shame, if he has any shame, what sort of people his witnesses are, and who his partners are; for those who love and spread lies are no better than their inventors. We also say, from personal knowledge, that these are untrue stories, invented some years after the establishment of the church of the Saints; that professed enemies made them up especially in order to try to prevent their enchanted followers from listening to the Saints and searching for the truth. Their history and their pedigrees and their ungodly intentions are to be found in the story of the "*Spaulding Romance*." The truth is that neither Joseph Smith nor his father ever spent a single day digging for hidden treasures in the earth, and there was never talk of this until years after he had obtained the plates. The only cause they had for this crafty trick was that Joseph Smith, on behalf of his father, helped a farmer who lived nearby to get his harvest in; that farmer, thinking that there could be treasures in a mound that was in one of his fields, dug for just part of the day along with all the men who worked for him on that day. This is all the digging for silver there was; and J. Smith never dug for hidden silver *for his own sake*. But what if he had done so, what harm would it have done? None whatsoever! "But that *peepstone*," they say, "through which he professed to see into the earth, was the trouble." Well, reader, in case that troubles you,

I can assure you that every word of the story is a lie, all of it but that noted. There is not, I say, and has not been any foundation or shadow of truth to those accusations against Joe Smith. They are imaginary things invented to maintain their own crafts and take revenge on the innocent. Joseph Smith and all his relatives were people of noble character and completely without blemish; his father was a respectable farmer, and all the others had respectable and comfortable livings, notwithstanding the claims to the contrary of his five witnesses. As for the "*golden Bible*" he mentioned, this Rev. knew or should have known, for we have announced to the world many times, that we do not have a "*golden Bible*;" who knows best, we or our enemies? Our Bible is the same as the Bible of all Christians, namely, the Old and the New Testaments. Why do you assert slanderous lies like this, Sir? Is it not to provoke hatred of us, and prepare arms for bloodthirsty men like yourself with which to martyr us. Yes, we say, to pave the way for this in the minds of your enchanted followers is your main aim in asserting such lies about us, warning the people "*not to listen*."

This Rev. claimed with much scorn, that the angel who appeared to J. Smith informed him in great detail about the wife he would have and a child which was to be; but he said nothing about his mission, he said, namely, the most important thing, "no *particulars* about that." To show an example of the incomparable shamelessness and boldness of this Rev., note that neither Joseph Smith, nor any of his friends, said that an angel ever mentioned a word about his wife and child; not a word. It is all a lie on the part of his enemies! And as for the other claim, that he did not give an account of his mission, that's a knowing lie of the rhetorician Reverend; for as this came from his mouth he held a book in his hand in which was a detailed account of the angel's mission; but no word about either a wife or a child in the matter! See "*History of the Saints*," pages 15—22. What is too wicked for an accuser like this to say from a pulpit? As for his claims that the plates would be found when the child was a year old, and the chest moving in the earth, and that a child would see them first; the earthquake and the burning, &c., &c., they are lies without a word of truth, as can be seen by reading the Saints' own history of these things. We ask, what, besides a love of lies greater than his love of the truth, could cause this Rev. to quote the imagined lies of our professed enemies, instead of taking note of our story of the matter? Is it we, or they, who can most correctly describe our history and our principles? Why believe everything testified against us and reject every defense on our part? Is this fair; is it human? He says that J. Smith moved the chest from the place where it had been for ages and hid it under his own hearth to protect it better than God was able to. Who said this, Sir? Not one of the Saints, for they know that it is a trick to try to discolor the truth. Does God not work through instruments? If not, who and what do you claim to be? And if he uses tools, why could not God have protected the "chest" as you call it, through even Joe Smith, yes even under his hearth if he so chose to command? Yet we have proclaimed, and the book in the lecturer's hand showed, that Mr. Smith hid them while the plates had been entrusted to him

to translate, and that at times evil men attacked his house to try to steal them from him. Note the Rev. hanging himself again. He claimed that some of his witnesses said that Joe had the stone when digging for silver, years before any mention of the chest and the plates; then he claimed that the stone through which Joe translated was in the chest! The Rev. hanged his own witnesses here. How, we ask, could that stone have been in his possession to look for treasures for years and at the same time be in the famous chest in the earth? Come on Mr. R.; here is a chance for you to show more of your sophistry to untie this knot of yours. We thank you for bringing forward the testimony of Mr. Hales, even if he was an enemy and the father of Joseph Smith's wife. You remember that he admitted that he had seen the chest that contained the plates, that it was in his house and that he had felt its weight with his own hands. Very good; its existence is no longer doubted then! He did not see its contents, yet you say "Joe" was turned out of his house for its sake, and much more. He valued it so highly and he obeyed the command about it, despite Mr. Hale's not allowing his daughter to become his wife because of it. The purpose and outward appearance of that chest did not matter, for it was one of J. Smith's own making to safeguard the plates he had got from the old stone chest. As for Mr. Smith's marriage, many have mocked, and said that he stole his wife, &c. But you neglected to inform us that the aforementioned Miss Emma Hale was over 22 years of age at the time; that all her relatives without exception were agreeable to the marriage and eager for it, except for her father alone; these facts I heard from the mouth of Mrs. Smith herself; and as a result it was completely legal for her to marry whomever she chose. But you admitted that the only reason for the father's refusal was his enmity towards Joe Smith's religion. And are there not many such as this, even in Wales, taught to be such hotheaded persecutors, under the influence of your stories and those of others, that they behave more cruelly than did Mr. Hale? We know of those who belong to the Baptists, who have exiled their children from their homes and who persecute them to the limits of their ability, just because they have conscientiously chosen their religion. I know of dozens of similar cases. What wonder, either? it is only a natural result of your lying tales and of your persecuting partners. So Mr. Hale, you say; and at the same time you admitted that he refused his daughter to him because "Joe was digging for silver!" Another objection the lecturer brought against Joseph Smith was that 116 pages of the manuscript had been lost, and that Joe could not translate them afterwards. Well, let us examine what that proves. Here are his enemies admitting the existence of the *manuscript*, or at least as much as this of it. And they say, "It was a manuscript written by Martin Harris and dictated to him by Joe Smith, who translated the plates from the other side of a blanket with his head in a hat." This is a very good admission by the worst of his enemies; for none of this is the story of Joe Smith and his friends; they never mentioned a word about a "*blanket*," or a "hat," or a "*peepstone*" or "digging in the earth for treasures," &c., as the Rev. would understand if he looked for the truth, for he held one of our books in his hand, one which gives a very different story to what he quoted from

"*Mormonism Unvailed*," the work of the hostile "Caswell," and other enemies of ours. As for the second translation, Mr. Smith caught the tricksters in their trick by not translating, for his enemies had plotted together and had altered the original manuscript. Had he translated the same thing word for word, they would have brought a case against him, and it was possible to prevent this only by not translating the second time. The work of your manuscript thieves in stealing and then, on your admission, telling a lie that they had lost the manuscript, proves that they were wicked enough to alter it and spread a lie to oppose the truth. Many of his claims are almost too terrible to review and go too far for anyone who loves the truth to believe; such as "that Martin Harris was to follow Joe Smith's footsteps in the snow in order to see where the plates were," while at the same time holding in his hand the account that showed that Joseph Smith obtained the plates on the 22nd of September! and whoever saw snow on the ground in the United States, or in Wales, in that hot weather? Even to such a claim as this his listeners noisily applauded and stamped their feet as if they were in a gaming house; and the more such applause the lecturer had, the more he straightened himself up, perspired, and shouted his untrue and unfounded claims. And more than once in the midst of such shouting he condemned the Book of Mormon as a lie every word from beginning to end; the most obvious and shameless lies without as much as one grammatical sentence in it; the most foolish and useless book in the world, &c., &c. Yes, he did this without giving an example or reading a single sentence from it, and I greatly doubt if he ever saw the book. Yet we ask, if it is such a book, if the author was a madman, why the need to lecture so much against it, for on his own admission, it is not possible for such a book to deceive men in this enlightened age! The main proof he offered of this claim was that "Joe's eyes were half shut." What proof is that, even if true? But we say again, this is a completely false picture of him as a person; are you not blaming the work of the creator by saying this, Sir? Since you admit the great importance of an eyewitness, such a one truthfully testifies that all your claims are false accusations against Joseph Smith and the religion professed by him. That eyewitness has published an account of the above matters, yes, an accurate account, and he challenges you and all the world to disprove it with scripture, reason, or witnesses. That account was in your hand or in front of your face when you claimed the complete opposite to it, which proves to every honest man that you love a lie more than the truth. Let the reader judge what were the feelings of that eyewitness when he was in the midst of such a scene, listening to a man who professed to be a "minister of the gospel;" yes, claiming such harmful and unfounded lies from his pulpit, completely opposite to what he had seen with his own eyes and heard with his own ears,—listening to all this, I say, without any means to open his mouth to disprove it or to convince his fellow travelers who swallowed the untrue flow as keenly as does the stag the river waters! The pitiful state of these enchanted ones reminded us of the proverb that says, "a lie sets the world on fire while the truth lights the match." With great *bombast* the Rev. made many claims about *second sight*, declaring that there was a new

Bible in the night, &c. That, too, was one of his own devices to influence the common folk to believe that the Saints do not believe in the same Bible as themselves; and by so doing he kindled the flame of persecution hotter against them. Scornfully, he made many claims, that Joe had struggled greatly with the angel and that he had ordered him to move the plates to another place. If the first claim were true, did not his deistic reasoning condemn the Old Testament equally for informing us of the great battle between Jacob and the angel? But in order to see the falseness of those claims also, see "*History of the Saints*," page 20. Next, he claimed that "Joe Smith had promised that Martin Harris could have the plates to show to everyone." We boldly object to that too; there is not a word of truth in it. If one were to consider how much work that would be, one would see the unreasonableness of such a claim. If he were to take them around the world containing so many hundreds of millions of people, how much would the journey cost? It could not be completed in thousands of years! Then he says that Joe had had a *new revelation*, saying that only three could see the plates; and that revelation was the one in the Book of Nephi, page 548, he says. Well, let us read that page, and there is no mention to anything similar to that, except for page 549 where there is mention of three persons; there is no mention there about being "witnesses of the *plates*," none at all we say; and the book is widely available throughout the country, yes, in Mr. R.'s neighborhood also. What is said about three persons in the place to which he refers is the promise of Jesus Christ to three of his disciples that they would not experience death until he came on the clouds of heaven, but that they would live until the final transformation; that's all! And this is an example of the false reasoning, false quotations, and deceit of this lecturer. Why call what was already in the book "a new revelation," unless it was to suggest that Joe Smith said that he had opposing revelations, and that all he claims is false. Instead of this, here you have yourself fallen into the dirty ditch that you dug for the innocent. Apart from that, your lie in claiming that only three were to see the plates can be seen in the testimony of eleven eyewitnesses who said that they saw and felt that which was before your nose at the time you claimed such a lie. See "*History of the Saints*," page 36. About those who could see the plates the Book of Mormon says:—"*Save it be a few according to the will of God*," that is, a *few*. There must have been some incomparable shamelessness in you to claim your chatter about Martin Harris seeing the plates with the eyes of his faith through the black cloth, &c., when the man's own testimony, completely opposite to this, was before your eyes. The next objection he quoted from his foolish essays against the Book of Mormon was that it mentioned the changing of color of the Indians to yellow; but does not the same reasoning condemn the Bible because it says that even the blackest Negroes originated from the same lineage of white people, for critics admit that God's judgment or mark on Cain's lineage is the blackness of their skin; and here again one can see that all accusations brought against us are rather deistic objections! Another objection against the Book of Mormon, he says, is that there is "Alpha and Omega" in it; and so he denies the book of Revelation

according to the same reasoning, for the same words are to be found there four times! Then he denies that the writers of the scriptures were under the influence of God's Spirit when they put those words in the New Testament: why could not Joseph Smith have been under the influence of the same Spirit when translating the same words in the same way in the Book of Mormon? Another of his objections is that the Book of Mormon mentions such a thing as a *compass*, then he shouts victoriously and very boastfully that the "*Mariners' Compass*" had not been invented until hundreds of years after the time the Book of Mormon was written. But hold on once again; this is false reasoning also. There is no such word as "*Mariners' Compass*" in the Book of Mormon, nor any sort of reference to it. If there is, note the page and the sentence; otherwise, let the book be a witness against your asserted lie to all who may read it. This is an easy way to prove who the deceiver is, Mr. Roberts; will you stick to your claim, or if you choose we will present you with the book so that you may prove us to be lying. What could be fairer than that? Otherwise, never lecture against a book before seeing it and understanding what it is. Putting in that word "*Mariners*" is your work, or the work of the wicked *Caswell* whom you have much quoted, and who, like all your other authors, was effectively disproved to your shame and theirs some time ago. The only "*compass*" the Book of Mormon mentions is described on page 37, in the following words,—"a *round ball* [is the *Mariners' Compass* like this?] of curious workmanship; and it was of fine brass. And within the *ball* were *two spindles*; and the one pointed *the way whither we should go into the wilderness*." Do you not see, Sir, the great difference between that "*ball"* and the *Mariners' Compass?* I see a great difference between them, and I have followed the directions of the latter for almost twenty years across practically all the oceans of the world. The mariners' *compass* points to the *north pole*, and there are not *two spindles* in it, and neither is it a round *ball*. On page 39, one can further see the difference between the "*ball*" and the "*mariners' compass*," for there appeared writings on the "*pointers*" in the "*ball*," which were understandable to its owners, and directions to them on their journey according to their needs, like the "Urim and Thummim" shone previously; with regard to this they were both parallel to one another; and when you disprove the one you also disprove the other on the same principle, and you will then be an even greater anti-Biblicist. But this is already enough to prove that the Book of Mormon does not refer to the *Mariners' Compass*, as you say; and up until now your false accusations do not spoil the Book of Mormon any more than they do the Holy Bible. As for the use of the word *compass*, one cannot object at all, for it is a common word in the country, and using *incomprehensible* words would rather prove that they were not given under the direction of the Spirit of God; for then you would say, and with more consistency than in this objection, "What's the use of using uncommon words? The Spirit of God urged the use of the most understandable words at the time, for God wishes everyone to understand and come to know the truth." This is what you would say, is it not? And now when it is done in this way you jump to the other side of the fence in order to hear the sound of your

own voice. The "Mormons," poor things, and "Joe Smith" are popular topics for every lad, from the school teacher to the "*Jacks*," as they are called, and the *would be* Revs. to show their talents and their *impudence* by lecturing on them, persecuting them and falsely accusing them. Yes, it's the great accomplishment of the occasional hotheaded *collegian*, like that Caswell, to climb into pulpits, and with pomp and fuss show their foolishness, their enmity, and their prejudice against the dear religion professed by their neighbors, before ever researching it. But never before have we heard that such a huge accuser as this one lives between the mountains of Wales. He has surpassed even his foster father, himself from Caersalem, and his impudence was proverbial and a public disgrace. Now, Mr. R., we wish you to know that other boys besides you have been in the *North* and here in the *South* for longer than you, learning *common sense* and perhaps more refinement. After traveling the world they had the opportunity to understand something of human nature, and the advantage of being *eyewitnesses* to the things that you falsely portray. They know what they are about and they call upon you either to leave them in peace or to oppose their principles fairly like a reasonable creature, and take the scriptures as a rule;—to do this through the press, and you will get some of the boys from the North to treat their topics side by side with you to the extremes you wish. This will be a better way for you to show yourself than bellowing from the pulpits. Next, the lecturer says: "One can include the claims of the system under three headings; namely, 1. Prophecy; 2. Miracles; 3. *Witchcraft*." Again he assured his listeners that he offered nothing to them to prove this but "*facts*." He said none of the Saints ever prophesied anything truthful; and in the same breath he admitted having heard that Joseph Smith had prophesied about his own death! That and many other things took place, as he foretold before thousands, a long time ago. Where did this gentleman search for the prophecies of Joseph Smith, I wonder? Was it in the *college* or in the lying tales of his professed enemies, or does he claim omniscience again? As for the prophecy of Martin Harris that he mentioned, namely, that "all the sects in America would be destroyed within 4 years," this is one of his unfounded claims. And if any man had said such a thing, would that be a fair example to condemn the religion that so many thousands of people profess? As for the "miracles," he suggested with great *bombast*, that God does not perform miracles anywhere in the world, because he has never seen any; and once having established his own claim as a foundation he loudly claimed—"their profession is all lies." "They claim that miracles are performed in church," he says. But we say that miracles are performed wherever, and whenever *the only one* who can perform miracles, namely God, so wishes; whether that be in church or elsewhere. It is so foolish to ask men to do works that only God can do, and that to satisfy their own whim, when in the same breath they refuse to believe the words of God! This gentleman thought that he had won completely by shouting, "when they fail (to work miracles) they blame the faith of the sufferer." Well, poor thing; is faith not necessary for this? Can one work miracles if God is unwilling? for it is said—"without faith it is impossible to please God." His example to prove

that faith is not necessary is the "fish in the sea." And according to his own reasoning *men* and *fish* are equal! This is quite a lowering for rational creatures! Was the same law given to the one as to the other? Are their duties equal? Are they judged according to the same law? Yes, says the reasoning of Mr. Roberts. In order to prove his point he brought forward a scripture that completely shatters him, namely, "He (namely Christ) did not many miracles there because of their unbelief; save that he laid his hands upon a few sick folk, and healed them." And thus one can see that their faith was among "*a few*;" thus, if there had been more faith there would have been more miracles; that is what the Saints say too. Since the unbelief of those people was to such a degree that it prevented more miracles, how can you, Sir, expect the Saints to perform many, when your unbelief and that of your sect is much greater than theirs? For you deny it all! But, "according to your faith be it unto you" was the motto of Jesus Christ and his servants, and according to your *unfaith* be it unto you, we say. We have already published so much about this controversy in response to Mr. Davies, &c., that we shall not add to it here. The Rev. labored very diligently, and as successfully as any professed deist, to prove that prophecy is *witchcraft*. He tries to prove this by referring to men seeing the "*blue Devils*," and bogeymen of all sorts. For the same purpose he gave Sir W. Scott's Explanation, and the story of some madman in the *Lunatic Asylum* who claimed that he owned the great palace and all in it, and that he lived on the delicacies of the land, when all he had was *porridge*; and he admitted that everything tasted of oat flour and water. He talked much of some man and his horn to show the deceit of the ears as well and claimed that Mormonism is just like that. These are the Atheists' objections against miracles and prophecies as described in the Holy Book. And they clash equally against these as against Mormonism. He also claimed that men behave like that when in their senses, and so Joe Smith, he says; as so too himself, perhaps! A short while ago he claimed that Joe Smith never was in his senses, but that he was a "*madman*." What is this but *insulting* the logic of his listeners!

As for the missionaries going to the Indians, getting lost, and convincing none of the Indians to believe after Joe had had a revelation that they would, &c. We ask, how could they get lost within forty miles, when Indians have lived throughout the western forest for over two thousand miles before them? "Not one of the Indians believed:" this is an obvious lie, for I saw hosts who believed, and it is a fact that they protected the lives of the Saints when the Christians exiled them to the forest after burning their houses about their heads and butchering many of them, and hunting them like bloodhounds;— the fact that the uncivilized Indians saved their lives from the wrath of persecuting preachers like this enemy of ours, who tries to kindle the same flame to burn us here, proves that his story is false.

He asserts that the Mormons prophesied that their New Jerusalem would be in Missouri. Well, Abraham prophesied that his home would be in the land of Canaan, and yet he did not possess as much as a foot of it before he died. Our persecutor should wait as long for the fulfillment of the Saints' prophecy

as was waited for the fulfillment of God's promise to Abraham and his seed; otherwise, his reasoning conflicts against one as it does the other. The Saints never claimed "that they would have peace and quiet forever in Missouri," nor in "Nauvoo;" no, for their belief and their profession were always the opposite. This is all the false reasoning of our persecutor, too. These establishments were always considered places to gather for those times alone. And can this Rev. prophesy how long it will be until the Saints possess these places again? Well, let him cease his foolishness until then. It is obvious that the more terrible the deceiver, the louder and more boldly he shouts "deceit" at the truth. He himself admitted this.

"Joe said (says he) that there was a great church on the banks of the Missouri River, but on going there there were only four women." What good would it have done to say this if it had not been so? From the state of Ohio where Mr. Smith lived, there were hundreds, yes, thousands who moved to Missouri when he said that. It's a well known fact that their enemies exiled about 15,000 Saints from Missouri soon after they moved there; and how could they do that if there were only four women there? These are four strange women then, who multiplied to 15,000 in about a year; for they say that the people of Missouri did not turn to the Saints! This is an example of this Reverend's "*facts*!" Having reviewed the speaker's main false accusations so thoroughly, next we shall note how diligently, excellently, and successfully he pulls his castle into bits around him and buries himself in the rubble. After toiling through sweat and fatigue for about an hour and a half to blacken J. Smith's character and seal his whole story on the testimony of his professed enemies, which is completely unfair and intolerable in the sight of reasonable men,—he also quoted from the account of his enemies, remember, who assured him that they were truthful and that Joe Smith was the author of the Book of Mormon, that he translated while looking through a *peepstone* with his head in a hat;—then he quoted the testimony of Mr. Hale who, although he is still an enemy, declared that he had seen with his own eyes the *box* that contained the plates; that it had been in his house for a while; and that he (namely, this enemy, remember) had *felt* their *weight* with his hands. Note this admission. We thank him for proving the honesty of Mr. Hale, for he is a witness on the side of J. Smith. He also verified that Joseph Smith was the author of the Book of Mormon by saying that 116 pages of it were lost, and through this admitted their existence. He also admitted that it was a manuscript that Martin Harris had written, dictated by Joe Smith, (namely that "*madman*") while translating the plates from the other side of a *blanket*. He proved conclusively again (said he) that it was Oliver Cowdery and Martin Harris who translated the Book of Mormon from papers, and that the Book of Mormon itself, as it was all a lie, was without a single sentence of truth or grammar throughout, and he assured everyone that the foolishness and contradictions of the book prove it too stupid for anyone else to have produced it but an imbecile or a madman like Joe Smith: yes, take note, all this was after this excellent orator had brought forth many truthful, godly, and unimpeachable witnesses of *gentlemen*, ministers, and the

best people of the land, to ensure and verify all the above things; and O! how his listeners swallowed their words like cream, licking their lips, sealing them all and *clenching* them by stamping their feet and applauding their approval and signifying that their *champion* had proved every statement fairly and conclusively, so that one would have thought that the speaker had finished his work, and that everyone believed that that was the true origin and story of the Book of Mormon, and it was thought that by the Reverend's zeal and frequent verification of the witnesses and their story that he himself believed that Joe Smith, in the way his enemies claimed, was the true author of the Book of Mormon. But to our great surprise, and when we were happily expecting him to release us from such a prison to breathe the fresh air, we saw the Reverend straighten up in his pulpit, and when the noise abated, and with just as much boldness and arrogance, the same speaker began from the same pulpit, yes, and before the same crowd, in the same lecture, and from the same lips; he began to deny all the previous story about the origin of the Book of Mormon and he continued to claim until he brought a host of witnesses as "*honest*" and "*irrefutable*" as the others, and just *as godly*, said he, to prove every word and every syllable of the previous story as false! He did not leave one stone of the building standing. Listen reader to his own words! "*No*, *no* (said the same man!) *it was not Joe Smith who made the Book of Mormon*." Well, why did you bring so many "truthful" and "*irrefutable*" witnesses from his enemies to prove that Joe did make it? And here you yourself are now *refuting* them all, although you said they were so "*irrefutable*." Well, note who he next says is the author of the Book of Mormon. "The truth is, [says Mr. R., yes, he admits that the above story was a lie and that the truth will be had *now:*] that Joe was too stupid to create such a book." And then he claimed just as definitely that that book which he previously described as being without a word of truth or a grammatical sentence in it, that that book which was too stupid for anyone but a madman like Joe Smith to have written, &c., yes, he claimed that that book was so organized and showed such learning and wisdom, &c., "and smelt so much of the *classics*," that the book itself now proved that some very able *classical scholar* who had been taught in the *Dartmouth* Academy, and who was an able and godly minister with the Presbyterians by the name of Solomon Spaulding, was the author of the Book of Mormon. Yes, he proved all this as "*irrefutable*" as the other story, which is completely opposite to it from its foundation up. Well, what shall we do now, Mr. R.? You have proved too much by far! Here you are having put all your witnesses into two excellent troops, face to face, head to head, nose to nose, and tooth to tooth with each other; and here you are yourself, Sir, in the middle between the two "*respectable* and *godly*" armies in *full view* like Joab of old between the two horns of the altar, or like Absalom hanging by his hair from the oak branch between heaven and earth. Well, what will he do now? I wonder whether he will deny the previous story about the author of the Book of Mormon, and stick to this last one? Oh no, his first witnesses are all "truthful," he says, and have presented proofs too solid for him to deny! Yes, they are all "*godly*" and "*irrefutable*" witnesses,

he says. And yet, he assures everyone that the last story is as true and *irrefutable* as the first one, yes, "the testimony of the 'true' *godly* widow, and *godly* daughter, of the *saintly* Reverend Mr. Spaulding, on oath, which is affirmed even more strongly by the Reverend Mr. Storrs, and the Reverend Mr. Austin, &c., reveals that it was not Joe Smith but Mr. Spaulding who was the true author of the Book of Mormon." In the name of reason, Mr. R., tell us who is the author of the book, because it is impossible for them both to be its authors! Well, let's put the two troops of "*true*" and "*godly*" witnesses before the *bar*, and let's put Mr. R. himself to cross examine them. Who do all of you there on the left, respectable gentlemen, say is the author of the Book of Mormon? They reply,—"We testify that Joe Smith pretended to translate it from some plates, and that Martin Harris was the writer." All right, gentlemen; your testimony must be true, because "all of you were familiar with all the *particulars;* you lived there at the time, besides being men of high character and great patriots, and lovers of the truth." All right; but who do you say, "godly widow and her daughter on oath," was the author of the same book? for you should know concerning the matter with considerable certainty, before putting your names on oath before the public to testify, apart from the fact that your relationship is very advantageous. I will believe you also, says Mr. R., whatever you say, so long as you are sure to say something against the Mormons. These reply on oath, remember, that Solomon Spaulding wrote the Book of Mormon! Now, Mr. R., read a chapter of the book of Esther, where one "*Haman*" is depicted in the same situation as you yourself, and the poor Mormons are freed from your verdict, just as those Jews were saved from him. But first wait for this trial to end. There are still one or two questions to brighten the image, and decorate the gallows for you. Where do you, godly witnesses on the left, say the Book of Mormon was written? Oh, some of us testify that it was in Manchester; others, in Palmyra, the western corner of the state of New York; and others, in Susquehanna County, state of Pennsylvania. But we all agree on the method, that is by the use of the "*peepstone*," the "*blanket*," and the "hat," &c.; yes, indeed, no one doubts the testimony about this of the respectable Mr. Hale, and Mr. P. Ingersoll, &c. But where do you, there on the right, say the book was written? Reply: It was written in New Salem, the state of Massachusetts, and we say this on oath. Question: Are you, Rev. Mr. Storrs, sure of this? Reply: True, every word, and irrefutable, says this Rev. The Rev. Mr. Austin, pious and truthful, will you endorse the aforementioned oath that the book was written in New Salem? Oh yes, says he, and even the still more godly Rev., namely, John, the brother of the late Solomon Spaulding, together with all the *most godly people of New Salem*, will affirm that the book was written there. Now Mr. R., here you are winding yourself up to the gallows; but, one further question, please, before you ascend; namely, What is the distance between these places and New Salem? Everyone answers: about a thousand miles. But wait one more minute, Sir; you forgot to cross examine your witnesses about one further important thing, namely, the *chronology* of the story. You there on the left, in what year was the Book of Mormon composed? Reply:

In the year 1827, or 1830. All right, is that true? Oh yes, every word. In what year do you, the widow, the Revs., &c., there on the right, say the content of the book was written? Reply, (still on oath, remember). In or before the year 1812. Well, well! here are witnesses as if on oath to contradict each other on purpose. Which are the most "*irrefutable*," Mr. R.? What do you make of them? What do you make of yourself? Now call upon the great *seat* full of the learned Revs. that were beneath your pulpit, listening sweetly to such lies, and laughing mockingly. Call upon them to untie the rope you put around your neck. You have pulled the knots too tight for them to undo with their nails. Are you not starting to turn blue by now,—you impudent persecutor? Will you now obey your own teaching, Sir; that is, "give up like a gentleman when you are beaten?" This is the place to prove you. But remember, you are conquering yourself, for this trial is between you and your witnesses. The "Mormons" have nothing to do with it. You said before that the Saints are creatures of the mud, but who is now to be seen in the mud up to his neck! Yes, how many of you are there? Yes, who are the "creatures of the mud" do you yourself suppose, Sir? Our feet are on the rock of truth, and you are sinking deeper into the mud with every topic. Do you want help, gentlemen, to get out of that mud? or are you so much creatures of the "mud" that you prefer to sink deeper into it? Your condition and your behavior remind me of the story of the traveler going along the bank of a great marshy river; before him he saw a hat on the ground, and when he picked it up he saw a man's head beneath it; he took hold of the hair with all his might thinking to lift him to the shore and save his life, but the poor man shouted hoarsely, "don't, don't, (he said) for I have a good horse beneath me, and a pair of new boots on my feet, and I would prefer to sink with them than lose them." And I wonder whether you *gentlemen* would prefer to lose your lives with your *craft* and your profit, and your honor, by struggling against the important message of heaven to you? You see it is possible for you to come out of the dirty *mud* your *champion* has led you into only by denying one host of witnesses or the other; and you can no longer do that without admitting yourselves to be lying. I wonder, do you think that Joe Smith was ever so "insane" as to jump into such mud as that, or to wind himself up to the top of the gallows as you are doing? Oh no, facts like these are a better proof to show who the "*idiots*" really are. Is it too much to say that that man who claims that two parties of witnesses so irreconcilably contradictory as the above are all true is a "*madman*?" Believing such a thing would be the extremes of madness; and claiming such a thing can only be the fruits of the mind and heart of a madman, to say the best of him. And they cannot be reconciled with the truth until a truth and a lie can be reconciled together, and darkness with light; until it is proved that Joe Smith and Solomon Spaulding are one and the same, until they move the great town of New Salem about a thousand miles to the other places mentioned; or until they prove that 1812 and 1827, or 1830, are the same time. This is quite a task for them; and when achieved, these deniers of miracles will have worked great miracles themselves; and nothing less than miracles will do to pull them from this mud and wash their

dirt away. Well, says the reader, which of the two stories about the Book of Mormon is true? for it is impossible for both the above to be true. We reply that it is the work of Mr. R. to answer that; and after the conquering of the one or the other of his two contradictory armies, then we shall prove that the conquerors are false witnesses. While they are all soaking in that mud, and Mr. R. with them, we shall show some of the wicked and untruthful tricks and the *forgeries* of his last witnesses, and his 50 gentlemen, &c., so that one may see the sort of company these our persecutors like.

THE STORY OF "THE SPAULDING ROMANCE," OR THE "MANUSCRIPT FOUND."

One of the main arguments put forward against the truth of "*The Book of Mormon*" is the "*Spaulding Story;*" and since we possess enough material to prove there is not as much as one truthful idea or claim in the whole of it, with respect to its claim to have a connection with the Book of Mormon, we consider it our duty to enlighten our compatriots about it, and the harmful false accusations based on it by authors, lecturers, &c., in our country.

The aforementioned story says that the historical part of the Book of Mormon was written by the Rev. Solomon Spaulding, under the title "*Manuscript Found;*" and after the author's death in some unknown way the manuscript fell into the possession of one Sidney Rigdon, who added the religious part of it; and this now makes up what is called the Book of Mormon. In order to correct this, there will be brought forward the evidence of Mr. Spaulding's widow, Aaron Wright, Henry Lake, John Spaulding, Mr. Austin, Mr. Storrs, and others. These things were first published in a treatise entitled "*Mormonism Unvailed*" by E. D. Howe, Painesville, state of Ohio, America. But the original author of the book was D. P. Hurlbut. And in order to understand the story clearly, it is beneficial to give a little of the history of this man and his character. To disprove his shameful accusations, one Mr. B. Winchester published the following; yes, he published this at the time in that place, and no one ever tried to disprove it. "I came to know Mr. Hurlbut in Jamestown, the state of New York. He had been an assistant preacher with the Wesleyans, but had been excommunicated for adultery. A short while later he joined the Saints, went to Kirtland in Ohio, where he was eventually called to be a preacher, and he successfully preached for a while in Pennsylvania; but he fell to shameful sins such as adultery, &c., and he was excommunicated by the conference; and they took his *license* from him. He seemed to be obstinate and unrepentant at first, and then he appeared to have changed, professing great sadness and making many good promises if he could but come back into the church, but the church there feared to receive him without the permission of the main conference. Nevertheless, because of his repentance and good promises he was finally allowed membership in Kirtland. On his return from there he attacked one of the daughters of Mr. Thompson, from *Geauga* County, Ohio; he tried to rape her, and was caught in the nefarious act. He was released on conditions; and he was excommunicated from the church forever for this. When Hurlbut saw that he had ruined himself in the sight of the Saints and their acquaintances, he set about the

work of taking revenge on Joseph Smith, &c. He went around the country lecturing against the leaders of the Saints, making all sorts of false accusations against the character of Joseph Smith and his family, pulling down, to the utmost of his ability, what they had previously built. While Hurlbut was with the Saints he was accused by preachers, religious people, &c., and his acquaintances as the worst man in the land; they greatly blamed the Saints for allowing such a man into their midst, and that he was an obstacle for others to come forward, &c., but when the same Hurlbut turned against the Saints, the doors of chapels and houses were opened before him, and the same preachers and religious people flocked in great numbers to listen to him, and they swallowed his invented lies, without a word of truth in them, very keenly and sweetly; yes, as eagerly, with their mouths open, as the scribes previously waited for Pilate to sign the sentence of the Son of God. Instead of harming Mormonism with this, Hurlbut saw that interest in it was increasing remarkably, because he was drawing the attention of thoughtful men to investigate it, and since his *stock* of lies became stale from his constant repetition of them, he decided to devise some other trick to fight more successfully against the Saints. About this time he came to know a man by the name of Mr. Jackson, and others, in the Township of Jackson, Pa., who were personally acquainted with a man by the name of Solomon Spaulding, who had written the aforementioned "manuscript" many years before. This was the first word Hurlbut had heard of Mr. Spaulding or his manuscript. None of these people had ever thought that there was any similarity, let alone connection, between that manuscript and the Book of Mormon. After this, Hurlbut hatched the ungodly plan, "that the Book of Mormon originated from the manuscript;" and when he returned here, having fashioned his story, and tried to get Mr. Jackson and others, who had read the manuscript, and also the Book of Mormon, to attest to the *likelihood* that the Book of Mormon was made from the manuscript, they were greatly appalled; and, urging him to earn his bread in an honest way rather than by making up an unfounded story to deceive his fellowmen, they drove him away. These people testify to this, especially Mr. Jackson, who had read the manuscript and the Book of Mormon. And in trying to persuade Hurlbut to leave his awful trick he said that there was no similarity between the two books. "And," he said, "Mr. Spaulding's was a very small treatise, in the form of a *novel*. It did not mention a word about, or refer to the children of Israel; but it professed to give the history of some nation that came from Rome; Mr. Spaulding professed to have translated this history from a *Latin parchment* he had found. But as for the Book of Mormon, (he said), it professes to have been written by one of the tribes of Israel in a completely different style from the other." This is the testimony of one of the men of highest character in that county. And Mr. Jackson refused to allow Hurlbut to put his name to such a shameful strategem. Yet so great was Hurlbut's hatred of the truth, his desire to prevent people from believing, and thinking that he would earn a few dollars from this, he did not pass up this opportunity to try to prove it was that novel that was the origin of the Book of Mormon. Having failed to succeed in that dis-

trict, he went to Kirtland, and he announced a meeting and invited everyone who disbelieved "Mormonism" to assist him "to put it down completely and forever." He had many on his side from among preachers, prejudiced professors and everyone who hated the Saints because of their religion; they formed themselves into a committee to aid Hurlbut against Mormonism, under the name Anti-Mormons. Hurlbut informed them that he had heard in Pennsylvania that one S. Spaulding had written a *novel*, and that the *likelihood* could be shown that S. Rigdon had obtained it, and called it the "Book of Mormon." He said that he was about to write a Book for that purpose, and that he would oppose Mormonism in every other way he could, if they would help him with money for that. Great was the joy this caused to his committee, and others of the same opinion; they unanimously decided to set him to work with great urgency. One preacher with the Campbellites, by the name of Newel (a notorious mobocrat), presented him with 300 dollars to publish the book, the title of which was to be "*Mormonism Unvailed*;" others contributed to the same cause. This enabled Hurlbut to quickly set out on horseback, and the first place he headed for was New Salem (the place where Mr. S. lived when he wrote his "*manuscript*"). Having arrived, he called together several of those who were hostile toward the Saints, and he informed them of his intention to try to prove that it was from the "Manuscript" that the Book of Mormon originated; and no one there, yes, even in the place where the Manuscript had been written, had ever thought of such a trick, or mentioned that there was any similarity between them; but his strategem was completely new to all of them; in spite of that the majority agreed, and they gave him money, and they urged him to go to Spaulding's widow, (now Mrs. Davieson,) who lived in *Monson*, *Massachusetts*. The Saints had been preaching and baptizing many around New Salem for some time, and were steadily increasing, although the partisan "shepherds" had grown angry against them because they were losing their members, and the hope of profit was paling; although they had already searched at length for any kind of material or stories to try to oppose them, yet none of them had ever thought there was any connection between, or similarity between, the "manuscript" and the Book of Mormon; although that was the place where the manuscript is said to have been composed. But to return to the story.

When H. arrived at Monson, Mrs. Davieson put the aforementioned Manuscript in his hand (which H. himself denies in his treatise, namely "*Mormonism Unvailed*"). She also informed him that she had a trunk in the state of New York that contained other writings that he could have if he wished. On his way back, H. called at Palmyra, N. Y., (close to the home of J. Smith when he obtained the oracles); there he collected as many names of men opposed to the Saints as he could, under a list of the worst accusations any son of Belial could devise, blackening the character of J. Smith and his family. Afterwards he added to it many noble names and titles, in order to give an appearance of truth to his lies, because he believed that they would be better received when supported by *D. D.'s*, *Revd's*, and *A. M.'s*, &c. Yes, this is the original source of the stories "that J. Smith had been digging in the

earth for silver," "that he was a *fortune-teller*," "a drunkard," "a thief," "of a disreputable family," "without character," &c., &c. Yes, this is the *gang* by whom the shameful stories published and proclaimed against him to this day were fathered! But all who know him consider the bad word of people such as these a recommendation of J. Smith, for it proves that he did not agree with their wicked and ungodly ways.

In his conversation with Mrs. Davieson, H. learned that Mr. Spaulding had moved from New Salem to Pittsburgh in the year 1812; and soon afterwards from there to the town of Amity, Pa., and that he had died in 1816. He thought that this would help the plan along admirably; and as soon as he returned to New Salem, his fellow conspirators urged him to go to Pittsburgh to find out whether Mr. S. had left his manuscript there on loan. His only purpose in all of this was to try to convince the public that S. Rigdon was the author of the Book of Mormon. And as does every liar when he wishes to force his lie on the public, so did he; for he knew that S. Rigdon had been in Pittsburgh before this time, and thus he tried to establish that S. Rigdon had seen Mr. S.'s manuscript there. After this H. returned to Kirtland to look for more material and to compose his book, and while here he tried to murder Joseph Smith. But mercifully he was caught in his murderous trick before succeeding, and after a trial he was found guilty of trying to kill him, and he was forced to pay surety of 500 dollars to keep the peace. Here he added the names of his chief supporters to the list he had got in Palmyra, to blacken J. Smith's character. But before long, he showed himself in his true colors by committing his old sinful tricks, and he was forced to flee from the laws of the land. When his most faithful supporters, and those who were the most eager for the book to become public, saw that H's character had been damaged forever in the sight of all his acquaintances, they urged him to sell his writings to a man by the name of E. D. Howe, Painesville, for fear that it would not be bought by anyone who knew H; and so not only did they suffer a loss, but they did not have the pleasure of persecuting and getting revenge on "Mormonism" and its leaders. Howe bought Hurlbut's writings for 500 dollars; thus that filthy and lying book, namely "*Mormonism Unvailed*," became the stepson of this Howe, who was greatly opposed to the Saints because his wife, his sister, and others of his relations had joined the Saints. With his "unjust gain" Hurlbut went and bought a small holding in the county of Erie, Pa.; and he married a wife and soon turned out to be the most disreputable drunkard in the land; he spent everything he had until he became a tramp, yes, and worse than that, for he took up the craft of stealing for his livelihood; and when he was caught stealing a chain from a neighbor, he fled the country lest he receive lodgings in the jail, and that is the last I heard of his story. I have given a detailed account of this Hurlbut so that the public may know the author, first inventor, and lying progenitor of the "*Spaulding story*" as the origin of the Book of Mormon. And so that the public may understand about the foundation and authority of this story, as well as its author and its supporters, those who call preachers, authors and lecturers "respectable gentlemen." These witnesses were considered professed and paid enemies, and untrustworthy among their

acquaintances. This proves that those who tell the story after them are under the influence of the same spirit, servants of the same master, and perform the same task as those who prefer a lie to the truth. What man can be found who is so good in any country, that one cannot get plenty of such men as these, to accuse him of similar things as those they bring against Joseph Smith? Especially when "the learned men of the age" preach this and hire them to do this. In what age or country was there not a prophet or apostle who was not similarly accused by such witnesses? Yes, remember that great trial in the court of the high priest, when such witnesses were employed against our blessed Savior, and who were doubtless believed against him as easily in that age as these accusations are now believed against his servants. We remember his saying, "Blessed are you when everyone says all manner of evil against you." And it is obvious that they were no more untruthful than these. And as for that treatise, namely, "*Mormonism Unvailed*," the character of its authors was so disgraceful that they could sell hardly any copies of it in those parts. And instead of Howe's becoming rich, it was a burden upon him, so that he could not sell it despite his *hawking* it around for half price. And anyone who reads it will see that there is no foundation to the accusations in it, only imaginations; "I suppose," "maybe," "perhaps," &c. Yet when the "religious" authors of the eastern states got hold of these stories they published them widely, declaring that they were true.

Among other reverends who declared that the above story was true, one Presbyterian preacher, by the name of Mr. Storrs from Massachusetts, published it; and so that the great desire of these men to spread a lie can be seen, we shall show how these two treatises contradict and destroy each other, although they both profess to give the same story, and the truth of both is attested to by men with noble titles. Mr. Storrs, in that which he claims to be the testimony of Mrs. Davieson, Spaulding's widow, says "that this new sect (the Mormons) use the Book of Mormon in place of the Bible." This Rev. knew well enough that the Saints believe the Bible completely and base their whole teaching upon it, for he heard them preaching. He says that Mr. S. moved to Pittsburgh, became acquainted with and showed his manuscript to Mr. Patterson, the Editor of a newspaper, who liked it very much and borrowed it. Now, if this is true, why did they not get Mr. P.'s testimony? We reply that it is because they knew that Mr. P. would not agree to their lying plot. From the other side, based on Mr. P.'s testimony, the above is an obvious lie. As soon as this appeared to the world, Mr. J. P. Green went to Mr. Patterson and asked if it was true. Mr. P. replied that he had never before heard a word of such a thing, that he did not know such a man as Mr. Spaulding, nor his manuscript. Furthermore, in his treatise Hurlbut says that he had been with Mr. P., and that he said that he knew nothing of such a manuscript as that of Mr. S. Behold the two authorial partners at loggerheads already! Yet, it is said that S. Rigdon was in contact with Mr. Patterson's press in Pittsburgh. But the truth is, Mr. Rigdon had never been in any sort of contact with a printing press, and there is a good reason why not, because such a press was not in existence when Mr. R. was in Pittsburgh. Here one

can see that the Rev. Mr. Storrs has been guilty of plotting and publishing a known lie. Whatever he does, he cannot deny it; and it is too obvious for his cloak of holiness to be able to hide the horns and hooves of this monster. Again he says, "Here he (Rigdon) had an opportunity to copy the manuscript of Mr. S." Note that his only purpose is to try to prove that S. Rigdon made the Book of Mormon from the manuscript of Mr. S.; but a good memory is necessary to publish a lie, and one only has to look at his own story to disprove it. Mr. R. lived in Pittsburgh only from the year 1822 until 1826, and that he had anything to do with the Book of Mormon, we utterly deny; and he knew not a word of its existence for years afterwards, as we shall prove as we go on. But first, note how these authors contradict each other. Mr. Storrs says that Mr. S. wrote his manuscript in New Salem in the year 1812. But he conceals the time he moved to Pittsburgh, for he knew that otherwise he would destroy with the one hand that which he tried to build with the other. His partner, but now his opponent, namely Hurlbut, said that Mr. S.'s widow told him that they moved to Pittsburgh in 1812 and from there to Amity in 1814. But Mr. Storrs has the widow saying that the manuscript had been returned to its author before they moved from Pittsburgh to Amity, and that she had safeguarded the manuscript. Note when this was admitted true, that they themselves admitted that the only time Mr. Rigdon could have gotten hold of that manuscript was between 1812 and 1814; for since that time Mrs. Davieson admits that she safeguarded it in her own possession. Note, Mr. Rigdon is now 47 years old; consequently, he was born in 1793, and thus in 1812 (namely the time it is said that he wrote the Book of Mormon from the manuscript) he could have been only 19 years old. His mother assured me (says one witness), that before they ever heard of Mr. Spaulding, he had never been within hundreds of miles of Pittsburgh, nor any distance from home, but worked the land with his parents until he was over 26 years old. Here are the two traitors fighting each other again, with the truth coming into the open! And indeed, whoever could believe that an uneducated young lad, who scarcely did anything but follow the plough, composed a book containing over 600 pages, and then kept it hidden for about 20 years so that not one syllable concerning it was heard from him or anyone else;—I say, he who thinks this possible can also believe Mahomet's story of his seven heavens. Take note, that Mrs. Davieson, on their own admission, kept the manuscript from 1814 until the time she gave it to Hurlbut; and compare this with the fact that Mr. Rigdon had never been in Pittsburgh before 1822, about eight years after the manuscript was under lock and key with Mrs. Davieson!! See how these devoted plotters reveal their trickery, and hang themselves, and each other, by putting *dates* down, which they did to give an appearance of truth to their stories.

They also claim that some woman brought the Book of Mormon to New Salem, and called a public meeting to preach, and that she read parts of it in public; that John Spaulding (the brother of the late S. Spaulding) was there, and that so great was his anxiety at seeing such use being made of his blessed brother's manuscript, that he wept bitterly. We oppose this story, in the first

place, by announcing that no woman ever preached with the Mormons, and that no woman ever had the authority to call a meeting; and we have never before heard that any woman of the Saints did such a thing. The Saints do not believe in feminine priesthood as anyone who knows anything about them well knows. Next, I myself lived in New Salem at the time referred to, and I bear witness that no such meeting was held, nor anything similar. Again, nobody called John Spaulding lived there, nor in that state either, and thus, from an undeniable base, I bear witness that every syllable of those claims is also false, concocted expressly to deceive; and they cannot refute me, for I challenge them to bring forth their proof. It was a poor undertaking for the Rev. Mr. Spaulding, who professed to be a servant of God, to compose a *Romance* (that is invented lies), to force it upon the public as truth, and it was a poor inheritance to leave behind to support his family. Compare this with what Hurlbut himself says, namely, "And the fact also that Solomon Spaulding tended towards atheism before his death, as the letter from his own work which is now in my possession will prove." Thus here again, notice Hurlbut and John Spaulding contradicting each other in the Sanhedrin, and by this proving, like those of the Sanhedrin, whose servants they are, for the works of the father of lies is what they do. Remember that Hurlbut obtained Spaulding's manuscript from his widow, promising her that he would publish it, and that she would have part of the profit, and that's the last anyone heard of him. Where is the original manuscript now? Let Hurlbut answer. Why does he not bring it out into the open, when all his tricks are so obviously refuted in its absence? Why was the original manuscript not published so the public could compare it with the Book of Mormon for themselves, and see if they were similar? They dare not say they cannot do this, when Mrs. Davieson proves that she placed it in his very hand. Let our readers put their powers of reasoning to work, to consider the reason for this silence and the hiding of that manuscript, and then they will see that this in itself is enough to stamp the lie on the face of the whole trick from one end to the other. Neither this H., nor Mr. Storrs, nor any of their supporters, can excuse themselves from publishing it, by claiming that it is not worth their attention; for their great efforts already, the treatises they have published, the lecturing and the quoting to the newspapers, prove that they themselves consider the thing to be of great importance. Well, why do they not publish the manuscript that is in their own hands and, which would prove more easily and effectively than anything else, that that is the source of the Book of Mormon, if what they say is true? We shall furnish them the only answer they can give, which is, if they were to publish the manuscript their lies would be made as obvious as the noonday sun, and yet their refusal to publish it proves the same thing just as clearly. I wonder if all the godly Reverends, and the faithful and true patriots, who have been so diligent in devising and spreading this story all over the country, will allow the Mormons and the public to call upon them in vain to bring that manuscript into the open, while they themselves stand before the court of truth, like trembling *culprits* before the *bar*, until it comes? This is their only defense now; and neither will they do this, for

it would be tantamount to calling back their lies. And again, we say, could it be that these men, who profess so much love for their fellowmen, and so much desire to enlighten them by their having the truth, and who have done so much already with this story,—will not finish it, I wonder, by publishing that incomplete manuscript, to substantiate their previous claims, while knowing that many thousands of people believe the truth of the Book which they call a lying *Romance*, and by so doing endangering their souls? What! will they be silent despite all their boasting of zeal, and goodwill, and love, &c., so that they will not enlighten the public about such an important thing, when (if their story is true on their admission) it is so easy for them to do this through that manuscript? What do you say, reader, about a pack of men who shout (about a book which so many believe to be holy), that they know it is false, and that it was published by a man in order to get money for his family, and that they possess the manuscript that proves this, but who in spite of all of this refuse to reveal that manuscript on any account? Do they not stand self-condemned before the conscience of every thinking man for the gross neglect of their duty, or for purposefully plotting an evil trick like this to deceive their fellowmen, and to prevent them from searching for the truth? Of the two possibilities, it must be that one is true, and now there is no doubt which one, we think, especially when one remembers the trickery and great diligence of these people to prevent the spreading of the truth, in order to ensure their hope of profit.

The following letter is a mortal blow to the treatise called "*Origin of Mormonism*," which letter Matilda Davieson herself signs, and which proves the above book, the work of the Rev. Mr. Storrs, from Holliston, or D. Austin, or both, to be a shameful *forgery*, stemming from jealousy, because their members and one of their deacons had joined the Saints; and this is how they tried to hold onto the rest and prevent them from doing likewise.

"A CUNNING DEVICE DETECTED."
(Quoted from the "Quincy Whig.")

"IT WILL be recollected that an article appeared lately in several Newspapers purporting to give an account of the origin of the Book of Mormon. How far that article has effected its author's purposes, or what his purposes were, I shall not attempt to say at this time, but I shall present the other side of the story before us through the following letter, so that the public may judge the matter according to the article itself.

"Copy of a letter written by Mr. John Haven, of Holliston, Mass., to his daughter, Mrs. Elizabeth Haven, of the town of Quincy, Ills.

"Your brother Jesse passed through Monson (where the widow Spaulding lives), where he had the company of Mrs. Davieson, her daughter, Mrs. M. Kinestry, and Dr. Ely, for several hours; and during this time he asked her the following questions; and he had the following answers in the presence of Dr. Ely, word for word as closely as I can remember: viz, did you, Mrs. Davieson, write a letter to Mr. John Storrs, giving an account of the origin of the Book of Mormon? Answer: I did not; neither did I ever see the letter

till I saw it in the "*Boston Recorder*," with my name on it. The letter was never brought to me to sign. Ques. What did you have to do with that letter? Ans. Dr. R. Austin came to my house, and asked me some questions, and wrote some things at the time. Ques. Is what is written in the letter true? Ans. Some things are as I answered him. Ques. Have you read the Book of Mormon? Ans. I have read some in it. Ques. Is there any similarity between Mr. Spaulding's manuscript and the Book of Mormon? Ans. No, except there are some names in them that are rather similar to each other. Ques. Does the manuscript describe an idolatrous or a religious people? Ans. An idolatrous people. Ques. Where is the manuscript? Ans. P. Hurlbut came here and took it away, promising to publish it, and I was to have half the profit. Ques. Has Hurlbut published the manuscript? Ans. No, he notified me in a letter that when he looked at the manuscript it did not read as they expected, and they should not print it. Ques. How large is the manuscript? Ans. About one-third as large as the Book of Mormon. Ques. to Mrs. M. Kinestry. How old were you when your father wrote the manuscript? Ans. About five years of age. Ques. Did you ever read the manuscript? Ans. When I was about 12 years old I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or a religious people? Ans. An idolatrous people. Ques. Do you think that there is any similarity between the manuscript and the Book of Mormon? Ans. Perhaps some of the names are rather similar. Ques. Are you certain that as much as one of the names is the same? Ans. No. Ques. Have you ever read as much as one word of the Book of Mormon? Ans. No, not one word. Ques. Did you give permission for your name to be attached to Mr. Storr's article in the "*Boston Recorder*"? Ans. No; I never meant that my name should appear under such a thing. I was very sorry to see it there.

"You see by the above, that Mr. Austin in his great zeal to destroy the Book of Mormon, and to show his hatred for the Saints, has asked Mrs. Davieson a few questions in order to have the occasion to write his own thoughts to Mr. Storrs in her name. Mrs. Davieson is about 70 years old now, and aging rapidly."

Now, must not their case have been bad when they would forge the names of two women to substantiate it? And proving this *forgery* shatters their *fabric*, because this was its basis. None of the above people were Saints; and it can be seen that Mrs. M. Kinestry's desire in trying to suggest that even some of the names were quite similar, when she admitted that she had not read a word of the Book of Mormon, proves that she too did her utmost against that book. And I wonder if any man would be clever enough to compose the Book of Mormon from such a small manuscript, and make it such that all the wisdom of the wise men of the age could not find refutations in it, without concocting lies based on *forgery;* sufficiently clever, we say, to do all this, and yet sufficiently foolish not to change the names that had been in the Manuscript? Reason! Reason now! Apart from that, if S. Rigdon had been able to compose the religious part of it, why could he not have composed the other part also without seeing Spaulding's manuscript, when it was a small one at that? And furthermore, whoever reads the Book of Mormon

can see that the historical part and the religious part of it (as they are called), are interwoven, so that it is not possible to separate them. Note also that Storrs makes one to believe that Mrs. Davieson said that the manuscript was lost. And here she herself says that she gave it to Hurlbut, and that he had promised to publish it. See the trick of Hurlbut and his supporters hiding their true purpose of getting the Manuscript from Mrs. Davieson, again inventing a lie as an excuse, namely that they could publish it, and that she would receive half of the profit! It is amazing the tissue of contradictory lies that these people told freely and knowingly, to deceive the public in cold blood. We wonder at God's great patience in tolerating such injustice. Yet their madness had become obvious to all who read it. And I wonder if they would have labored so energetically to oppose the Book of Mormon had it not been of holy origin, and true? Oh no; a kingdom divided against itself cannot stand.

I thought that the cunning device of using the "*Spaulding Romance*," to try to show the origin of the Book of Mormon, had been completely destroyed, and clearly refuted to all who *choose to understand*, so that there is not a trace of truth in it. Yet since so much use is being made of it by authors and lecturers, even in our country, we shall add the testimony of P. P. Pratt, which he published in New York in reply to a man by the name of L. R. Sunderland, and which proves beyond any argument, that S. Rigdon knew nothing of, and heard not a word about the Book of Mormon, until quite some time after it had been published to the world; and that he knew nothing about the aforementioned manuscript until this Hurlbut published this lie about it. Having declared his acquaintance with Mr. Rigdon for years, when they were both preachers with the Baptists, and of their nonconformity under the name "*Disciples*," or what is called "*Campbellites*," &c., the historian shows the manner, and the time he himself first heard mention of Mormonism, as follows:—"In August 1830, when on my preaching trip in the county of Ontario, the state of N.Y., I first came to know of the Book of Mormon. At this time it had been published to the world for over six months and had won about 50 believers; and these were the only "Latter-day Saints" in the world at that time. At first I had a very strong prejudice against the Book of Mormon, and then I remembered Paul's advice, "prove all things, and hold fast that which is good." Having sat down and read it in detail and compared it with the holy scriptures, I fervently prayed to God for him to somehow show me if it was true; and it was not long before the Lord in his grace gave me evidence of its truth through his Holy Spirit. And what was I to oppose God? Soon I obeyed the ordinances of the gospel, and I was called to the ministry through the revelation and laying of hands of the servants of God, and as a result I went around preaching the gospel. Having returned to the county of Ontario, N.Y., I saw Joseph Smith for the first time ever. About the 15th of October 1830 I set out with O. Cowdery and P. Whitmer towards the state of Ohio. We called to see Mr. S. Rigdon, and at this time he first saw the Book of Mormon, and I had the pleasure of first putting it in his hand. He was very surprised when I offered it to him telling him what it was; and it was not without sincere persuasion and much reasoning

with him that I succeeded in getting Mr. R. to take the book and read it; he considered it too incredible in his sight that such a thing as a holy book was to come forth. There were great efforts made before he could completely believe its content. And when at last he was convinced of its truth he called upon all his relatives, his friends, and his congregation, and a great crowd gathered together. He addressed them very seriously for about two hours on this matter, and the majority of the congregation wept the whole time, under the pressure of his appeals and his reasons. He asked for the forgiveness of all those to whom his previous behavior or teaching could have been an obstacle, because before he conscientiously taught them according to the light he possessed; he gave notice of his intention to obey the gospel and the following morning he and his wife were baptized by Mr. O. Cowdery. I was present; the scene was serious and majestic; hosts of onlookers, mostly under a special influence; several others were baptized at that time, and after that until during that winter and the following spring the numbers of Saints had increased to over a thousand; the Lord bestowing the Holy Spirit in its powerful acts upon the Saints, and the word of the Lord increased more and more, and many preachers obeyed the gospel. Early in the year 1831 Mr. Rigdon was ordained by us, and he visited brother Joseph Smith and saw him *for the first time* ever. Soon after this our enemies began trying to say that it was S. Rigdon who made the Book of Mormon. Yet, none of them imagined a word about the "*Spaulding Romance*" at that time, nor for years afterwards, until Hurlbut published his deceiving forgery in "*Mormonism Unvailed*." In the western states nearly whole neighborhoods obeyed the doctrine, even after the "*Spaulding Romance*" had been published among them; and indeed we did not consider it worthy of opposition until after religious authors and preachers of this town (New York) had published it assuring that it was the truth. Now, I seriously bear witness that those who designed the "*Spaulding Story*" (about Mr. Rigdon, &c.) are false witnesses similar to those who accused the disciples of stealing Christ's body from the grave. This in short is the history of the "*Spaulding Story*." Doubtless many have used it as an excuse for not believing and obeying the truth, but it did not prevent anyone with an honest heart, keen for the truth, from accepting the holy and gracious message which God sent to the world. For such as these search the thing, and prove it instead of following the stories of professed enemies of the truth! I seriously bear witness that I know that the Book of Mormon is divine truth revealed through the power of God. And in spite of all the tricks and false accusations of the devil and all his servants, they will never shake any of its foundations. They can never disprove its witness, rather it will spread faster the more it is opposed, and it will shatter all its opposers like the fine dust of the scales."

"P. P. PRATT."

One need only consider the excellence of the testimony of a witness like this about the stories and imaginings of professed enemies, out of jealousy, to prove the truth of that Book to every reasonable man. This man is a *witness*,—his testimony is based on *knowledge*, and not on the newspaper stories

like the others: and if the public knew this witness as well as we know him, and if they understood how much he suffered for the sake of his testimony, not a single word he says on this matter would ever be doubted.

Since the "*Spaulding Story*" claims that it was Mr. Rigdon who composed the Book of Mormon, we shall next quote a letter of Mr. Rigdon himself, which he wrote to the Editors of a newspaper that published the "*Spaulding Story*," and this testimony remains unanswerable to this day.

"MESSERS. BARTLETT AND SULLIVAN. In your publication dated the 18th, I saw a letter signed by someone who calls herself Matilda Davieson, pretending to give the history of the origin of the Book of Mormon, by telling some *moonshine story* about a certain Solomon Spaulding, of whose existence I never before heard a single word, until I read the above letter, and that which D. P. Hurlbut says about him; and that which I now understand about his character is what I gather from the work of his wife in bringing my name before the public, to try to prove that I know of something which I never knew, on the testimony of his own wife, something of the lying manuscript of her husband; for she admits that her "pious husband" during his life wrote a *Romance* (lies) for profit! How many lies he preached in his life for money she does not inform us, but it is easy to judge that he who would do the one would not be too good to do the other. Since this is the only story I have about such a man as the Rev. S. Spaulding, I only have a poor opinion of his gentlemanliness, his scholarship, and his piety, for if he had been given one or the other he should have taught his wife not to lie, or unite herself with liars, adulterers, and the worst sort of men.

"As for the lengthy and filthy story which says that Spaulding's manuscript had been in the hands of Mr. Patterson, of Pittsburgh, who owned a printing press there, and that I had said that I was in contact with such an office, &c., &c., it is necessary only to inform you that they are imagined lies every word, without as much as a shadow of truth in one of them. In Pittsburgh there was no man called Patterson who had anything to do with a printing press while I was there. I heard that one of that name had been there, and had been unfortunate, and was broken up *years before I ever went there*. Yet if I were to say that I had ever heard a word mentioned about such a man as Solomon Spaulding, or his hopeful wife, before D. P. Hurlbut published the above story about me, I should be a liar like unto themselves. If they are telling the truth, why did they not get Mr. Patterson's testimony to substantiate it, since it is mainly from him that they could get this? and the absence of his testimony shows that there is no basis to the *fabric*. The reason was that Mr. Patterson was too truthful and good a man, to be a means of spreading such lies; and if he were to be called upon, Mr. Patterson would testify that I am telling the truth about this.

"Next, gentlemen, allow me to give you the history of this Dr. Hurlbut (as he is called; not because he is a Physician, but he got the title of Dr. because he was a seventh son) and his supporters who plotted and spread this shameful pack of lies. For if you were to know as much about this Hurlbut's character as I know, I do not think that you would ever stain your columns

by publishing any of his work. [Then our witness gives a story of this man's terrible behavior, similar to the first story we gave, as well as an additional story about how some of his supporters were caught in bed with his wife by H. himself, and because of this for the sake of peace, he got a hundred dollars from them, and a yoke of oxen, and in this way peace was made between the authors of that book called "*Mormonism Unvailed*," for of course it was to H.'s benefit as well that that book should appear, for it was on those conditions that he had sold his right in it to Howe; then says our historian,] H. took his wife and went to another part to live, leaving the old deacon Clap, his sons, Mr. Bentley, Howe and Co., to suffer the shame of trying treacherously to invent lies to blacken the characters of those men they feared to face in a debate. The tale that is in your publication is one hatched up by this gang before they split up. What but lies can one expect from such people as this? It has been a source of no ordinary satisfaction to me, to know that my enemies have no better weapon to use against me, or against the religion that I embrace, than lies; for if they had any better they would certainly use them. I must confess, however, that there is some constancy in our persecutors in this, for, as truth never can destroy truth, it would be vain for our persecutors to use truth against us, for this would only build us up; they seem aware of this, when they clutch at the only weapons they can get, namely, lies, &c. This is the only weapon ever brought against the truth.

In order to give their lies an attractive and fair appearance, they dress them in much false holiness and religion; for everyone knows that a falsely religious lie will be accepted more readily by many than a lie of any other sort; and hence the lies of these people come signed by a pious widow of a pious priest. Yet it appears that the most notable of all his pious deeds has been to write a bundle of lies, for profit, themselves being witnesses; but they think that his wondrous piety sanctifies them as the truth, and that lies become the truth under the breath of such holy men, especially when they are graced with the titles of "*Reverends*," &c. But that dark time has passed for reasonable men, when bare lies were shone up and mended by the falsely religious and the appearance of holiness. The public well knows through experience that those who claim the title of Rev. are not infallible, but that many of them think that this mantle will hide their lies from the disgrace they deserve.

The only reason my persecutors assail me with lies is because they do not dare to face me in a debate, for they know that if they were to do this they would lose; then they try to prevent the public from investigating our doctrine by publishing falsehoods. This I consider a high encomium on both myself and the doctrine I profess."

"I am, yours respectfully,

S. RIGDON."

By now it is well known to the public that the authors and the American Revs. we have been talking about, have brothers of the same father in England, and alas even closer to us; yes, in Wales; and they are clearly recognized at their work using the same weapons against the same divine truths in the same way. We shall give an example of their recent work in

England, to illustrate their great desire to oppose the truth, and show that they are forever contradicting each other. And to show to those Welsh people who tread the same path, that the shameful fall of all of these into the ditch they dug for the innocent, signifies that their fate will doubtless be similar. Only the truth will withstand thorough testing.

We quote the following of Mr. John Taylor's review of the work of the Rev. Mr. Heys, a Wesleyan minister, against the Book of Mormon, in which he tries to show the origin of that book. Fairly compare face to face the story of his brother the Rev. Mr. Livesey about the same thing:—

"Mr. Heys says that Joseph Smith is the author of the Book of Mormon. Mr. Livesey says that S. Spaulding is its author. Here are two claims so incompatibly opposite to each other as it would be to claim that Mr. Heys and Mr. Livesey are the same man. The one claims that Martin Harris and O. Cowdery wrote it from the mouth of Joseph Smith, while he looked at a stone he held in his hat. The other declares that S. Rigdon wrote it by modifying a manuscript by one S. Spaulding. The one asserts that it was written in the county of Susquehanna, and by M. Harris and O. Cowdery. The other just as strongly affirms that it was written in Conneaut, the state of Ohio, and then declares that it was written in Pittsburgh, Pa. Each of the above places is many hundreds of miles from the other; and it is impossible for more than one of their claims to be true. So much for the consistency of the testimonies of the Revs., which they offer as *facts* against the Book of Mormon! Another example of the lies of the Revs. can be seen in the following; in "*Mormonism Unvailed*" three of them, that is the Rev. John Spaulding, Rev. John Miller, Rev. O. Smith, and others of the same "devout" taste, claim that they listened for hours on end to Mr. S. Spaulding reading his manuscript, until they were quite learned about its content, and that it professes to give the *history of the ten tribes of Israel* who were lost, and that it was from them the American Indians originated. These Revs. also bear witness "that they have read the Book of Mormon, and that the historical part, the names, &c. are similar in the two." Now, in order to see how much trust should be placed in the testimonies of these Revs. who have rather filled the world with stories against the Book of Mormon, in order to see that all they say is lies, for the Book of Mormon does not profess to give the history of "the ten tribes of Israel," neither does it profess that "the American Indians originated from them" as they claim, but it is now to be seen that the Book of Mormon gives the history of the tribe of Joseph. If they had read it as they claim, they would surely see the difference and they would have been saved the shame of this lie. Here are the best authors of Mr. Heys and Mr. Livesey, and the authors of the Welsh lecturers as well. They are both respectable ministers with the Wesleyans. They both claim that their story is based on facts. Mr. Heys assures us that his witnesses are credible, most certainly; but Mr. Livesey claims just as strongly that his witnesses are just as truthful and irrefutable! What is to be done? And one must believe both sides, for the two Revs. claim that they are true, when they are as opposite to each other as is possible. And if

both sides of the story assured by such men as these are not true, who will believe that one of them is true? We answer that no reasonable man will believe them, any longer than he has the opportunity to hear both sides."

We shall not enlarge upon the "*Spaulding Romance*," but wish in our hearts that the above is a means, under the approval of the Spirit of truth, to convince our dear fellownation, lest they hide in the refuges of a lie from the arrows of the truth; and so that they will not believe these unfounded tales and the like which are told against the Saints, in spite of sometimes being endorsed by high titles; but may "Prove all things and hold fast that which is good" be the motto of us all.

THE SECOND LECTURE.

THE only notification we had of this second lecture was by the gentleman himself announcing it at the end of his lecture the other evening; for he did not mention a word of it in his Handbills. I had announced through Handbills that I would be reviewing his first lecture the following night, that is, on the 3rd. We also promised, instead of charging 6 pence for entry as he did, to sell for sixpence a book worth a shilling, to everyone who came to listen; which contained the true story of the Saints themselves with regard to the majority of the false accusations the lecturer brought against them.

The speaker admitted from the pulpit that he knew of our intention to review his lecture the following evening; and yet, he announced his own lecture for the same time! What could his purpose have been in doing this but to keep people from coming to hear both sides? Did this not spring from a guilty conscience, because he could not expect less than the revelation of his trickery and bold lies. "*Do not listen to them*," was still his motto; and now he announces his next lecture to be free, and at the same time as mine, purposefully in order to keep his listeners from coming to listen to us. What more unfair thing could he do? If this is not his purpose, why did he not delay his lecture another day, or publicize his second as he did his first lecture? This second lecture was held in Bethania chapel, namely, the chapel of the Independents. It is surprising how fond of each other these two sects now are! A short while ago nothing was too evil for them to say about each other, and the one had his fist in the face of the other all along the streets. But now they are arm in arm, and nose to nose to persecute and falsely accuse the poor Saints. Well, if unity is good, and love like this toward each other, they should admit that the Saints caused this much goodness, if nothing else.

As for his second lecture, there was not much new that was of importance in it, rather the old rigmarole we have reviewed many times before; a repetition of parts of the previous lecture, the "Mormon Bible," denial of revelation, and teaching his listeners not just against Mormonism, but setting them up at loggerheads with its *supporters* also; namely, starting up a hot persecution against *persons*, either to *exile* them or kill them, of course, as he suggested the other evening. We have said that the natural consequence of his false accusations would be to excite men to kill each other, and now here he

is himself cruel enough to admit in public, that this is his bloody purpose! Is this fitting in a man who professes to be "*a minister of the gospel*" of peace? Is this your way, Sir, to convince men? From your fruits it is obvious whose servant you are. Yes, it is quite clear that you are not a servant to him who said "blessed are they the *peacemakers*." Is it not in your vicinity that the innocent blood you cause to be spilt is sought? The speaker shouted loudly (say our *reporters*) "that Mormonism is the worst sort of *infidelity*." And in a short time he admitted that the Mormons believe in the Old Testament! And remember his sentence the evening before, "if *infidelity* were the subject at hand instead of Mormonism, it would be much more glorious." Who can believe that such an accuser possesses human reason? He showed an example of his arrogance and his ungodliness comparing his neighbors to the "*baboons*," or the *monkeys* in Africa, and saying that their tricks are similar to each other!! How amazing that reasonable men degrade humanity to such extremes of ungodliness! And great was the "ha-ha-ha," that went through the crowd.

Next we shall note his false reasoning and misquoting from the book called "*History of the Saints*." He promised to review it the previous evening, and we should announce that the only example he quoted to show the deceit of the book at the end of his previous lecture was as follows; he quoted from page 100, the story of the "*quail*" falling about the Saints. And then he read from page 102, "They are now (namely, the Saints) through the injustice of the state dying from hunger and cold in the wilderness, &c." His purpose in this was to prove the stories contradictory. But whoever takes the trouble to read the book for himself will clearly see the wickedness and deceit of Mr. R. himself, for there is not as much contradiction in the story as there is in his eyes and his heart to the truth. The former was a quotation from the "*Millennial Star*," mentioning the remaining few who were driven from the city of Nauvoo by the *mobs*, and that they were opposite the city on the other side of the river when the "quail" came, and had not gone to the wilderness; but the latter story is a quotation from the "*New York Sun*," referring to the first camps that had gone from Nauvoo about a year before the others, and who were many hundreds of miles from those who had received the "quail." Apart from this, remember it was not the Saints, but the Editor of a Newspaper, who was a serious enemy of the Saints, who published the last story; and he bases his story not on *facts*, rather *his own* natural conclusions were to think that men could not have been plundered and exiled as the Saints were, let alone die from starvation. This is all that is suggested in the story, Mr. R., and why are you so dishonest as to distort our words and our principles voluntarily and purposefully? Do you not ever remember that there is a day to come when the Saints will have as much justice as you? Remember you are an accountable man! But, on to the review of the book the second night,—He read some sentences, inserting his own old lying meanings as if he were reading them from the book; for example, when reading the story of Joseph Smith and the plates, he said, so our witnesses say, that the angel had said that J.S. could not have the plates until he learned the Egyptian

language, &c. This claim is a lie every syllable, and Mr. R. knew very well that there was nothing like this in the book, and there was a great deal of laughter about that lie at the expense of the innocent. What will a man who distorts and claims known lies like this from the pulpit not do? Does he not reject every offer of truth, and prove that he loves a lie, and that it is a lie he wants more than anything else? The stories of his "traveler" as he calls him, about "a temple beside a greenwood," "carrying twelve men on stretchers," and that "Joe had spent the temple money before it was finished, and had to sell his box, &c.," are all without a word of truth. The Saints did not put two stones together to build a temple in Missouri, nor collect twopence for that purpose. And as for the temple they built in Nauvoo years later, they finished it; and *Joe* did not have that money either. Leave the dead in peace lest you be shamed when you meet them again before the *bar*! We cannot pass without comment that lying claim of our speaker; namely, that the Saints were the rioters in Missouri, like the *Chartists* were here [yes, remember the prattle of your father Davies, to be sure, trying to excite the government against us, and to give permission to the Revs. to take up their swords here to kill us like scores of your preaching, bloodthirsty brothers did to the innocent brothers in Missouri!] and that it was some peaceful society there that exiled the Mormons for the sake of peace. Hear the *peace* conditions of those "*peacemakers*" according to the Reverend's own admission!

1. "That not one of the Mormons was to stay in their midst." What freedom is in that?

2. "That they would have time to sell their belongings." They promised this on purpose to throw the Saints off their guard, and then after a while they attacked them at night killing several in their beds without warning, and others when defending themselves and their children from the midst of the flames of their own homes, which were burned by their enemies.

3. "That their printer must not print anything else." What greater slavery is there than the slavery of the press? Its freedom was ensured even in the *Constitution* of the U.S.; and does not the admission of the refusal of the people of Missouri to let the Saints publish anything prove who are the mobs and the attackers? Why turn the thing completely upside down, while at the same time bringing forward your own facts to prove this? Also, the laws of America do not acknowledge exile for any crime. And who but these "*peacemakers*," says Mr. R. who exiled every one of the Mormons, yes, every woman, every child, every grey-haired old man, and all without a trial or anything. Spare us from such peacemakers, and their defenders even in Wales! The justifiers of such atrocious conditions are not a bit too good to help to fulfill them as well, if they could. But in order to see the true story of the cruel and needless persecutions of the Saints in Missouri, see the book called "*The History of the Saints*."

I remember hearing Mr. R. say on the first night that only four women were in the Saints' church in Missouri. But now he admits that they were sufficiently numerous to attack the country, until it was dangerous even for the government so that they had to be exiled!! Four women endangering the

United States! The handful of Mormons against armies who had conquered the best of Europe, and the entire navy of Great Britain! Rather brave people, are they not, when they thought to conquer about 20,000,000 people, for they knew that they would all defend their country from them. When will your foolishness end, Sir? Next, there's a new publication of the old shattered story of "Casswell," and his "Greek Psalter," which has been disproved so often that nearly everyone is ashamed to tell it. But all sorts of rubbish is sweet and new in the mouth of our lecturer. We shall say what we know of that man and his book, and "it's a great thing to be an eyewitness," said Mr. R. himself last night. This Caswell when on his journey from St. Louis to Nauvoo boasted in our midst, "This is the instrument (he said about his old book) which will overturn old Joe Mormonism;" and he admitted (a witness who heard him told us) "he was going to Nauvoo with the express purpose of getting the material for a treatise against Joe." He wished to have a *private interview* with Joseph Smith, but he refused, "because (he said) many people like this come to me, and if I have no witnesses, they publish any sort of false accusation they choose about me once they have gone." Joe had "different spirits" did he not, Mr. R., so as to be able to understand the purpose of that evil man at first sight? As for his book, J. Smith said that it was very old Greek, apart from a few pages in one end of the book, which were *Egyptian Hieroglyphics*; that is nearly all the basis there was to Casswell's disgusting story. Later he was challenged to show his book, if that is what it was; and all he did was to *exit* over to England. A worse *exit* than Joe made when he went out for a *ride*. Mr. Smith understood Greek and Hebrew well, and there were hundreds in Nauvoo besides him who understood them. The work of Mr. R. proves his witness to be lying when he tells Joe that he got the *Psalter miraculously*, and at the same time denying miracles, proving that he is not too truthful to publish all the other lies which are in his story and his book.

Having *ransacked* his old essays and the newspapers, and every *sinkhole*, for every tale he could pick upon and show his own deceptive reasoning, yes, having racked his brains to the highest degree of *Hydrophobia* in his pulpit, the Rev. remembered the book called "*History of the Saints*," and while beating it against the pulpit, and nearly tearing it to shreds, out of rage for the paper and ink, he showed what he would do with its author; and before showing a single heresy in it, or bringing any reason or scripture to gainsay it, except for his own claims and those of his partners, he condemned it *wholesale* in the following evangelical sentences:—"If you wish to buy a worthless book, here it is. If you want a book full of deceit, here it is. [If this was true it would have been easier for him to give one example of the deceit.] If you want a book showing the DEVILISHNES OF JOE, here it is," &c. Now there's an evangelical and gentlemanly way to review a book, isn't it? But, it is lucky that we are not within reach of the teeth and nails of biters like this, or woe betide us. One could think that his teeth were harder even than the teeth of the iron press, and that he was angry enough to chew it to bits, judging by the fury he showed against the press that publishes our books. Oh, how he urged everyone to oppose them with all their might. Louis Philippe of France

was never as hostile to the freedom of the press as is this man! Poor thing! prevent the Saints from publishing your tricks and your deceit and those of your partners, is it! You remind us of the murderer who shouted for the gallows to be pulled down, saying that it was an evil thing.

How could Mr. R. show the oppression and unfairness in his heart, more than by trying his utmost to prevent us from publishing our principles, and defending our characters, and our religion, through the press? He had already warned the people not to listen to us, and there is scarcely an audience for us in the places where he and his like have an influence; but the above foolish tales, and the like, are asserted to our faces, in order to raise commotion, and to prevent us from worshiping God, to the point of being a disgrace to Christianity even in the sight of atheists. He also did his best to bring the revenge of the government upon us, by comparing us to the Chartists who previously caused trouble here, suggesting that we would do likewise unless we were soon exiled. And in addition to all this, if he could close the press to us, he thought that he would be able to do and say as he wished without opposition. Yet he could not, and he cannot show one example to prove the Saints agitators. They do not preach or do anything against the freedom of any man, without mentioning the religious persecutions of their neighbors; but they preach the gospel in which they believe, for which the government allows them as much freedom as it does for others. If our religion is unscriptural, let that be proven, and we assure you that we will be glad to leave the heresy immediately. Are we not Welshmen, and reasonable creatures, born free in a free country, and hundreds of us having been respectable members, holding church offices, with the various denominations for many years? Why can we not enjoy the same freedom now as we enjoyed then, since we have the same God, but that we have changed our denomination? Why stir up trouble and tell these unfounded tales against us, and raise up a crowd of vengeful men to harm us, and gather around our meetinghouses, shouting, complaining, and throwing stones through the windows, gnashing your teeth at us. And what is the reason for so much commotion, and trying to get people to get the masters of the Saints to sack them from their jobs? It is not the Saints who start such tumult, although attempts are made to place all the blame on them. If one of the Saints is guilty of disturbing anyone's worship,—if he tried to get anyone's possessions deceitfully;—if he transgressed the laws of the land or the laws of morality, there is a court to determine this, and we assure you that the Saints will be as keen to bring the criminals there, as is anyone else. What fairer can be expected than that? Again we say, that our religion has nothing to do with political or business things, or any other things, but only with what is evangelical. Why, then, are we not left in peace? If our religion is such an obvious deceit, as is claimed, reasonable people "of this enlightened age" will come to see this without our being persecuted with lies; but if it is divine truth, we have a dispensation from God, and a commission to proclaim it; therefore, permit us to do so, just as others who profess similarly are permitted. Also a short time will prove this, and if it is true, our persecutors should beware, lest they persecute God's beloved ones in their

ignorance! This is not the first time that has been done.

Perhaps our reader thinks that we have stooped too low in following our opposer, and have used too severe a scourge; but it is excuse enough to remind him that we were forced to follow his sentences and his shameful accusations. One could not have done other than "answer the fool according to his foolishness," since there is nothing else for us to grasp throughout all his assertions. Remember that we are defenders, yes, we are defending our religion and our characters; and not to do so would be "to suffer like a murderer or a thief." He did not suggest a principle or a topic to be treated according to the scripture; otherwise, it would have been much sweeter to write fair reasonings to shed light on some point of doctrine, with the scriptures as a standard. But if it were thus, one can see that it would rest upon us to continue both sides of the argument, while our opponent merely proclaims false accusations on people's characters. Whoever blames our review for doing this, then, should blame the one who forced us to follow him. And if he appears again, let us hope that the Bible will be his standard—the truth his motto—that godly love for men's welfare will be his principle, and that the press (which today is free, thanks to the government) will be his medium. If his preceding sentences are doubted, there are plenty of witnesses who heard them, and who wrote them down at the time. And now we present these defensive observations for the consideration of the reader, praying with all our hearts for the blessing of the Spirit of truth upon them to convince our dear fellow nation of the truth of our religion, and to bring them to embrace it and to enjoy the fulfillment of its divine blessings. Amen.

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J14 [JONES, Dan.] *Adolygiad ar ddarlith olaf y Parch. E. Roberts, Rymni, yn erbyn "Mormoniaeth."* (A review of the last lecture of the Rev. E. Roberts, Rhymni, against "Mormonism.") *Rhydybont: Printed by John Jones, Rhydybont, [1848.]*

12 pp. 17 cm. *Welsh Mormon Writings* 18.

Dan Jones's 40-page *A review of the lectures of the Rev. E. Roberts* (**J13**) did little to discourage the determined Baptist minister of Rhymni. On the evening of 2 November 1847, two months following his first two lectures in Dowlais, Roberts delivered yet another lecture against the Church at the Ebenezer Chapel in Merthyr Tydfil. Jones saw to it that a copy of *A review* (**J13**) was put into Roberts's hands before this third lecture so that he would have "the advantage of seeing his false ideas" (*A review of the last lecture,* p. [1]).

The following week, on 10 November 1847, a lecture was delivered (presumably by Jones) at the White Lion Inn in Merthyr Tydfil to review Roberts's latest presentation. Over thirty of Roberts's accusations were enumerated and condemned, and it was obvious that those in attendance "loathed the slanderous, disgraceful and unwarranted attacks" that had been launched against the Church (*A review of the last lecture,* p. 7).

Jones's publication is a series of refutations of Roberts's accusations and, as Jones sees them, contradictions. Jones announces that Roberts and others can spare themselves the trouble of preparing their elegies and funeral sermons for Mormonism, and then he declares this prophecy: "There will be a call for the funeral sermons for Mr. Davies from Dowlais, Roberts from Rhymni, . . . together with all her persecutors before she [the Church] dies; yea, before there is even one sign of illness!" (p. 10).

On 29 November 1847, Roberts lectured once more against the Church while in North Wales. No further mention is made of him in Church publications until 1850, when a note is inserted in the January *Zion's Trumpet:* "He [Roberts] was thrown from Rhymni to North Wales, and from North Wales to Liverpool where he now earns his living hawking tea, having been excommunicated from the Baptists for transgressions we do not wish to bring to mind" (p. 32).

A REVIEW

OF

THE LAST LECTURE

OF THE REV. E. ROBERTS, RHYMNI,

AGAINST "MORMONISM."

According to the previous announcement, the above-mentioned man appeared at the pulpit of the Ebeneser Chapel (Baptists), Merthyr, Tuesday night, the second of November. We had sent him the *Review* of his lectures in Dowlais, so he could have the advantage of seeing his mistakes. This was the first thing to come under the attention of the speaker, and, without acknowledging any good or usefulness in it, he condemned it entirely! It was too full of errors for him to begin to review it, he said; and he gave us two examples, namely, 1. Because it greets the reader with the words "*you* have here," instead of *thou* hast here! Would he not consider it an insult, if he were greeted with *thou* instead of *you*? 2. Because the book mentions the word "debate," when, says he, there was no debate, and that he had not called on us to debate. And at the same time he held the other side of the debate in his hand, namely the *Review*. "You have here," that is, in the book, was the sentence. These are all the examples he saw fit to quote from a book containing forty pages, before completely condemning it. But what shocked us the most was that Mr. R. accused the author of using abusive language! And that he had used the word "lie" too often; "it should not be allowed to call each other liars," and with the next breath, he shouted at the top of his voice, "I declare that this is a lying *Review*!" It is difficult to lead a man from his usual habit, is it not ? It was he and his witnesses who proved the lie against him, and not the book. "His own lips testified against him." But the surprise was, I say, that a man who had searched the depths of the language, then broke its boundaries, and borrowed from other languages abusive names to throw at us—the man who called us *Necromancers*, *witches*, *ignorant magicians*, worse than infidels, baboons, monkeys, and many other names too abusive for us to list; yes, it was this man who is so white, so pure, and so holy, and so dignified, as

to condemn us now for using a word so ugly as "lie!" We have heard of the brethren's accuser appearing in the guise of an angel before this time. If one insists on knowing who is the blackguard, let him read the correspondence of our *dignified* accuser in the *Star of Gomer* for November. There we have examples of his alleged dignity, written, remember, for the express purpose of being printed in a religious publication in "this enlightened age," yes, by one who professes the title of devout Evangelist! Notice our accuser's dignified sentences; here they are—"These superstitious and enchanting deceivers;" his reference, to be sure, is to us, his fellowmen! Notice further, "This is the most ignorant, shameless, superstitious, and devilish sect [if this is not abusive language, for goodness sake, what is abusive language?] that has ever appeared under the guise of religion; it is almost too much of a *compliment* to the devil for anyone to bother much about them, by speaking or writing of them," says the man who accuses us of abusive language!

Now, it is seen that "a whore is who shouts whore first;" and so it is here. If anyone, anywhere, yes, even Mr. Davies himself, can improve on the foregoing abusive language, he surely deserves the cap from off the head of our accuser. For our part, we readily concede him the victory in this business, and we are pleased that he is sufficiently honest to admit that he is paying the devil a compliment by reviling and persecuting the children of God! Who else would try so zealously to get you to worship him? You could refuse to do his bidding without causing loss to anyone. It is quite shameful for you to go about worshiping the devil like this during the week, and then be paid for serving God on the Sabbath. You cannot, despite your pomp, serve two Masters any longer without the public learning of your tricks, and then perhaps pulling their *purse strings* tighter as a result. And then, dear me, what will you have? I can imagine hearing you cry as did that man long ago,—"I cannot work, and I am too ashamed to beg." "Playing tricks," is it? Your religious neighbors are "deceived enchanters," are they?—those who you have admitted profess the New and the Old Testaments? But that is sufficient to show that the chief blackguard is the one who calls the innocent a blackguard.

The lecturer also said that he had written down the lectures he delivered at Dowlais, and that it was the same thing, word for word, that could be heard in this last lecture; and he beseeched everyone to note that anything from the *Review* that differed from this lecture was a lie. So we ourselves noted this, by writing it down just as we had written the others; and since he promised the same things "word for word" tonight; and since we reviewed those lectures of his so carefully in the *Review*, we shall not trouble ourselves much here except to show that he, like the spider when in too much haste for its prey, has spun his own web about himself so that he cannot move. Or, to give an additional example, to show that the more our persecutor struggled to come out of the mud, the deeper he sank into it. We had assumed that he would deny those assertions that fettered him the tightest when confronted with them; consequently, expecting to see his lectures, and his *home stroke* in black and white, we delayed the publication of the *Review* as long as we did; but we waited in vain, because he had "*smelled the rat*." We treated the gentleman

quite tenderly at first, because we thought he might be so foolish as to actually believe his own lectures and, consequently, that he could be consciously persecuting the children of God in his ignorance like Saul of old; but by now we have sufficient facts that definitely deny the man any truthfulness, and his obstinance continues to assert knowing, false accusations that are so impudent as to prove that it was not a conscientious Saul we had in our clutches, but rather a cruel Nero to the extent of the reach of his own clutches. Therefore, we quote a few of the many differences between this last lecture and the Dowlais lectures, although he promised they were the same. And since they are written down, if they do not come out "word for word," his divergent conclusions cannot be excused by putting the blame on his memory.

He did not utter a word here, as he did in Dowlais, 1, "That Christianity was changeless:" see *Review*, p. 5. 2nd, he did not mention "Of all extremes, extremes in religion are the worst:" see *Review*, p. 6. By now he has learned better than to shout, 3rd, "Do not listen to them:" see *Review*, p. 7. Despite that, he set himself straight in the minds of his listeners by telling of the deceivers of past centuries, but he denied that he was saying that the alleged pregnancy of Ann Lee, or Joanna Southcott, of the Holy Ghost was an example of a Joe Smith! rather that proved, he said, that claiming miracles and revelations was nothing new! But he did not have to search the tales of bad men to prove that statement, for he could get even stronger proofs from the Bible, if he dared to come to the field under *flying colors*, that professing miracles and revelations is something very old! Thus we see that the man's purpose in noting those examples was to prove that claiming miracles and revelations in every age is shameful deceit and heresy, or at least, this is what his logic proves, regardless of what he intended! And do we not remember proving before that this man is a complete deist at heart? and what additional proof is needed besides his own logic? He declared and denied many times that those referred to were, and were not, examples of a "Joe Smith." He has learned better by now than to utter a word about 4, "the Compass of the Sailor, &c." see *Review*, p. 14. No word about 5, the "Alpha and Omega;" *Review*, p. 13. But it would be too lengthy a task to note all the differences there were between the two lectures. The foregoing is sufficient to show how truthfully he can read his own writing.

Next, we see his historical distortion as follows:—He quoted many tales of our professed enemies to prove the origin, the translation, and the content of the Book of Mormon, together with the character of its translator, &c., asserting further that this was the Mormons' own history, and once he quoted a little from Joseph Smith's own history: and it would be a great surprise if there were one man present so blind as not to see the difference between the latter and the former! The former said that Joe Smith was a wanderer, a madman, a money digger, a Necromancer, &c., and that he translated the Book of Mormon with the aid of a "*peep stone*," with his head in a hat, and with blankets between him and his scribe, &c. And again our lecturer declared shamelessly that this was the Mormons' own history, while at the same time he himself undoubtedly knew, and it was amply obvious to everyone from what he read at the

time from the Saints' own history, if nothing else, that the former were their enemies' assertions. If it was the Mormons who published those things, where were they published? what book, country, or time? Again, we say, if it was the Mormons who said that those two stones were in Joe's possession for years, and that he looked through them into the earth for treasures; and if it is they who say they were in the stone chest at the same time, as our lecturer asserts, in the name of reason, why did he not produce that history, and name the witness, his writing, the page, &c.? Certainly, we have the right to request as much proof as that of his assertions, despite the greatness of his infallibility; and though we have requested proofs before, there is nothing to be had except continual assertions, "that it is the history of the Mormons." This fabrication about our history is similar to the fabrication about our character with that disgraceful Address concerning our denomination in the *Star of Gomer* for November, and the two writings shout "My father, my father," in the face of the same man. But we deny that the foregoing things tell the history of the Mormons, and we shall continue to deny it until we have proof to the contrary, which shall never be had. And if the history of the Mormons is so sweet to this man, why does he declare from his pulpit in Dowlais, that our historical book is a BOOK SHOWING THE DEVILISHNESS OF JOE? But to come closer still. We ask what was the true history of the author and the origin of the same Book of Mormon in Dowlais by the same man? Oh, he assured us there on the basis of nothing less than an affidavit of the godly widow and daughter of the godly reverend, namely Mr. S. Spaulding, that he was the true author of that book of which the same lecturer upon reading the same essay "word for word" in Merthyr says that "Joe Smith was its author!" The same author read from the same essay in Dowlais, that it was in New Salem, state of Massachusetts, that the Book of Mormon was composed. In Merthyr he read from the same essay "word for word," that it was close to the town of Manchester, the western corner of the state of New York where the same book came to light, although there are about 1,000 miles between the places! In Dowlais, he read from the same essay that the book of Mormon was composed in 1812. In Merthyr, he proved irrefutably by reading from the same essay "word for word," that it was composed in the year 1827, or 1830. That was quite a strange essay, was it not? Yes, we think that this is the man who has the *peep stone*, or rather the transparent peep essay! Indeed, our lecturer's essay is a rather miraculous one, if it says word for word in one place and the other, and yet so completely contradictory with respect to the same thing! We see here that the miraculous essay of this denier and mocker of miracles cannot be reconciled with itself, nor with its author, until he proves that Joe Smith and Solomon Spaulding are the same person—until he takes the city of New Salem under his miraculous wing, and carries it about a thousand miles to the west, and matches it to the other places mentioned—until his *logic* proves to us that 1812 is the same date as 1827, or 1830! Despite how miraculous these things would be, Mr. R. must either accomplish them all literally, before he can substantiate his assertion, namely "that he would give the same lecture word for word as in Dowlais," or admit that he did not read his essay "word for word" in the two places. If he

chooses to do the former, namely the miraculous, we shall yield to him with great deference, for we do not profess such miraculous power as that. Yet, if he does not do that, he must admit that while trying to show our *Review* to be a lie, he has dug a ditch and has fallen into it himself; yes, he must admit that it is he who is the public liar! You will rise up courteously this time, will you not, friend? If you do, you will see us on the bank of the ditch ready to extend a hand to help you up from that mud again, although it is very dirty. Come, come, do not be stubborn any longer; believe me, that does not do you a bit of good. Do and say what you will against Mormonism; you will be knocked down at every try as surely as you kick against divine pricks. For your own sake we say, leave your "horse and your boots in the mud," and at all costs save your own life, anyway. This Mormonism is a very thorny thing to the dogs who wish to devour it, is it not, Mr. Roberts? People are often heard complaining as they flee to the North with their mouths bleeding because they squeezed it a little too hard and hastily, until its thorns went all the way to the quick! But if given fair play, it is one of the *most gracious*, *most courteous*, and *loveliest* things you have ever seen. Not Mormonism, rather some "white hobgoblins of another color," are those whom you torture so splendidly. "*You have awoke the wrong passenger, Sir*." What was the real reason (tell the truth for once), that you were so silent about the *Spaulding Story* in Merthyr? Not a word, neither *hew* nor *mew* did you utter about something so important, and something that held such a connection with, yes, the very root and pivot of your account of the Book of Mormon, as you said in Dowlais!

But what are we doing giving the man such careful scrutiny, and bothering to gainsay his accusations, when he does not believe them himself. Oh, no; he does not know that Mormonism is deceit—that J. Smith was a madman—that it is devilish doctrine, or anything else, although those are his assertions: for (listen people!) Mr. R. boldly says in public that he will become a Mormon immediately if he can see one, yes, just one little miracle! Well, this is an admission that either he does not believe our religion to be as devilish as he portrayed it, or that he will sell himself to the devil to please his eyes! This is also an admission that he does not know whose servant he himself is now, or who are those he persecutes so zealously! The scriptures show us that the servants of the devil will work great miracles and wonders, and will deceive many, yes, even causing fire to come down from the heavens in the sight of men. It is those, and not the servants of God, who proselytize Mr. Roberts and his kind way ahead of the others, for he will be bound, according to his own logic, to believe and follow those who work miracles for him, whatever may be their beliefs, their principles, whoever may be their God, and whatever may be their fate! Whatever they have must be what he has, wretched man— their people his people, their God his God, and as they do, so he will do, and their hell will be his hell—just for him to have one little miracle!!

You Baptists, those who claim Christ's religion, is this the kind of pastor you have? What! this one will lead his whole flock to the wolves' pen, says he, when those false prophets come who work miracles! Oh, foolishness! Is this the language of a servant of God? Is this the conduct of a good shepherd,

or a wolf? Where can one find a supposed servant of God denying miracles, and at the same time calling on those whom he calls the servants of the devil, to perform one little miracle before his eyes, promising, if they do so, that he will renounce his entire former religion, and that he will follow them? His assertions were almost too poor and disgraceful to notice it before now; but here he is, placing himself and his entire religion on auction, as the wretched Negro is placed to the highest bidder. One pities the black man, poor thing, because he cannot escape his captivity: he is forced; but as for this white man, he puts himself up for auction voluntarily! yes, he offers to sell body and soul to the first one who performs a small miracle for him. Well, no one knows whether God or the devil will buy him: neither does he himself know yet, for the one who comes first with his little miracle will have him, says he on his word! And since he can be had only on miraculous conditions, it is certain we shall never have him, for we never expect to be sufficiently powerful to buy him on our own; and if God buys him this way, it will be more work to mold him and look after him than we would wish to do; for he would insist on walking (not by faith, as Paul says), but by sight; and when he lost his sight so he could not see a miracle, he would instantly lose his belief and his life. Ah me! this is the kind of man we are dealing with! Wretched man; it is heartfelt pity we feel for him, and for those who are blinded by him; and now, we shall leave him soaking in that mud a little longer, since he refuses our help to come out, and perhaps Mr. R. will be kind enough to inform us whether he gets his asking price for himself, and whether it was God or the devil who bought him!

Now then, gentle reader, we offer you a more excellent, a more precise, and a more sure way to put an end to the debate, whether Mormonism is true or not; a way, we say, that our opponents cannot offer to anyone. This is it in truth. Do you wish to know whether Joseph Smith was a godly man? And do you wish to have a sure knowledge as to whether the gospel of the Son of God in all its power is what the Mormons have? Well, obey its conditions with a sincere heart, and then God will show you, by imparting to you yourselves godly proofs through his Holy Spirit, according to the promises of Jesus Christ, that it is true that God, yes, through one as lowly as Joseph Smith, imparted to us the stewardship of his gospel. We do not attribute much importance to what anyone believes about J. Smith, or about any person, if we can but get men to obey the gospel of the Son of God, for *Jesus Christ*, and not *Joseph Smith*, is the one who is preached in our midst. If God does not prove to those who obey this plan that J. Smith was his servant, we shall not bother to persuade them to believe that; they may do as they choose. On the other hand, after God has proved that to them, they will not seek proofs of that from us. This is the way to satisfy every honest man now instead of shouting, "you deceivers, work miracles for us, &c." Yes, this is what our wise master said before us, "If any man will *do* my Father's will, he shall know of the doctrine [Mormon] whether it be of God." Thus everyone is able to make a definite decision as to whether it is truth or falsehood that is preached against us; yes indeed, in this way one can have proofs from God independently of

all that is said in favor of or against "Joe Smith," and every other man. Well, can one ask for fairer reasoning than this? Is there a way to have a surer or simpler way? Why refuse this fair offer, then? Again we say, if God does not prove that the Book of Mormon is a godly book, after it has been put to the test, cease forever to believe it because we say it is true; and on the other hand, after God proves it is true, what does it avail, what does it matter, that the horrid shouts of all the wolves in the world call it a lie?

We consider that this closes the matter from our side, under divine and eternal clasps, and that it shows the folly and dishonesty of him who argues against an offer that is so *fair and sincere as this without proving his point*.

A Lecture was delivered in the Cymreigyddion Hall, Merthyr, Wednesday night, the 10th of the same month, when Mr. Roberts's Lecture, at the Ebeneser Chapel, (Baptists), Merthyr, was reviewed. The Hall was full of courteous and attentive listeners. There it was proved that Mr. R. had in one lecture leveled over thirty false accusations at the Mormons and their religion, and they were answered, not with baseless assertions like those of our persecutor, but with *scriptures, facts, and truthful and irrefutable accounts*. It was obvious from the listeners' cheerfulness and attentiveness at the time, together with all the evidence that has reached our ears since then, that our listeners love the *truth*, and loathe our persecutors' libelous, shameful, and needless attacks upon us because of our religion. Another notable fact that proves that these persecutors involuntarily assist the truth is that our Hall has been filled with more listeners, yes, every Sabbath since, it has been overflowing. And furthermore, we say that we have even better facts that everything, *this included*, works together for good, namely, we baptized 10 in Merthyr during the week that he lectured, and several, more or less, every week since then until now. Yes, and the increase continues, and the hopes increase, and the Saints are gladly enjoying blessings and divine gifts more and more through it all. In scarcely any other matter do our persecutors more patently display their blindness and their folly than in their misbelief that they can exterminate Mormonism from the country! This proves that they do not know what they are doing. It proves their ignorance of it, and consequently their inability to oppose it. Again, we say to them all as one, friends, "*you have come to the wrong pew*."

"A LECTURE ON MORMONISM."

After writing the foregoing, the December issue of *Star of Gomer* came to hand, and in it there was an article of the above title, the work of some Dafydd Lewis, Merthyr, claiming to give an account of the aforementioned meeting; and we quote the following from it as examples to prove what we have previously said, that is, the impossibility of getting a true account, *description*, or even a *sentence* from the mouths or pens of our persecutors; and everyone who knows the two sides sees that this Dafydd Lewis, like the others, must be well experienced at weaving ropes of intentional lies for him to dare to send such an untruthful string of them to the *Star of Gomer*; and that he is totally unconcerned about the truth for him to put his name to such an article in the face of many hundreds around Merthyr and Dowlais, and even as far as "Bristol also," who know through experience that there is hardly even a hint

of truth to be had in his writing! What will the numerous and respectable crowds who have gathered regularly in Dowlais to listen to the Mormons think about the following?—"I would not have paid so much public attention to such obvious heresy in Merthyr, had it not been for the success and the good (*alias* the lack of success and the damage to their craft) that followed our respected (?) brother on the same topic in Dowlais, a few weeks ago. His solid facts [weak and shameful tales]—his detailed account [but totally one-sided] and his reasons [assertions] which were unanswerable [that were all answered effectively in the *Review*, which had the facts at the time, not to mention several lectures, until they are a mock and a disgrace] to enlighten the people of Dowlais, [yes to enlighten them so they can see clearly the foolish, deceptive reasons of the lecturer], so that some of the Mormons have left the deceitful *system*, (no, we say, they did not succeed in getting so much as one to leave the Saints through the entire, shameful *crusade* against them; and if what we say is not true, let them publish their names to the world so it can be seen who and how many they are, for we have published before that in Dowlais not one left them afterwards, and the poor boy they paid to persecute us has now repented with all his heart of so doing; it is unlikely that anyone will leave, rather they were strengthened in the doctrine more than ever. It is true that the old prophet of Caersalem prophesied, without a syllable of truth, that it would be so; and he is so sure as that that the truth is totally to the contrary; and anyone who doubts can have facts to prove that hardly a week has passed since then that several have not been baptized by the Saints, yes, in *Dowlais*, which adds to the host of facts we already have to prove that our old and cruel persecutor from Dowlais is a false prophet, as well as his disciples who jabber the same thing, like *parrots* imitating each other. What will they not say, those who are so presumptuous as to proclaim this in public and in the light of day? That the Saints in Dowlais are "few," and "a laughing stock" is just as untruthful as the rest of his assertions, as can be seen irrefutably by our statistics available in the account of the Glamorganshire Conference in *Star of the Saints* for January, 1848. And here let this Dafydd Lewis be ashamed, if there is any shame in him! Another quote that shows the malice and unfairness of the reporter is as follows:—"After Mr. Roberts delivered these things in Dowlais, one of the Mormons wrote a *so-called Review* of his lectures; Mr. R. brought this absurd *patchwork* to the attention of the respectable audience before him with exceptional skill (his usual skill can be seen at the beginning of this treatise! from the entire pamphlet only the *two* examples we noted!! This is the style of these men, that is to proclaim *anathemas* with *infallibility* on everyone and everything that cannot be refuted! so it is here, as the *Review* proves for itself to everyone whose principles are honest. Why would they not allow the public to choose their own opinion, especially since they claim that their aim is to ensure fair play to the nation?) showing the weakness of the system (in what way, Sir? What, he proved? no, he offered not one *proof*, except his impudent and baseless assertions) that had no stronger defense for its assertions than what was in that stupid and idiotic booklet." Yes, here it is again, the same old dogmatic and

defenseless rigmarole as always. That booklet contains arguments that are too strong for Mr. R. or any of his *dupes* to refute, but despite that, they search diligently for the most abusive sentences to destroy and condemn whatever they are unable to gainsay. If their assessment of the booklet is correct, it would be more reasonable for the men to urge people to read it so they can see what it is, instead of showing their guilty consciences by fearing that someone will read it. But, we do not fear their verdict, since the *Review* is all over the country testifying in its own behalf, until even the honest *Baptists* admit that it is the *home stroke* to their lectures, and that they are unable to do better. One of the respected Baptist preachers in these environs came to us soon afterwards with the intention of being baptized by us, admitting that the *Review* had thoroughly convinced him of the deceit and wickedness of the Baptist preachers, and of the truthfulness of Mormonism! We baptized several of their deacons also, and members, and others will yet come soon. Another example of his shameful impudence is as follows:—"Mr. R. said clearly in public that he would leave aside the historical facts (?) that he had in order to prove the deceit of Mormonism, and that he would venture into the land of the Mormon BIBLE *alone*—yes, he said that! how much longer until we have the truth about that? It would amount to the same thing were he to assert that he could change the moon! We have proved over and over again that our "Bible" is the same as all the Christians profess to believe. We do not have another *Bible*; and these men know that perfectly well, and despite everything "*Mormon Bible*" is still their prattle. In the name of reason when will we have an end to such slanderous assertions and promises, and finally begin to see the fulfillment of some of them? We say again, the *Holy Bible* is the *Bible* of the Mormons also; observe closely this time if you will!!! and what reason is there to continually claim otherwise; who knows better? Our enemies always slander us and scorn us for that!— proving from that (says he) that it is a blatant *forgery*." He declared in Dowlais that it was a *forgery* of the "*Spaulding Romance*," but remember that he completely contradicted himself about that in Merthyr! assuming that it was the *Book of Mormon* he meant when he said Mormon Bible. We also challenge him to substantiate this assertion, and until he does so he has no right to the credence of any truthful man, for it is too much of a task for him or anyone else to prove the Book of Mormon such, except he twist it and quote from it that which is not in it, as he did in Dowlais shamefully; see *Review;* "but as for their *assertions*, it is too much work for any Mormon doctor to heal them from their wounds in the environs of Merthyr and Dowlais ever again." This is also a lie, and Mr. Lewis knows it, or at least he should know from the crowds, more numerous than ever, who come to listen to them every Sunday before his very eyes, that our growth is greater than ever before, and if he doubts this (which in his heart he cannot) let him come on Sunday night to the Cymreigyddion Hall, and if he can get a place to sit, he will have to reduce his great swelling to a smaller circumference than he now judges himself to have. Furthermore, he says, and certainly from the stings of a guilty conscience, "we hope that booklet comes out before the Saints have completely disappeared in this manner;" it will

come out, Sir, never fear; if it ever comes out, it will come out before the Saints have disappeared from here, according to the indications we have, for despite everything, we are baptizing ten in a week, practically every week, and we can assure you that the church of the Saints in Merthyr is more numerous, despite all the persecution, than any church of any denomination in Merthyr, and we are using their own numbers! Which do you prefer—to take a count, or to be silent with your constant "few," fewer, fewest, &c.? Do one thing or the other now, for shame! Now, certainly, we have the right to prophesy a bit about Mormonism, since every contemptible editor, every contemptible preacher, every contemptible shopper, and and every contemptible persecutor have tried their hand at it; and here it is: we prophesy that the "Elegies" written for her, and the "funeral sermons" prepared for her, are all in vain, and that there will never be a need for them; and time will show still more clearly that, just as surely as she is full of the "strength of eternal life," all those who foretell the ruin and death of Mormonism are *false prophets*. There will be a call for funeral sermons for Mr. Davies from Dowlais, Roberts from Rhymni, Dafydd Lewis, and the Editor of the *Star of Gomer*, together with all her persecutors, before she dies; yes, even before she shows one sign of illness! Then we shall see who the false prophets really are; by their fruits ye shall know them. This is our prophecy! We have already quoted more of this disgraceful article than we had intended to quote at the outset; nevertheless, permit us yet to bring to light the following to put the finishing touches on the picture; for this writer was thought to fall short of all the contemptible writers and of nearly all the other Editors who have berated us, except that he remembered to give us the following elegant, evangelical, and kind epithets; namely—"And *everyone* concurred!" (Everyone, is it? how could you know that, Sir, unless you are omniscient? Oh no, everything was to the contrary; for in the midst of the crowd coming from that meeting all we heard along the streets were men and women expressing their great shock and disappointment that anyone could be so dull as to relate to his fellowmen such unreasonable tales as if truth, while one thing continually contradicted the other. If the reporter could have been with us he would have heard the lecturer being jeered and reviled worse than we have ever heard any other speaker treated before.) "Well, well, he was the most foolish of all; instead of disproving their principles from the scriptures, he did not offer one scripture at all," (said the people around us). "Oh no, (said another) he knew better than to offer a scripture, or anything else but the old tales of the enemies to disprove the religion of our neighbors!" "But everyone concurred with Iorwerth (said he) that the deceitful "Saints" could easily be listed with the *witches* (but despite that, could they not be listed with the *defaulters*?) and the *fortune tellers*, and they and their Mormonism could be declaimed in the language of Twm of Nant, &c." Yes, reader, again this is the usual *finishing stroke*, condemning their religious neighbors as *witches, fortune tellers, &c.*, totally without proof, and when we defend ourselves, they shout *blackguardism, lies, &c*. Who is so blind that he cannot see their trickery and their jealousy for the truth? Yes, there are hundreds in every corner who are opening their eyes each year, and

several hundred have joined Mormonism this year, even from among the disciples of our persecutors. Almost every day we hear of some of the Baptists, yes, of some of their *preachers* and their *deacons*, who come closer so they can hear the other side of what their pastors are persecuting, listening—believing, and being baptized by the Saints, and those we have seen so far are thanking God for turning their attention towards Mormonism through persecution, and they testify they would not take the world for this change in them. While writing the last line, we were told of one of the Baptists, a wife of one of the warriors, who was baptized near here yesterday. These are the effects of the great lecture against us, and the more of them the better as far as we are concerned; go forth persecutors, and take courage, for we and our religion are above your stench. Whatever you do, you benefit our religion. You cannot harm it or hinder it, and whatever you do or say will not be sufficient to keep lovers of the truth from embracing it. Even so, no thanks to you. Who does not pity our country's corrupt state, seeing that such untruthful and disgraceful rubbish fills the columns of their professed religious publications! Yes, this is the healthful food that those who call themselves "pastors of the country," and "teachers of the people, &c.," feed on; yes, this is the language, taste, and reasoning of those who claim to be the "Reverend Evangelists," and the "pious men" of this enlightened age!! This is how they are for the most part in this district, particularly among the *Baptists!!* Good heavens! What would be the horrible state of our country if these men held the reins of government? Surely it would be the end of the world for the *Saints*, and everyone else who would not submit to their *ipse dixit*. May the King of the Saints put the reins once again in the hand of the *Inquisition*, rather than within reach of the claws of these cruel and persecuting Baptists.

THE CRUSADE OF ROBERTS FROM RHYMNI EVEN IN DENBIGH !

Elder A. Evans writes, from Denbigh, that on the 29th of November the above man delivered there the same untruthful account of the poor Mormons as he did in Dowlais. He began his lecture as follows:—"I am not fond of this work [namely, of "complimenting the Devil!"] but I would be glad if there were one here strong enough to oppose me on this topic (said he, after supposing that he had arrived over a hundred miles from its defenders!). The leader of the Mormons for Wales wrote a *Review* of this lecture, (said he) but it does not deserve an answer except to mention it, since it has nothing to do with me, &c." Oh really, Sir! Nothing to do with you, is it? Oh, yes it has; it places the noose around your neck, or rather it shows how you yourself placed your head in the noose, and the way in which you wended your way to the platform of your own gallows; and there it holds you hanged in the presence of all honest men, despite your shouting, Pooh-pooh, beneath attention, &c. What lad cannot shout that as well as you? yes, it could be taught to a *parrot*, who could relate it as prettily as you did. Woe betide you, if something that flogs you as severely as does the aforementioned *Review*, is beneath your attention! Good heavens, what is deserving of your attention, I wonder! Perhaps the stars and the planets beneath your feet are also things *not worth noticing*. If that is not worthy of your attention, we shall endeavor to draw

your attention to the next thing, if you ever again make yourself the object of attention. Surely your vision is extremely high! It is very strange that something so lowly as Mormonism has captured so much of your attention! You likely did not suppose her to be so thorny, so prickly, as to be able to defend herself, but remember, she has yet to be shaken from her dress.

A. Evans informs us that he publicly asked permission, after the speaker had finished, "if he might be permitted to announce that he intended to disprove that lecture out on the road straight away." In response to this the minister shouted, unfairly, "no you may not, no you may not." No thanks to him, for the announcement was in the question. Then A. Evans reminded the speaker of his challenge at the beginning for anyone to oppose him on the subject, and he said he was ready to render that simple kindness right then and there, if he would permit him. At that he saw his trap, and he thought the only hole into which he could escape was to shout, blackguardism, beneath his attention, &c. And instead of allowing the man to defend his religion after daring him to do so, the Rev. E. Roberts, from Rhymni, the Balaam of the Sectarians began: yes, he threatened to take A. Evans to *lodgings* in the jail, if he uttered a word!!! Neither did we expect any better from him, because we have seen a number of others like him, with the same noble task of persecuting the children of God, working in the same way, and we know that he does not have a single drop of truth in him, or else he would not deliver his filthy rubbish so far away, while knowing before he began that they are of such a nature. Certainly, this was the perfect chance to show himself to his old neighbors, and to become an object of boasting; "Mr. Roberts is such a debater, &c." But, Sir, in your desire for self-aggrandizement, you forgot about the payment for the prize that awaits you; and this is what will catch up with you like a flooding stream, when you have finished dealing with Mormons, and when you have filled the measure of your wickedness. All the people and others who did not hear the lecture went to listen to A. Evans disprove the false accusations, and the greatest majority were surprised that any man, even Roberts himself, could be so foolish as to deliver such tales in public. A. Evans assures us that the lecture was of great benefit to Mormonism, that he baptized one who had been with the Baptists for over sixty years! and several others promised to be baptized soon. We see that all things work together for good. Now we present these defensive truths to the attention of our readers, and we pray that our God will bless them to bring many to embrace the truth as it is in Jesus. Amen.

PRINTED BY JOHN JONES, RHYDYBONT.

J15 [JONES, Dan.] *Traethawd yn egluro pwy yw Duw y Saint.* (Treatise clarifying who is the God of the Saints.) *Merthyr Tydfil: Printed and published by D. Jones, 14 Castle Street, Merthyr, [1854].*

24 pp. 17.3 cm. *Welsh Mormon Writings* 75.

In late 1852, after nearly three years in Utah, Dan Jones received a call from President Brigham Young to return to Wales. Following a year of proselyting in various parts of Wales, Jones was called to preside over the missionary work in Wales once more, replacing William Phillips. Jones also assumed the editorship of *Zion's Trumpet,* replacing John Davis. Four years earlier Phillips and Davis had taken Dan Jones's place to permit him to emigrate to Utah.

John Davis had purchased his own press shortly before becoming editor of *Zion's Trumpet* in 1849. As this periodical began its sixth year of publication its new editor, Dan Jones, purchased Davis's press. Jones finally owned his own press as Joseph Smith had encouraged him to do over nine years earlier. No longer was it necessary for him to rely on a borrowed press located nearly fifty miles from Church headquarters. This precious proselyting tool was now located just a few minutes from Jones's residence in Merthyr Tydfil.

Treatise clarifying who is the God of the Saints is Jones's first pamphlet of his second mission. It first appeared in serial fashion in *Zion's Trumpet* under the title "Y Duw a addolir!—Pwy yw?" (The God who is worshipped!—Who is he?). In the five-line introduction to this treatise in *Zion's Trumpet,* Jones openly states that his source is Orson Pratt, a credit not given in the pamphlet.

The contents of the pamphlet are entirely doctrinal in nature.

TREATISE

CLARIFYING

WHO IS THE GOD OF THE SAINTS.

THE eternal happiness of man depends on the correctness of his worship—worship that binds man to his God; this, as close as it can be, the purest in the world, will be the happiness of the worshiper; it is, therefore, a great privilege for us to be such worshipers. The correctness of his worship depends on the correctness of his ideas with respect to the object of his worship, together with the correct way of worshiping him; for the Son of God said,—"they that worship him must worship him in spirit and in truth." The misunderstanding which due to false accusations has been created in our country with respect to the "God the Saints worship," together with the *apparent* difficulty in understanding the scriptures on this topic, is what has prompted this booklet in which I endeavor to enlighten the reader about them.

According to what we understand, all the revelations of this last dispensation, and everything we read in the scriptures of the Old Testament and the New, co-testify that God is the only true and worthy object of worship for every creature, in heaven and on earth. Up to this point, then, there is no difference concerning who is the object of worship, between the Saints and the sectarians of every kind, any more than there is between them and all the Papists, the Muhammadans, and the Pagans we have ever seen. They all recognize that it is *God* they endeavor to worship.

But concerning who God is, or what kind of being he is, there are many different opinions, that appear to contradict each other. The majority of the Protestants believe, as the *Athenasian Creed* says, that God has no "body, parts or passions." But the Saints claim there is a God, yes, "Gods many," and that each one of them has his "body, and parts of the body," and "passions" as well. Because of this belief the Saints are accused of worshiping a person or persons, and degrading God, into "being in the image of corrupt man;" this is called "blasphemy," although it is a scriptural quotation: and it is claimed that we deny the omnipresence, the omniscience, and the omnipotence of God. But we endeavor to prove that all the above accusations are completely baseless and false, although in so doing, we prove many of the characters and titles of those who claim considerable infallibility for their truthfulness, such as "Priests," "Reverends," "Editors," and "Authors," to be mendacious.

In the first place, we assert that we believe and worship one God, and only one, and that he is omnipresent, omniscient, "the only true and living God," who has been throughout all eternity, and who will forever be without beginning and without end, immutable in and of himself, Creator and Keeper of all people and of all things; the invisible God who fills every place at all times. This is the kind of God that the Saints worship!

In the next place, we believe, as Paul says, that there are Gods many, and Lords many, and we believe that all of them, even if without number, are persons made of substance, that Jesus Christ is one of them, and that for him to be a God he has an immortal body, "as his glorified body," not only a spirit body, but also a "heavenly body," namely a body of flesh and bones like the body with which he resurrected from the grave, and which was felt by his disciples, and that he walked to the top of the Mount of Olives, and that he was seen ascending to heaven in a cloud. We believe that he will have the same body when he returns, and that the same immortal feet will walk again on top of the mountain, for Zech. xiv says that he will be known by the wounds, or the prints of the nails in his feet and his hands. If we recognize that Jesus Christ is a God, and that he has a body, we recognize the personality and incarnation of one God, and, without elaborating on others, we also allow that others can possess similar bodies and be Gods, because of that fact. Not only can we believe in the

personality of *many* Gods, and worship "THE ONLY true God;" but we also believe it to be impossible for one of those persons, even though they are Gods, to be in more than one place at the same time; neither do we believe it possible for two of them to be in the same place at once, or at the same time; rather each one must, at all times, have space for his person to occupy; and yet we worship a God who fills all space and all time. To us, in all that we believe in this matter, the one thing does not appear to be inconsistent with the other; it is all scriptural. It is said that "God is love;" it is also said that "God is truth," yet they are not two Gods. Furthermore, it is said that "God is light," and this is not a third God, but one God; and this is because God is called the fulness of the attributes of Godhood, such as light, love, knowledge, justice, &c. This is the God we worship, and when we talk about an "omnipresent God," let it be understood that it is to this God we refer. In this sense, then, it is possible to believe that the entire creed of the Saints about God is consistent, while others misunderstand the scriptures "the *Only* true God," "I am the true God, and there is no other God but me," and the like, to deny the personality of Gods, so that his omnipresence can be acknowledged, something impossible for a personality. But we can easily comprehend the possibility of all these attributes dwelling in different persons, and this "Godhood" would make them Gods with respect to their persons, because they constitute a habitation for God; nevertheless, it is not the persons that are to be worshiped, rather it is the perfections that make them Gods. If the possibility were allowed for "God the Father" to be destitute of love, or of justice, then he would not be an object worthy of being worshiped; but because he is perfect in all things, then "he will do no wrong with a man in his affairs," and he is merciful and gracious; and "*full* of grace and truth." One person's having this perfection does not prohibit another from having the fulness of any attributes in the first, any more than one person's seeing the light of the sun diminishes the light another sees; or one man's enjoyment of any truth keeping another man, yes, other men, from enjoying the same truth. If two earthly persons can have the same truth, knowledge, light, and love for one another at the same time, and not keep each other from having them, and if in this manner they can grow in each one, why can all these attributes, in their fulness, not dwell in more than one heavenly person at the same time? If

so, since this fulness is God, then this is "Gods many." Because it dwells in a plurality of temples, truth is not a plurality of truths, but ONE truth, even if it dwelled in millions of places; thus is God one, although he is in everything, through everything, and before everything; and although everything exists in him. The person is seen in God, not because of his substance, his shape or his size, but because of the perfection of that substance. The person is the tabernacle, and *Truth* is the God who dwells in that tabernacle. One can comprehend that one truth can be in the possession of millions of people at the same time just as easily as one can comprehend the possibility of the fulness of all truth dwelling in millions of perfect persons, and yet be but one truth. Since truth can be omnipresent, then God who is truth is omnipresent. Since one perfect person can know all things, then another can be omniscient, when he knows the *same* "all things;" and thus countless persons can know the "same things," without diminishing the knowledge of one another; and thus, several persons who possess the fulness of Godhood do not constitute more than one God; in fact, it is entirely opposite: for, since there is one truth, there is no more than one light, one perfect love, one justice, &c.; therefore, there is but one God. Because this God dwells in several temples he will speak to us as if he were several Gods; this is true when reference is made to the number of his dwelling places, or temples, or persons he dwells in; but it cannot be true in any other sense. Wherever there is a fulness of these attributes dwelling in a person, there is God; and though there be millions of them, yet they are all equal to each other in power, not because they are all together omnipotent, but because each one of them is omnipotent. They are equal in knowledge, not because all of them together know everything, but because *each one* knows *everything* that the other knows and that all of them know, and everything that can be known. Therefore, again we say, they are all one God, because all these attributes are one.

This God has neither "body nor parts nor passions," for he is not a person. Understand that we are not suggesting that these attributes are *substances*; for it would be as entirely impossible for any substance, even in the smallest particles, to be omnipresent—two of the smallest particles of substance, even if spiritual substance, cannot exist in the same place with each other at the same time—as it would be for two or more persons of substance,

spiritual, heavenly, or earthly, to fill the same space at the same time.

The above are effects, or attributes (which are of equal meaning), pertaining to, and originating from substance; and their power is proportionate to the perfection of the substances that cause them. Where there is no substance to love, there is no love; yet, love is not substance. Without substance to understand there is no knowledge, any more than there can be power without substance to show it. Motion is not substance, rather the effect of substance in motion. Because spiritual substance is in the perfection of that, existing everywhere, since eternity, self-existent and immutable, the effects of this being the above, God in this sense is everywhere and always, for this is God. Christ proves this when he says, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John iv, 24.) In the previous verse, Jesus says that his Father, with reference to his Godhood as a *person*, is the object of worship of the true worshipers. Here we see proof of the principle that there is spiritual substance, the attributes of which are called God; and because the fulness of this perfection is in his Father, he is God. He does not say to worship the person of the Father, rather to worship him because there is in his person a fulness of the God he calls a "Spirit." He does not say that this Spirit which he calls God is a *being* or a *person* in and of itself; even though a person is thus called; and he does not suggest that a Spirit is not substance.

This Spirit, the one who is frequently called the "Spirit of God," the "Holy Ghost," the "Comforter," &c., is substance. He is without beginning, made up of small intelligent particles, throughout all of space, that which holds and which is the *life* of all things. Life is not substance, but an attribute pertaining to substance. The fact that he is frequently personified, with terms such as "He," and "Him," does not prove, as in the case of the persons of the Father, and the Son, and everyone in which this Spirit dwells, that it is to his person the above refer; for it is said of the Saints, that they are temples in which the Spirit of God is to dwell. If what is meant is a person of substance, we repeat that he could fill but one place at one time; but concerning this Spirit, it is said that he can fill all places at once. To this the Psalmist referred when he said, "Whither shall I go from thy *spirit*? or whither shall I flee from thy presence," &c. It is impossible to worship God properly with-

out possessing this Spirit's influence on our spirit, for without this it will not be true worship; for this is the spirit of truth; "in spirit and in *truth*," says Christ. This Spirit must be substance, for him to influence or cause effect, namely, the truth on our spirit. To the extent that he influences, he brings our spirit to his image, which is to become like God; and thus he compels the children of God to cry out "Abba Father," and this is because "both he that sanctifieth and they who are sanctified are all of one [God]." Because they were children, He poured out his Spirit, [not in person, but] abroad in their hearts. The foregoing is sufficient for the present purpose, namely, to prove the omnipresence and the nonpersonality of this Spirit.

Lest we were not understood with respect to the personality and omnipresence of God the Father; and since it is of great importance for us all to understand the object of our worship, and whom we worship, we shall add from the revelations that were given to Joseph Smith, of whom it is said denied the omnipresence and the eternal nature of God, and also the New Testament revelations on this matter; if the two are in agreement, this will be sufficient to prove his accusers, either knowing or unknowing liars; and if the latter, that their ignorance about God makes them without God in the world, and not only incapable judges of others, but also deprived of eternal life; for "this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." In the foregoing quotation, Christ proved that his Father is a person, and also that God is a Spirit who is omnipresent. Next, we shall prove that he, namely, the Son of God, like his Father, is a personal God, and yet is omnipresent, in the same sense as his Father. It was revealed to Joseph the Seer in the following manner:—"Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins;" * * * "but unto myself my works have no end, neither beginning" (Doc. and Cov., sec. x, ver. 1—8. Again by the same:—"Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one." Language could not prove more

clearly that there is no beginning to Jesus Christ. It is impossible for there to be a beginning or an end to Him, since there was no beginning and there will not be an end to His works. There was never such a thing as His *first* work. There is no beginning to an "eternal round!" Who can comprehend a beginning or an end to a ring? And Paul adds his witness to this in Col. i. After thanking the Father in verse 12, for moving him to the kingdom of the Son, in verse 16, he says that "by him [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." (Verse 17) "And he [the Son] is BEFORE all things, and BY HIM all things consist." (Verse 18) "And he is the head of the body, the church: who is the BEGINNING, the *Firstborn* from the dead." Paul testifies here that Jesus Christ is the Firstborn from the dead, which thing could not be were it not for his *personality*. In verse 15, he says about the same person,—"Who is the image of the invisible God, the *Firstborn* of every creature." As a born "creature," he was not "before all things and in all things;" yet he says this same "born person" was "before all things;" then if he means his person, and if "all things" suggests that there was nothing that was not included, then he was before that from which he was born; which would be impossible to be true! To deny the divine personality of Jesus Christ is to deny his Godhood also; but those who acknowledge the substance of his person must, in light of the above, acknowledge his omnipresence at the same time; before all things could BY him consist! Paul is in the same error with Joseph Smith, according to the sectarian wise men now! In one place he says that Jesus Christ is the "first BORN of all creatures," namely, with respect to his Spirit in heaven, and thus that there was a *beginning* to him; at the same time he teaches that He was "BEFORE all things," in heaven and on earth! He makes him a God and a man,—that he had a beginning, and yet was without beginning, a creature and a Creator of all things visible and invisible! Is this not a contradiction? Yes, it is considered thus when it is said by a "Mormon," such as Joseph Smith; but completely consistent, when it is said by his brother by the same Spirit, namely, by Paul! And they can never be reconciled, nor can scores of similar revelations, except by believing the creed of the Saints about the personality, and yet the omnipresence of God, yes, all Gods! Paul

brings the matter to the fore by saying, "For it pleased the Father that in him should ALL FULNESS dwell." This is the key to everything, namely, that Jesus Christ, the person, received the fulness of truth which his Father possessed; the fulness of love, of light, knowledge and every attribute that his Father possessed; who is the GOD without beginning, who created all things and is in all things. At the same time he says that there is a beginning to his *person*; that he was born in the spirit from the Father of the spirits "the firstborn among many brethren," before this world was: that he was born after the manner of the flesh from Mary and from his Father also. Thus was the beginning to organize his spirit person, and the beginning of his earthly body, while the substances from which he was made eternal were before his Father was; thus also all the attributes which endowed him with Godhood existed before all things and by all things. When he was born into the world he could not claim to be before all things, or that it was he who created all things, for at that time he could not count himself among the Gods, because he did not possess the fulness of truth, which alone could make him a God. "He was called the Son, because he received not of the fulness at the first," says revelation. "It pleased God to *perfect* the Prince of our salvation by sufferings," says yet another. After Jesus received the Holy Ghost, according to the witness of John, he came to understand correctly with respect to who he had been, and the purpose of his present coming to the world; for it is said, "In his subjection, his judgment was taken from him," namely, his remembrance of his heavenly home; and soon afterwards, we hear him boldly proclaim himself the Son of God; yes, saying, he who has seen me has seen the Father, for I and the Father are one. He frequently said that the Father was in him and he in the Father: that is, that the attributes that made his Father a God were in him; and if numberless millions were to possess the same fulness of *truth* which made them gods, and those on millions of worlds, yet there would be but one God, and that one omnipresent.

Jesus Christ proves, not only that he had existed in the Spirit as a born person, but also that he had come to understand this through knowledge revealed to him by the Holy Ghost in his prayer to his Father; "Glorify me with the glory which I had with thee before the world was," he said. In his subjection before being revealed from heaven, and before he enjoyed "every fulness," or

before "it pleased God to cause to live in him bodily all the fulness of Godhood," he could not call himself "Alpha and Omega," an omnipresent, and omniscient, or omnipotent God; only after being personified with the fulness of attributes of Godhood, was it appropriate for him to call himself an omnipotent God, becoming one more God to call himself thus, because they are all equal to each other in every attribute. They are all completely perfect, with no room for improvement in any one of them; but *one God* in all and through all.

Much has been explained that proves beyond doubt that God the Father possesses a body, parts, and passions, and that he is an object of worship; and also that God the Son possesses a body, parts, and passions, and yet they are omnipresent, because of the fulness of the "Spirit" of God that is in them; that the one and the other are omniscient, because of the *omniscience* that is in the omniscient Spirit they have; that they are omnipotent through the omnipotence that is in this spiritual substance. For they understand their laws that he obeys in all things; such as, for example, when he moved on the face of the deep in the beginning, and he organized all the elements through him, for "he is in all things, and through all things," until the Lawgiver proclaimed that all things were "very good." Like this he "upheld all things by the word of his power." Thus, if millions of beings were all Gods, one could worship all of them without worshiping but one God. Our previous statement of believing the personality and omnipresence of God, proved the existence of these two united Gods; and it is seen that the Saints worship the true and living God, while their opponents worship "that which they know not," or "the unknown God."

Next, we shall venture to prove that the destiny of all the earthly sons of God, who are men clothed with corrupt flesh, is to arrive at being perfect, omnipotent, and omniscient Gods. It is reasoned that this is impossible, since man has "finite powers," and the finite cannot ever become infinite. But we do not allow that man's powers are finite. Whoever saw a man who could believe one truth, without believing the second, and the third, and the fourth. The difficulties that come along the way toward additional belief do not prove his incapability; for let the obstacles be removed, and he will believe all the more. If there is human power in him, which is proved by his believing the first truth, we do not

comprehend why he cannot increase from truth to truth, until he arrives at all that any being has. Who can remember a period or a circumstance, when he could no longer believe one thing? Who says when, or under what circumstance, that perhaps he will exist, so that he will be unable to receive any additional knowledge, this side of arriving at the fulness of all knowledge that God possesses? We see, then, that it is not the *powers* that are finite, but the *knowledge* we have that is finite, yet increasing toward the infinite with each addition to it. The belief of the finite nature of human powers causes the theologians to teach that it is impossible for man ever to attain a fulness of knowledge, or consequently, that he can ever become a God; but it is seen that human powers are not only eternal and infinite, and that he is able to receive all knowledge that is taught to him, but also that he is such that he can never be satisfied until he is perfected with omniscience. We have already proved that the knowledge of the Son of God increased, from truth to truth, line upon line, until he "was filled with all the fulness of God;" this is proof of the increase of finite knowledge of one until infinity. Next we shall have scriptural proof, not only that the finite nature of every man can attain infinity; but also that by the following sayings we can understand that God, either purposefully created powers in man, and intends for him to attain infinity at some time, or that the prayers of Jesus Christ to his Father were in vain, when he wished for all his brethren who believed in him, to be one in him, *just as* he was in the Father, namely, in knowledge and power, so that they could ALL be ONE in him in every fulness that He possessed. If the Saints are not to increase to the omniscience, power and perfection of God, we ask to what purpose is religion intended? What else is the purpose of the plan of salvation? How can God be man's savior, until He perfects man like unto himself in all things? Since He is the standard of perfection—since his purpose and aim in it all is to make his children perfect—since his Holy Spirit is the perfecter or the sanctifier; and since Jesus Christ commands them to be perfect, as their Father in heaven is perfect; then, he who denies the possibility of understanding the present finite nature of his children increasing toward infinity, accuses God of commanding them to obey the creative impossibility of his own work. If human growth to infinity is not possible, then Paul exhorted the Ephesians to accept the impossible, when he said in chapter iii, 18, 19,—"That

ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Will they not be as infinite as any other divine persons, when they are "filled with all the fulness of God?" Then they will be infinite, although they will have human powers while in the flesh. This God is the fulness of the perfection of the attributes which we have already mentioned. And when he dwells in the Saints, no matter how many of them there may be, each one will know all things that the Father and the Son know. There will be nothing that one knows that all of the Gods do not know, and that every one of the Saints have not come to a knowledge of also. John clearly co-testifies with us in this, in 1 John iii, 2,—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Not "like him" with respect to our bodies only, but with our knowledge and our power also; for it is said in Phil. iii, 21,—"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." At that time they shall be perfect, as their Father is perfect, pure as he is; then they shall know as they are known, since they will be omniscient; they will see as they are seen, for they will be omnipresent, possessing all things, for it is said in Rom. viii, 16, 17, 30,—"The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Also, it is said, "For all things are yours, and ye are Christ's; and Christ is God's." All things will not be theirs before their finite powers increase, as the finite powers of their elder brother increased to the fulness of the infinity of Godhood. We see no more impropriety in believing that the powers of the youngest brethren are to increase to infinity, than there was for the eldest brother; nor do we see any more inconsistency in believing that others of his children, after becoming Gods, will possess all things, than for one of the others who have attained the fulness of Godhood before them, to possess all things; for, all

of them did all things and in all things, in the same meaning, and thus they shall possess all things.

At that time, it will be just as appropriate for all the Saints to say that they were "before all things," from eternity to eternity without beginning or end for them or their works, as it is for Jesus Christ, the Father, or any other God to say that. At that time, one will say to the other, I am in thee, and thee in me, just as appropriately as Jesus Christ said that to his Father; and it will not be true or possible as persons; but with respect to the GODHOOD that is in them, it is just as appropriate for the one as it is for the other, if there is another; for they will be one *God*, although different *persons*. In 2 Cor. iii, 18,—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." By the time the "Spirit of the Lord" brings them all "into the same image," then they will enjoy the same glory with Him, and with each other.

After men are born of God by water and by the Spirit, a portion of the Godhood, namely, the " gift of the Holy Ghost," is planted in them. God expects this to increase in them continually by their refusing evil, and obeying Him, until they are perfected by him, and receive from them an undefiled temple in the first resurrection. Yet, not at this time either, unless a portion of Godhood dwells in them here; for it is said in 1 John iv, 12, 13,—"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." This Spirit will dwell in them until it brings them to the image of their Father, as Paul says,—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." We have proved also that not only are they in his physical image, but they also possess all his perfection in every way, and are joint heirs of all things with him; thus they rule together with him in glory. Then their government will be over all things, for all things will have been subjected to them, and they will be more than conquerers over all things. They will be Kings and Priests to God, and they will reign with him on the earth." The word GOD will be seen on each one of the numerous host; and not to signify that which they do NOT possess, but all will know

that they are worthy of the NAME they will bear, for they will be Gods, possessing the fulness of the GODHOOD. O blessed ones! Who will not consider the pure enjoyment, and not the imaginary or "immaterial," of perfection, this glory and power, worth suffering all things to obtain? No wonder the children of God in former days gave no heed to the riches of the world, with this unsearchable wealth before them. It is fitting that they can scorn earthly and temporal thrones, after catching a glimpse of these eternal and heavenly ones. To be fit for this lofty company, who will not give proper consideration and strive toward perfection through the sanctification of the Spirit of God? It is a priceless privilege to become adopted children of God; for as many as received him, "to them gave he power to become the sons of God." Great is the duty of those who receive this sublime privilege of being born of this Godhood, to watch and pray, lest they grieve his Spirit in any way; for without it we see that they can never become like unto their Father. Dear Saints, let us cultivate, and nurture this divine nature to the fulness.

By now it is obvious that it pleases the eternal Gods for men to be endowed with powers suitable to progress toward infinity—that their purpose in the creation of men was no less than to make them Gods, to be equal with them in the fulness of Godhood; next, we shall endeavor to prove, HOW MEN ARE MADE GODS! Free agency was given to every man, to every creature, and to every living substance; their voluntary obedience to the proper instructions given to them, tends only to perfect and make happy the one and the other and the whole of all things seen and unseen, throughout all the creations of the God who presides over them all. He gave appropriate laws to the sun, the moon, and the planets; to the sea and its fish, to the air and its winged animals, to the earth and its creeping animals, and to man also: the laws of all vary according to their abilities, and their understanding to keep them. The perfection of the whole of it, or to have more of the Godhood in them is the objective; and coming closer to God will be the result of the obedience of each one, in every sphere; likewise, on the other hand, a distancing from God, namely, having fewer of the attributes of the Godhood in them, will be the result of all who disobey. With respect to all the race of Adam, it is said, "there is none other name under heaven given among men, whereby we must be saved, save Jesus Christ, and him cru-

cified." Obedience to his commandments in all things, will bring his followers to possess all his fulness, just as he was presented with all the fulness of his Father, by his perfect obedience to all of His commandments. To this point, it is clear how to become Gods; but an important question comes to mind now; namely, what are the special commandments and duties, and how are they understood? We answer that God has made this clear in every messenger he has sent to the world. He taught his *servants* and then he sent them to *teach* others in previous dispensations; and in the fulness of time, he sent his Son to proclaim this; he taught the same things he heard from his Father, to his younger brothers and sisters; from their midst some were commissioned to teach others, so that, through all the doings of God, we see that the purpose of the one personal God is to condescend to teach others how to attain his knowledge, while he himself learns from those who are wiser then he; and so on until the one and the other are presented, by their obedience to each other, with all the fulness of God; and every act of obedience to them is considered an act of obedience to the "Only Wise God," and every act of obedience is counted to them as justice; and they will enjoy more of the Spirit of God, enabling them to obey even greater things. Paul calls these means or persons by various names, which only signifies that while they move in different spheres, the same Spirit is with them all, and that the same purpose is in sight, namely to bring all of them to a "unity of the faith." Before they can become Gods, one sees that it is essential that they all believe the same things, and are of the same mind in all things; otherwise, there would be the danger of contention, or that the one by mistake would oppose or undo the work of the other. For complete happiness, it is indispensable that there be complete cooperation, which could not be except each one have omniscience. So valuable are all the different church substances then—and lofty their objectives! This is clarified further in Ephesians iv, 10, 11, 12, 13—"He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of

Christ." The divine placement of the above offices to *perfect* the Saints, proves that they are indispensable. Since Christ's purpose in placing these offices to teach his children was so that all would someday arrive, even the weakest of them, at knowing everything that He knew, how can one expect to reach this glorious objective, without his guidance through similar means now? Do not think that we are suggesting that it is these *persons* who bring their brethren to a knowledge of the Son of God, rather they are only instruments in His hand; the priesthood—the divine calling, the fitting, and the sending they received from him to teach others that which He teaches through his Spirit—his angels,—Himself, and several other ways, is the most effective means by which they grow; which shows the necessity there is for revelations from him until the least attains omniscience. Just as the perfection of the *members* depends on their obedience to the teaching of God through the lowest offices, the perfection of every *officer* depends on his obedience to the *officer higher* than he; and so on, to the highest earthly officer in the Church, and he will grow through his association with the "Head of the Church," who is on the right hand of the Majesty in the highest places, as a blessed God in the eternities. How remarkable the manifold wisdom of God in providing an infallible way for the weakest member who obeys God by instruction, even from his lowest officer, to attain all the fulness of his Heavenly Father, and his "elder Brother!" Who will not rejoice in such remarkable wisdom, such orderliness? Who is so indifferent to his own good, that he will not strive with all his might to obey every word that comes from the mouth of the Lord through his servants, since it is so obvious that the chief objective in all things is his own good? This is not obeying men; rather obeying God is obedience to him through every one of his servants, just as obeying the commandments of *Jesus Christ* is obedience to Him. And obeying the Father and the Son is not only obedience to the priesthood, but also obedience to, and pleasing to all the numberless Gods which are one in them.

It is obvious, then, that it makes no difference who the person or persons are who teach us or who preside over us in the Lord, so long as God placed them in that sphere; our perfection is their objective and service. There is no one who refuses Jesus Christ as his Savior *because* he did not have a voice or a choice in his assertion; His Father is not unworthy of being our God, *because*

it was not we who placed Him in that lofty sphere; and it would be no more unreasonable for us to refuse one of His servants, in any sphere, because He, and not we, placed Him there. The government of God is not a government of the people, and the government of the people will never make the people Gods. It is not "the voice of the people is the voice of God," according to the old Roman motto, rather entirely the opposite;—the voice of God is what should be the voice of the people, for obedience to His voice will make us wise to salvation.

Frequently the officers that God has placed in his church are called "Gods," while in the flesh, and that because of the Godhood that is in them, and the connection they have with deifying the Saints. God placed Moses as a God to Pharaoh. Notice, it was God who *placed* him, although he had not yet attained a fulness of the Godhood himself. Had Pharaoh obeyed all the commandments of God through Moses, he would have become a God himself at some time. We are taught by Christ in John x, 34, 35,—"Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken." "If HE CALLED," notice! he had the right to *call* them whatever he wanted, whether apostles, prophets, pastors, or *Gods*, or anything else. Our point, clear by now, is that by obedience to the God-*hood* that will be in the one and the other, the one is presented with a fulness of knowledge of the other, and that by his God, and so on and so forth, until they become "all in one" in the Godhood.

Each one of the divine beings has his own work to do, such as creating or organizing a world as a dwelling place for those which he begat in the spirit, so they may have earthly bodies like the one he had,—to provide the way of salvation for all who obey him, so they may be resurrected in undefiled bodies,—sitting in judgment on, and punishing the disobedient, and purifying or perfecting the corrupt earth from the effects of all transgression, and making it "new," heavenly and immutable, so that it would be a suitable place on which his undefiled children could dwell with him. All of this depends on the Father, and without this he could not "bring many sons unto glory," any more than a natural father could fulfill his responsibilities to his children, until after he begets them, nurturing, teaching, and placing them in a position in the world to take care of themselves, to procreate their kind, so they can rear

their own children in the same manner. The father is everything to the children; they look to him for sustenance, for counsels, for judgment, and for reprimands when deserved. Nature never limits the time of the son's release from the responsibility of his father; human laws say that the son is free from the responsibility of his father when he is twenty-one years old, because the law of the land claims him as its subject at that time; but if it were his father who formed those laws, and if he had his own kingdom, and lived forever, with no one as subjects of it except his own begotten children, then they would be forever under his authority in every sense. He would be their king, their keeper, their law-giver, their patriarch, and in a word, he would be their God. They would never know another higher than he in this relationship, although many others could exist, yet, all their associations would be only with their father. In this manner he will teach the doings of our patriarchs, and their generations after them;—in this manner Jesus Christ taught us all the language and examples.—"Thy will O, Father, be done," was always the earnest desire of his heart. The establishments of God on the earth are but a pattern of heavenly things. We cannot comprehend any right higher than the right of the father who begets his children; he owns them, if he has not forfeited that right by transgression; thus we know of no right or priesthood higher than the Patriarchal right while they behave according to, and subject to their own Patriarchs, and so on and so on. And what do we have at the beginning of the human race? We have Adam as its chief patriarch of this creation; he is the first, the *oldest in days*, and because of that, he is called the "ANCIENT OF DAYS," in the scriptures. He received the great first commandment to begin to multiply and replenish the earth with his descendants; and not only that, but also to subdue it and *rule* over it. How could he rule without being a *Lord*? There was no way he could. It was his Father who gave him this lofty and eternal right; for he did not tell him to rule until death, rather the commandment is endless. But, one may say, he lost his right through transgression. Concerning his transgression there is more work to defend the character of our first patriarch from the false accusations of his corrupt children, than we can do here; it will be our pleasure to yet do that. At least let the verdict on him be postponed until he can have a fair trial before the court of the truth. But if he forfeited his right, was justice served? And what justice could

there be, except he alter the consequences and effect a restoration? If so, then, Adam was placed by his Father to be a Leader, a head Lord over the earth and all its inhabitants. Although it is consistent with the above, one may say, and his patriarchal right was just, it was necessary for him to be the father of our spirits, besides being the father of our bodies! All his descendants readily acknowledge that we are all "children of Adam;" but they say that God is the father of our spirits! How can contradictions such as these be reconciled? Well, if we examine this carefully, perhaps the supposed contradiction can be resolved. What if we were to try this: Who is that God whom we call the father of our spirits? We answer, that that God is yet to judge us in the coming days. Paul says that the Father of our Lord Jesus Christ is he, 1 Cor. xv, 24,—28,—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is obvious that he, who did put all things under him, is excepted. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that *God* may be *all in all*." We see that Jesus Christ will carry the work of the Father along, as it suited every eldest son to do for his father, until he accomplishes that which his Father gave him to do; here we see that he must reign on this earth, until he puts his enemies under his feet. He will be the king of kings, when all the kingdoms of the earth will belong to our Lord and his Christ. Every tongue will confess him, and every knee will bow. Yet all this will not show that he will be the chief governing "Lord" of this world, rather another according to the first covenant.

After the Son has accomplished all the work that was given him, then he will give himself, and all that he accomplished up to God and the Father, namely his Father and our Father; he is the same person that will be called *God* above. By presenting his dispensation up to Him, the Son will acknowledge sublime right to all of it. "The Son himself will also *be subdued*," to this Father God; and thus "*God* will be *all* IN *all*." In other words, the fulness of Godhood, namely omniscience, omnipotence, the fulness of truth and the perfection of love, in every one of the numerous

throng in the kingdom; and at that time they will have all these attributes that are called "Godhood," or God *in them all*, and all of them in Him; namely this omnipresent God. It is seen from the revelation of John, that it is this God that will be on the judgment seat, when all the dead will be brought before him. Rev. xx, 11—15,—"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Let us compare this with that which Daniel says in chapter vii, 9, 10, 13, 14,—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom one which shall not be destroyed."

The same glorious person called God by John, "God the Father" by the Son according to the foregoing quotation, is here called the "*Ancient of Days*." The great work that he will do, that of judging the world, proves that the same time period is referred to by the one and the other; also, the fact that there will be but "one judgment day," proves that the judge will be the same although he is called "God the Father," by the one, and "the ancient of days" by the other. Also this kind of subjection of the Son to the "Ancient of Days," according to the vision of Daniel, which is, according to

Paul, to "God and his Father," proves that the two were referring to the same person. God is also identified in the two visions by the similarity of "government" and the lifting up the Son received. The two thrones coincide with respect to their fiery nature—the large number of those present and the remarkable nature of the characters that are judged, namely the "beasts" as they are called; besides the singularity of the "judgment day," the victory that is assured, and the eternal enjoyment of the kingdom by its worthy heirs, all prove that it is the same period that is referred to; and thus that it is the same person who will fill the same glorious throne in judgment, although under two different names. But lest any doubt lingers about whether the "Ancient of Days" and the God whom Jesus Christ calls "Father" are the same, let us take note of the saying of the angel Gabriel to Mary, His mother, in Luke i, 32, 33,—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Here is the testimony of the second greatest angel in heaven, to prove that the "Highest" crowned his Son Jesus with the eternal kingdom, and with an endless reign; and we received the testimony of Daniel, which he received, most likely from the same Gabriel, who was with him several times, which proves that it was the "Ancient of Days" who gave the same "reign" to him; and thus, more than likely, the "Ancient of Days" was simply another name for the "Highest," his "Father," &c. After using scriptural fact to establish the divine conception of the Son with respect to his Spirit from God in heaven, one sees the consistency of the conception of his body by the same Father in the womb of the Virgin. Since Jesus is considered our brother, does that close relationship obligate him to be *born* of the same Father as we; although that Father can be both God and man; both God and man at the conception of either one? If our statement, that the "Highest," relating to this world; namely, the Father of Jesus Christ is the Father of our spirits, is true,—if we have proved that he and the "Ancient of Days" are the same, then the "Ancient of Days" is the Father of all our spirits. Lest we have not provided sufficient and clear proof that he who is called the "Ancient of Days" and he who is called "Adam" are the same person, let us add that it was revealed to Joseph the Seer; if so, he who is the original Father of our earthly bodies is

the same as he who was the father of our spirits; thus, he is our spiritual and corporal Father; and our "elder brother" will be the fair and gracious judge of us all, in the day to come. Is that not more consistent than the popular idea that the one is the Father of our spirits, and the other is our original earthly father? Also, if it is thus, we ask which of the two will be our Father, if we have the privilege of having part of the "glory of the sons of God," namely the "resurrection of the body?" or, will our two fathers claim us as children for each one of them? or is it supposed that not all the sons of God will have their father, as it is acknowledged by the "eldest Son?"

Perhaps some will be frightened by a doctrine that appears so new and strange as is our subject to many; nevertheless, we cannot retreat from the inevitable conclusions of the truths seen in the scriptures; and we cannot comprehend what objection any man has concerning the one who is considered sufficiently good to be our earthly father, to his also being the father of our spirits, while he is God in the heavens;—or why he is not just as suitable as a patriarch, or a God, as he is for one of the two previous relationships. Furthermore, concerning this statement let us reason as follows:—namely, since not one of the children of Adam is considered to be in a condition of perfect salvation, until their bodies are resurrected in an undefiled state, and are "a perfect man, unto the measure of the stature of the fulness of Christ;" how could the Father of our spirits complete our salvation, without becoming the father of our earthly bodies? Is it because so much is said from the pulpits about the "transgression of Adam," that he is considered unworthy of the lofty sphere that we are trying to show is his lawful right? But let us remember that he is no more guilty of all the accusations that are brought against him than we are, nor, consequently, accountable to their court. If the character of Adam deteriorates as much in the coming six thousand years, as it was made to do in the past, we do not know how his children of godly image will have a place sufficiently painful to be punished: it is far worse now than it was in the time of Paul, for he said that it was "not Adam who sinned, rather the woman." And he has not, as far as we know, been proved guilty of an intentional sin, before any just court, although perhaps he loved his wife a bit too much, unintentionally; but more on this later. If this God was sufficiently good to be an object of worship by Jesus Christ,

why is he not sufficiently worthy of the trust of all his children? Yet, it is not his person that is in question, rather his Godhood, as we have already mentioned; while he is in complete unity with his Father. Although there are "lords many," why is he not the chief Lord of his own family in this world? and since "*we* have but one God," why is that one not he? Since all the sons of God expect to attain this "lofty objective;" and since it is Adam who has the patriarchal reign, through his begetting us, and since his God will place him to "reign" on this earth forever, why has he not gained back Godhood, before all the rest of them? Although millions of his race have come in the same way, they are no more independent from him, than he is from the great *Elohim*. Before the will of God can be done on the earth, as it is done in heaven, as Christ prayed, all families must be in perfect obedience to their Patriarch, according to the plan of heaven, with the father of us all as chief almighty patriarch over all, with no one in opposition. If so, there would be no need for any *changes* except for the *perfection* of the members, to make earth a heaven, and the human race a godly race with respect to principle. As long as he is obedient to his God, having his essential right to preside over them, together with those who have chosen him as their father; there is nothing but his own transgressions that will deprive him from that, and they are responsible to him, according to the plan of God for all they do.

Joseph the Seer informs us that the "Ancient of Days," "Michael," and "Adam," are but different names pertaining to the same person, about whose greatness and glory the scriptures say so much; another time he is called "Michael the GREAT prince," and Gabriel called him, "Michael YOUR prince." The latter's supremacy over Gabriel, who is Noah, is proved, although he is the leader of the postdiluvian world, as was the other of the antediluvian world, by freeing him on his way from the clutches of a mighty angel, "the prince of Persia," who kept him prisoner, it appears, for "one and twenty days." This Michael was our Leader in the early council,—Lucifer fought against him, and He and his armies cast him out of heaven: he will bind him with a "great chain," and will drive him and the "beasts" who worship him, to the "second death." If Michael was not the Father of the spirits in that war, who was their father, and why is he not mentioned, or why did he not support his obedient children against the oppres-

sion of the traitor? We learn through revelations that the Father asked the spirits in the early council, who would go to give his life for his brethren? His eldest Son responded, "Here am I, send me." His second son said, "send me." I shall send the first, said the Father, and the second son was angry, and "at that time he began to be Satan." According to this, the two brothers were Jesus and Lucifer, sons of the same father,—who was that? If we have proved that the "Ancient of Days," whom Jesus called "Father," is the same as he who is called Michael, then Jesus acknowledges that Michael was his Father; if he is his father, and Jesus is our brother, why is this Michael not the Father and the God of *all spirits*, yes, the father of Lucifer also? Is it strange, then, that he would be a suitable judge of the one, and the God of the others who obey him? If he is the God of the spirits, why is he not a suitable God for them while they are men?

It is worthy of emulation instead of condemnation, if all the works of our "Chief-covenanter" for his family, whom he represented, are properly considered: his first concern for them was seen in begetting bodies for them, without which we would never be able to become Gods, like him; next, he taught them the way of salvation, by words and example; he gave them the Priesthood, which enabled those of them who wished, like Enoch, to "WALK WITH GOD three hundred years." Although that God is not named, yet it is known that Enoch was contemporary with Adam! He not only showed his great concern for the objects of his "RULE" while he was in the world of the spirits, and on the earth with them; but after his departure his concern was not less, if he is Michael: frequently he sent dispensations following the destruction of the previous ones by his rebellious children,—salvation, present benefit, and eternal glory of his children was his objective in it all. Over the past thousands of years he sent one messenger after the other—his stalwarts and his valiant ones in the early campaign, such as Abraham, Moses, Elijah, and all the prophets—with terms of peace. And in the predetermined time, he sent his beloved Son,—the Lamb that was killed (as promised) since before the foundation of the world, to save his younger brothers and sisters,—his life as a sacrifice he gave at the request of his Father, who was "well pleased" with him. He had sent his servants and the same terms of peace as before, only to meet with the same harsh treatment as their predecessors, and from those whom they

sought to benefit the most. Last of all to our midst, for whom the end of the world has already come, he sent his servants Joseph and Hyrum, and other hosts of stalwarts, as he did earlier, with the restoration of the same terms of eternal peace,—"the dispensation of the fulness of times,"—the "eternal gospel," through which life and purity are brought to light. Proclaiming the gracious message cost them their lives; and, like practically all before them, they willingly sealed their truth with their blood. What else could a Father do for the salvation of his children, besides what He did? Then will his justice shine gloriously in the condemnation of the rebellious and the heedless of such fatherly concerns on their behalf; and thus, his graciousness will be magnified in the saving of his followers to bliss and eternal life.

O! the remarkable wisdom shown in the organization of such a glorious plan, through which an endless succession of the children of Adam can become fathers—*patriarchs*—GODS!—all, completely independent in their sphere,—all, in unity and peace,—all, Kings, and all subjects, reigning in glory and perfect happiness forever!

Dear reader, rejoice together with the author in such a privilege—let us rejoice in every obedience to our lawful ruler so that we will be received into His glory, when he comes on his fiery throne to judge the living and the dead, according to the testimony of this gospel.

Printed and Published by D. Jones, 14, Castle Street, Merthyr.

J16 [JONES, Dan.] *Dadl rhwng Bedyddiwr ac anffyddiwr.* (A debate between a Baptist and an atheist.) *Merthyr Tydfil: Printed and published by D. Jones, 14 Castle Street, Merthyr, [1854].*

16 pp. 17.5 cm. *Welsh Mormon Writings* 76.

A debate is merely an expansion of a *Millennial Star* article published four years earlier by John Hyde (1 January 1850, pp. 4–9). No credit is given to Hyde in Jones's pamphlet, however—since such practices of "borrowing without recognizing" were rather common and apparently accepted in the nineteenth century.

Throughout the dialogue the "atheist" is chiding the "Baptist' for blatant discrepancies between Christ's teachings in the Bible and Baptist doctrine and practices. All the Bible concepts ignored or altered by the Baptists are shown to be central to the message of The Church of Jesus Christ of Latter-day Saints, a representative of which enters the conversation toward the end and issues an invitation to the other participants to listen to the message of the Latter-day Saints.

DEBATE

BETWEEN

A BAPTIST AND AN ATHEIST.

"All the Newspapers I read testify that wars, diseases, and heresies are increasing in the world at an alarming rate, despite how many religious efforts are made to forestall them," said a stranger to a fellow traveler in a railway carriage. "And this woeful fact should warn the God-fearing of our country to exert themselves more zealously against them, and to bring souls to Jesus: I trust you are a believer, sir, as is seemly for every sensible man to be."

Friend.—Assuredly, I confess myself to be a complete unbeliever in the things believed by the Christian sects, as they call themselves; are you a believer with any of them, sir?

Traveler.—Oh, I surely am, and I have the best. I have been in the Baptist church for many years, and I am much troubled over the souls that die without religion; but I worry much more about those poor souls who are beguiled by heresies so disgraceful as the Mormonism that is described in this paper; the bottom of hell must surely be their place if half of this is true; and I do not know any way to doubt it either, for I am very well acquainted with the truthful and godly minister who wrote it; but since you are not one of them, there is hope for you; yet, dear sir, my heart is troubled over you. May I hear your objections to the splendid Christianity that fills the world with the light of the gospel, and saves millions for heaven? Perhaps I can remove the obstacles from your mind, and be an instrument in bringing you to believe in Jesus Christ. Oh! glorious idea, one soul of more worth than the world. Tell me quickly, what are they? it is a small task to remove them, I am sure.

Atheist.—At your request, I will tell you what came into my mind when you referred to the deadly diseases that are abroad;

although I do not desire to argue, yet I am not completely unversed in the Bible: you brought to my mind some foolish talk from some Apostle James. He was a Doctor of bodies and souls, said he, for he says somewhere for the sick to request their ministers to anoint them with oil! It is true that doctors do that now, and heal people, so they say; but it would be such foolishness to call a minister to do that now, would it not?

Baptist.—It is true that James, who was a faithful servant of God, said "If there is any sick among you, let him send for the elders of the church, and they will anoint him with oil in the name of the Lord, and the prayer of faith shall save the sick." The epistle of James is an excellent epistle too.

A.—Do your ministers teach the members to keep this commandment, or do some of you obey it?

B.—Oh, no sir. The ordinance of anointing with oil and healing the sick has been done away with since the days of the apostles, and everyone recognizes that they have not been needed since then.

A.—By what authority, or whose authority, was that taken from the church?

B.—Eh! what! who? indeed I must confess the truth; I do not know, but our minister can likely answer you; he studies the explanations of the godly quite a lot.

A.—I will answer you for him then. Believe me, your minister, together with the godly ministers of all the sects, is too wise and atheistic like me, to believe or practice a teaching so silly as that of foolish James; and if they did, no one would be healed after them, and everyone would see their deceit and hypocrisy, and they would lose their * * *. But it is the same reasoning that your minister has for denying a *portion* of the epistle, that I have for denying *all* of it; and thus, we are all atheists of the same *kind*, if not of the same *degree*. I do not obey because I do not believe; you allege that you do believe, yet you do not obey! Of us two, if there is a worse, you are the worse atheist.

B.—Well, I must confess, sir, that your reasons are irrefutable, although I greatly desire to be able to disprove them. Well, this is harsh also; proving a man an atheist before his face, and forcing him to be dumb! But go on, some enlightenment will come to me before long.

A.—I think you said a while ago that you are a Baptist.

B.—Yes indeed, I said that, and I am not ashamed to claim the name.

A.—There comes to mind a story I read somewhere in the Testament, about some illiterate fisherman, called the apostle Peter, telling the people they would have forgiveness of their sins, if they accepted baptism from him, or from his fellow deceivers; and the story says that thousands obeyed them in one day. What is too foolish for some people to do?

B.—Yes, indeed, so it was; three thousand were baptized, their story is found in Acts ii. And Oh! what a scene of hope that was. Oh, that its like could be seen often!

A.—Do your preachers teach you, the people, that forgiveness of sins comes through baptism?

B.—What! Peter said FOR FORGIVENESS, did he not? yes, indeed, again quite clear; I see your thrust; our preachers do not baptize for forgiveness; that is done away also; although I did not notice the word "FOR *forgiveness*," before.

A.—Were you not baptized for forgiveness then?

B.—I said not, sir, because we are taught that baptism is not *for forgiveness*.

A.—So what I say is true. You are all, like myself, much too wise and selfish to listen to some old man as foolish as that weak-minded Peter. Here also I am forced to the same conclusion as before; again we are all atheists; and you are worst of all! Atheism succeeds more and more; and success to it. Do not be frightened, sir; all the priests, bishops, preachers and zealous religionists of the age are atheists like ourselves, rejecting Peter and James, two of the three highest presidents on the earth in their age; *well done*; who would have thought that atheism was so popular; we shall come closer, sir, before long, if not brothers before departing, what say you?

B.—What do I say indeed? what do you expect me to say, sir, but that I am astonished, and sweating with pain over my beloved religion, because I am unable to defend it. What shall I do! I fear you will make me an atheist also if I do not defend myself; despite that, I cannot deny that which you say; go on, for I may possibly remember something sometime.

A.—Does not the Jesus Christ you praise so highly say that his

servants should preach without requesting wages, that the servant should be like his master and that they should be satisfied with food and clothing. An atheist like myself admits that this is good; but do your ministers do as your Christ says in this?

B.—Oh, no, no sir, hardly any preach without a high salary besides young ones, while learning. They would leave us on the first "CALLING," if the salary were higher, without doubt. But, that is how every other sect does also as far as I know.

A.—Yes, yes, surely, and thus I say also. Do not be so foolish as to think that preachers or priests of one sect or the other would be so childish as to follow your Jesus, or your Paul either at the cost of their respect or their salaries! there is no such thing. Do you not see who are the atheists? They denied James and Peter a while ago, and here they decidedly reject Jesus and Paul also!

B.—How blind to such clear reasons have I been all this time! Oh, how zealous was I with every collection, believing that my contributions were to God, but now I see clearly that they went to support atheism; how foolish I was to boast of the brilliant light of the gospel, while paying men to deny it! I am amazed! Yet, go on if you have more.

A.—More, yes. I have hardly begun to mention the sectarian atheism of this enlightened country; did I not read the promise of Jesus Christ in the old Book, that he would give some remarkable signs to those who followed and believed in him, such as casting out devils, prophesying, healing the sick, &c. You apparently know many who believe in him; have you seen or heard that "THESE SIGNS" follow some of them?

B.—No, sir, never. I have often heard someone asking why they do not, and they are answered mockingly by preachers who say "they are no longer needed."

A.—But is his promise not clear in the book that it is to *believers* he gives them, not excluding any age or country? I am forced to make one of two decisions: either Jesus forfeited his truthfulness, or all of you are not *true* but *false* believers.

B.—Oh, sir, Jesus would be truthful if all those that professed belief in him were liars.

A.—Very well, we are again of the same mind, all are atheists like myself; the Christian world is in such a shameful state of hypoc-

risy despite all their prayers, their devotions, and their zeal without knowledge, together with all their collections to send missionaries over oceans and islands to convert the world to atheism, and all are already atheists! Ha! ha! There is a waste of time.

B.—Stranger, do you know something! your reasoning has removed my old perception of religion already like dirty rags from me; I feel ashamed that I have been so foolish as to be beguiled so long by such hypocritical atheists, and to give my money to support them. Indeed, it is not religion but deceit that I have. Oh, that I could find the old Gospel of Jesus Christ!

A.—Friend, any intention to hurt your feelings is far from me: for I understand your conscientiousness; and far be it from my heart to leave an honest man in the clutches of such atheism without his knowing: it is better by far to be without any creed, than to live in such deceit, and the present false Christian religion disgusted me a long time ago. Atheist that I am in the divided, contradictory, unloving, and faithless mixture, called "Christianity," yet, I cannot help but praise the Church the Bible describes; its unity, its laws, its ordinances, its officers, and its promised blessings are worthy of note:—there is orderliness similar to the work of an intelligent Being perceptible in all of it; besides, it promises to *prove* itself to be that which it professes to be: while my soul abhors the hypocritical unbelief of one, yet, I rather long to have a grasp on the other. *True* religion is what I would like—but *hypocrisy*, may it never enchant my soul,—rather hell!

B.—Despite how grievous your reasonings were to me just now, I am beginning to see that it does me good to hear them; go on.

A.—Indeed, you are a wiser religionist than many I have met; generally they become furious, and hate me more for showing them the deceit, which has driven me to believe that they love falsehood more than truth: but, did not Jesus say that he would send some Spirit to lead his church to every truth, showing them things to come? Have you seen any who enjoy it, and understand future things through it?

B.—No indeed, nothing of the kind; rather denying that, he said that dividing into sects is beneficial, that the spirit of prophesy finished its work a long time ago—that sending people to colleges to

learn theology is a much better way and that the explanations of the old ministers, of every sect, are a much better guide toward being religious. The chief guides of religionists now are the explanations, the *catechisms*, the articles, that are woven by synods, colleges and assemblies, and the "Confession of Faith," and the like.

A.—And thus, the Spirit that Jesus sent has become an old thing, and out of fashion, so that its gifts are not needed in any effect now, as before, except in the secrets of the heart, say the *religious* atheists of this age. Then Jesus promised *this unnecessarily* also! Quite right, quite right; yes, that is what I say as well; but you profess that some Spirit follows Christianity still; I should rather say that it follows atheism; what spirit is that, I wonder?

B.—I must admit I do not know what spirit it is, but I know that it is a deaf and dumb one, and it shelters in the heart, so they say, invisibly; and it is very likely this spirit was deceiving me to believe that some heap of deceit such as that was the gospel of Christ. It is foolishness to try to assert any longer that it is the spirit of Christ; for that spirit leads to love and a "unity of the faith," but this one divides the world into almost innumerable splinters and fragments. We must admit, alas, that it is not the religion of Christ that any of us has.

A.—This is an inevitable conclusion for every honest man. Yet, see further the inconsistencies of the religions of the age in the light of the Bible; Paul and others whom we read in the New Testament inform us, that the principles of their religion were very different from those professed now:—they all preached faith, repentance, then baptism, and after that the laying on of hands of the elders—always consistent with one another. That system was not wise enough for the theologians of our age; it would be extremely inconvenient and ignoble to lead gentlemen and gentlewomen into the water, and to get them wet, and spoil their silks by immersing them—it is much easier to sprinkle a few drops on their faces; and as for laying on of hands, it is an extremely ugly thing for men to place hands on someone's head, especially upon the heads of *ladies* of the upper class. Thus, in these four basic principles, there is no one from the Christian world who believes enough of them, so as to receive the Holy Ghost, as before; all right, thus it is with me. You see me in the same place again, with almost all the Doctors of Christianity, but they are still the worst ones, by claiming to believe Paul, and here

denying two of his four basic tenets, namely baptism for forgiveness, and the laying on of hands. Is that not how it is?

B.—Somehow it is still as you say, but I cannot deny it, although I try my best; I had forgotten Paul's account of the laying on of hands on those twelve disciples, in the upper parts of Ephesus—of the laying on of hands on that Samaritan by Peter and John—of the laying on of hands of the elders; and I am amazed———

A.—Amazed at what? Do you expect the wise academicians in *this enlightened* age, to degrade themselves so much as to teach the same things as that hothead named Paul and those illiterate fishermen, namely Peter, James, and John? No, I would not believe anything of the kind! They are wiser men themselves by far: baptism for forgiveness, and receiving the Holy Ghost by the laying on of hands, is it! that is acceptable rubbish for that dark age, from the mouths of illiterates; but our noble and wise theologians will never teach such things! they would rather die!

B.—I too fear they will not; and indeed, what use is it to expect that, when they are destitute of the Spirit of Christ, and as a result destitute of his love? Yet, it may be that some of them are as conscientious as myself.

A.—That is possible, but not likely, that they are so foolish as to be conscientious with such unbelief, while the Bible before them is so clear in describing religion so differently; I fear that they have a false purpose, or they would be more apt to believe when it is shown to them. They are ashamed to own the name that God gives to his people! They were called "Saints" according to the Bible: do you think these proud ones will allow themselves to be called *Saints*? They will never permit it! They feel much more respected when they call themselves Calvinists, Wesleyans, Papists, Episcopalians, Baptists, Independents, Peterists, Paulists, and every other "ist," rather than the only "ist" accepted by God, namely, Saints. They know that Paul chastised those who named themselves after his name or after the name of Apollos or Cephas, for blasphemy; but Calvin, Wesley, &c., are such exalted beings, that it is a privilege to name ourselves after them! This is how we show our respect to the memory of the old establishers of our atheism. Ha! ha! we are more like each other all the time, are we not, except for the

nasty hypocrisy that is in them.

B.—I have never seen these things so clearly before; true is the maxim that says "education is obtained from the mouths of atheists;" so it is here; go on, sir.

A.—The Bible says it is the Holy Ghost who makes men suitable to minister in the apostolic church; but the Christian Doctors know of a much better way "in this enlightened age," namely to heap to themselves teachers, who teach melodious tunes, to benumb the ears of their listeners with their own rubbish—fabricated tales, and everything except the basic principles of the gospel. They understand well enough that the best entertainer will receive the best money; and thus they make merchandise of souls, in addition to the possessions they receive from those they have charmed through their Chapels, &c. Lovely is this entertainment trade! it must be a lucrative one also, for it builds and supports so many Colleges for the manufacturing of first-rate entertainers. Ha! ha! do you know what, Paul? the atheistic academicians of our enlightened age have surely beaten you!

B.—It is obvious, that they are the blind leading the blind; how good it is to be enlightened, to understand things as they are: all my supposed religiosity is disappearing, like mist before the sunlight; forward, sir, if you have more.

A.—The Bible is replete with accounts of the people of God in those days receiving visions, new tongues, dreams, prophecy, healing the sick, &c; I understand that the "servants sent by God," in this new Christianity, deny and mock all these; saying that they were only superstitious religious zealots who belonged to those dark ages; is this true? You must know.

B.—That is true enough; they shout from their pulpits that all is unnecessary,—atheists such as they are.

A.—You know something, friend, I believe that I have almost succeeded in converting you to atheism; for the theologians of this enlightened age consider visions, revelations, and the like, to be "atheism"; "grace in the heart" is all that is needed now, regardless of the name or of what is or is not believed and outwardly obeyed, because there is a belief in Christ, and that suffices. Ha! ha! do you not see that we are all still atheists!

B.—Yes, I see, I see clearly that I was an atheist previously, and that they are still; despite that, you have not converted me to athe-

ism. Rather, in effect you have persuaded me to believe in the Bible, instead of believing those who deny it; and there is power in truth, even from the mouth of an atheist.

A.—Paul said that all the gifts that they had "in part," were to remain in the church "until that which is perfect is come." Are they so foolish as to believe that that perfection has come? Well, I see only a perfect, disjointed *mixture*. In all seriousness, I would like to see one body made of all the "bodies," of those who call themselves the "body of Christ." Would it not be more of a wonder than the *Hopsun-jopsun* of the Hindus, that kicks with his ten feet, and hits with his ten fists in nearly every direction; but as for the "sectarian body," he would soon hit himself to pieces. It is strange that its picture has not been drawn, as it would be the greatest wonder of the age with respect to imagination; and if it were taken around to the fairs in a *menageri*, it would soon draw sufficient funds to it to build many chapels, I should think!

B.—Despite how worrisome the truths you tell me may be, yet there is one consideration that heartens me greatly through it all; and that is, your objections do not militate at all against the Christianity of the Bible. How blessed it would be if the church of Christ were to be restored as it was before, together with its apostles, and inspired officers, its unity, its laws, and its blessings to body and soul.

A.—I almost said, Amen, unconsciously; I wonder also if such things will ever be seen any more in our world?

B.—I surely do not know. I can hardly dare to hope for such beneficial things.

A.—Your lack of hope does not cause me surprise either. May I tell you why?

B.—Yes, if you can. What is the reason that we cannot have that?

A.—Then, prepare your mind to hear a truth more frightening, perhaps, than any you have ever heard. To all the atheism that has been given, the theologians of this enlightened age add the *climax*; they do not even worship the same God the apostles worshiped, or any of the Prophets, if your Bible is true!

B.—Worse still! I shudder from such an assertion. I feel my passion like quicksilver running through my veins. But come to think of it, you have proved every other thing you have asserted; well, I shall

consider this; however, you cannot prove that, unless you make us all, not just the atheists, nothing more than idol worshippers also!

A.—Very well, I will not make you any worse than you are, by taking the cover off the hypocrisy that takes refuge in your beliefs; if reason and truth will prove you such, then it must be that you are so; there is nothing more that I will do with the proof. But, let us go on. Do not all the Christian sects of the age agree, that they worship "a God without body, without parts, and without passions?"

B.—Most certainly, what of that? Is that not what the first article of the credo of the Church of England says; and if my understanding is correct, all who are Christians believe the same thing completely.

A.—Your Bible tells me, in Genesis xviii, if I remember, that God appeared to Abraham, and that the old man had brought water to wash the feet of his God,—that was not your God, for you say he does not have feet. Also, it says that the old patriarch had made a feast, and that he and his wife had seen their God, and two angels eating the calf and cakes, and drinking the milk. Did they do that without a body? Where did the food go? If it was unconsumed, where did the truthfulness of old Abraham go? You or Abraham must be lying, you see.

B.—Oh sir, if you were to read the explanations of the scholars, you would understand that the appearance of Jehovah to Abraham was figurative.

A.—Oh, indeed, most certainly, you take that interpretation then; if God was figurative, then Abraham was figurative, the calf was figurative, and figurative blood ran from his neck, it gave a figurative bleat when it was killed, and the cakes were figurative; and what a beautiful figure was Sarah, hiding herself behind the great figurative tree that shaded the figurative heat of the figurative sun that shone in that age, and laughing heartily at the promise of her figurative God about her bearing a figurative son;—if these historical words of the Book of Genesis are understood figuratively, why is everything else it says not figurative?—a figurative Adam and Eve, a figurative fall, and all the consequences just as figurative. Ha, ha, this is what every atheist says, that it is all figurative like every *romance*.

B.—Oh! no, no, it must have been a real God, real feet, and real food; Abraham and Sarah as real as their offspring are now; a real Adam, and, alas, a real fall.

A.—Then my assertion is irrefutable; namely, that the Christian world does not worship the same God that Abraham and his children worshiped, they having real feet and all real parts and real bodies, and they being able to eat and drink real food. It was essentially superstition for those as foolish as Abraham, Moses, Jesus and his apostles to worship a real God like that one: but the more learned and godly academicians of this enlightened age understand much better, and they have grouped that old God with the mole and the bats; yet, for the life of me I cannot comprehend the hard face of those who praise the Bible so much while, seemingly on purpose, denying one way or another almost all that it says! They are much worse atheists than myself, for I believe I could humble myself to worship such a perfect God as the Bible describes, if I could but find him; he was a very kind one, visiting his creatures, eating and drinking with them, and being something like a gracious and wise God.

B.—What a marvel! such talk as this: I am tempted not to listen any more; but wait a minute—do the scriptures not say that God is a Spirit? Does a Spirit have a body? what do you say?

A.—Is there a Spirit in you?

B.—Yes, a spirit and body; Oh! now I have new light on the scripture where Moses says that man was created in the image and likeness of God—that is, he apparently means physically and spiritually.

A.—Moses also says that he saw God face to face. you say that your God has no face; consequently, it is not the same one unless he has died since then.

B.—Does the Bible not say that no one can see God and live; how is this possible?

A.—Oh! it is your Bible that says those two contradictory things, remember; yet I am able, despite my atheism, to reconcile Moses in that situation. Moses desired to see all the brilliance of God's countenance when he had some way of concealing some of it from him; as is done with a veil now, perhaps; it was he who told Moses to hide himself in the cleft of the rock, saying that he would pass by without a covering, and that he would prove by the reflection of his countenance on the rocks around him, that Moses' eyes could not look upon him, any more than we can look upon lightning; and perhaps

it was lightning that old Moses saw, for all I know. I understand that he is trying to say something similar to this; his purpose is to boast that his God is a very glorious person, as pagans boast of their Gods; but, of them all, your worthless sectarian god is the poorest subject of all the boasting. Great is the wisdom of men! they are too wise to worship the God that their own beloved Bible describes! Ha, ha, how can they expect anyone else that believes them to worship him?

B.—My senses are nearly stupefied by now, from dread and shame of such a God as I imagined; by all means, bring more light on the subject, if you can.

A.—Light, to be sure; what light do you expect from an atheist, I only tell you what is in your own Bible; or that which you say you have, but I almost profess that it is my Bible by now. It says that the Son is in the express image and likeness of the *person* of his Father: how can it be that you admit the Son is a person while denying the personage of his Father, when it says that they are both of the same image? my *wits* cannot comprehend it. If the Bible is true, the God that Jesus and Peter worshiped had a substantive body; but as for expecting the more godly wise men of our enlightened age to worship such a God as that, you will be disappointed, as they do nothing of the kind! They prefer to deny the existence of God completely, which they do, in fact, under a cover so that they, with their idol, are respected under the guise of worshiping a God without body, without parts, and without passions, which is a *nonentity!*

B.—I fear that your conclusions are remarkably scriptural and correct on this subject; let the result be what it will, I cannot escape them, although the expressions are considered figurative by many.

A.—Oh! I thought you had had enough of the figuratives a little while ago! how hard it is to leave old ways! According to all the atheists of the world, is not everything figurative, including those who feign religion as well? The Bible says God is love; yes, figuratively, say we all, since he has no *passions* he cannot love. Is anger a passion? Then the God of our forebears is constantly angry with the ungodly, but our new God in this age has no passion to love or to hate. Do I not reason fairly and scripturally?

B.—Entirely so, sir, and strange are the principles I hear from you. I have never heard any preacher who was a better scriptorian than you; you must have studied a great deal in the scriptures; and

it would be well for all preachers to search more into the scriptures, and less into the explanations that they expound with their "figurative language," their own interpretations, and their erroneous and contradictory whims teaching atheism to the world wherever they walk.

A.—If there is strength in my reasoning, or light in my expressions it is not I who deserves the praise, rather the praise belongs entirely to him from whom I learned these things, namely, one of my knowledgeable friends who is so unfortunate as to have joined a short time ago those who are called "Latter-day Saints," and whose beliefs for the most part are the foregoing.

B—You mean the saints, the people who are called "Mormons?" It is not possible that those people believe principles like that! Look here! read in this paper a story that was written about them by the Reverend_____. If this is true, they do not believe our Bible, and this makes them a terribly evil people; read!

A.—Oh, never mind that, I can imagine what kind of rubbish it is, with the name "Reverend" under it, bearing in mind what I have already read about them by that respected class! The Revs. are the most persecuting enemies of the Saints now; as your Bible says, the same group constituted the nastiest persecutors of the same religion in the days of the deceivers in the land of Judea, with good reason too, for their deceit and their atheistic hypocrisy are exposed to the degree that the other group increases, and thus they foresee the danger of their craft, and they oppose it all they can. Oh no, writing *Rev*. at the end of a story does not create trust in their truthfulness any more; there is too much light for that to be the case any longer. Thus, do not condemn Mormonism, whatever it is, because the Revs. say it is false and evil: of the two choices I find it easier to believe the complete opposite of what the Revs. say; for, according to every account, that is what their kind does with the truth.

B.—Yet, sir, allowing that the Revs. are generally lying, when writing of their own religion, nevertheless, I would think that one can believe the history they write: like that story about some Joe Smith receiving golden plates on which the gospel was engraved from an angel. You and I both, I hope, are too wise to believe such deceit as that, as it smells too miraculous!

A.—Miraculous indeed! what is objectionable about the only

religion ever mentioned as being miraculous "from one end to the other" to people who profess to believe a Bible that is full of miracles? You are afraid of miracles, are you, while rejoicing in your religion of miracles, as you describe it; for either your entire Bible is a religion of miracles, or it does not have any. They cannot be divorced from one another; and here you all are mocking the one while professing the other, it seems, while they are equally inseparable! Our class of atheists would be ashamed to say that. The angel with the gold plates is what worries you; is that more miraculous than a God "without fingers," who writes with his fingers on tablets and give them to Moses?

B.—Strange how good your memory is! I must admit that it is more miraculous.

A.—Can you tell me what became of those second tablets?

B.—I believe that God, after copies of the law became numerous, took them to heaven, or hid them in some safe place.

A.—This is exactly what the Mormons say was done with the gold plates; strange how similar to each other!

B.—Can you instruct me precisely concerning the religion of the Latter-day Saints, Sir?

A.—I am sorry I cannot, for I do not know much more about it; but doubtless my knowledgeable friend can.

B.—Be so good as to make me acquainted with your friend at the first opportunity. How accidental our meeting has been and how remarkable it is that an atheist has chased my supposed religiosity from me.

A.—With pleasure, sir; I will introduce you sooner than you expected perhaps, because he has been sitting by my side the whole time. Permit me Mr. Saint, to introduce you to my friend, Mr. Baptist, who is now ripe to hear the principles of the Latter-day Saints.

S.—I shall willingly inform you of the principles of the Latter-day Saint religion; it is a pleasure to reveal them to anyone who inquires about them; and it would be a blessing if more inquired about them, for I believe that any honest man who understands them would never oppose them. The motto of the Saints is "Prove all things, and hold fast that which is good." Sir [*said he, turning to the Baptist*,] you inquire about the establishment of our church; I am glad to be able to assure you that it was established in the same

manner as was every true church, namely, through revelation from God; its principles are those believed by patriarchs, prophets, and apostles, by age and eternity, and as unchanging as God himself; principles worthy of an omniscient and righteous author, beneficial to man and completely conformable to scripture and reason; briefly those are the principles we believe.

B.—I feel already some inclination to your side. The conversation I have had with your atheist friend has completely convinced me that the recent Christianity that fills our country and a large part of the world with its divisions, its numerous sects that believe different teachings, and their discord, is altogether unlike the primitive church described in the New Testament. And to tell all the truth plainly, I was forced to admit that the Christianity of our age is atheism disguised, and that it has been placed in a church that does not have the spiritual gifts: like a body without members, and it is good for nothing more than that! I must renounce such deceit in any event; but where shall I go? to what shall I turn? I believe the Bible is true; the imprint of its eternal Author is upon it. There is no hope of my enjoying true religion with any of the sects I know of, for I believed that I was with the best of them already; but now I see the deceit clearly. Oh, that I could understand how to worship truly the God of Abraham, that I could find the true Church of God as it was established by Jesus Christ and his inspired officers, such as the apostles of old, preaching the same gracious gospel by the "power of God," and "in great assurance in the Holy Ghost." I believe there is nothing I would not do to have such a religion as that, together with its gifts and witness!

S.—It is terribly strange also, that you cannot find the religion of the Bible anywhere, and you being in the "land of the Bibles!" that you cannot find the true Christianity in any corner of the country called the "garden of Christianity." If it is thus, is it not high time that God send again a message to our world, and a restoration of the true religion?

B.—Yes indeed, it is high time; and that would be the greatest mercy that he could show to our world; and Oh! how all believers, especially preachers, would rejoice were they to have such a gospel as that to offer to their hearers. How blessed we would be were God to send a servant again with such a message as that.

S.—It is a great pleasure for me to testify solemnly to you, that such a man was the greatly despised Joseph Smith, that he has been called through revelation, ordained and sent exactly as you wished; that he preached the same gospel word for word, as Peter and Paul preached; that he established the same kind of church with exactly the same ordinances; and that he gave exactly the same kind of promises that God gave through Christ and his servants of old, to his church; and the obedient enjoy exactly the same blessings as they enjoyed at that time. And furthermore, I testify to you that you yourself can have them if you do that which Christ asked his listeners to do to receive them; and because of this the old persecuting passion of the false religionists of the world are stirred up to persecute; and they recite the exact same untruthful tales to try to blacken the character of the Latter-day Saints, precisely as they did to the early Saints, and purposely to keep honest men from listening to them. As a host of prophets did before him, so did Joseph Smith: he correctly taught the message given him; he walked in paths of truth and godliness; and I am a witness of that! He kept the faith, and ran the race bravely, and finished his work, and finished his course with God's respect, and that of every lover of true religion! The false teachers of his age shouted false prophet, deceiver, madman, and every other false accusation their brethren shouted earlier after his Lord and his brethren, because of the exact same testimony: and like hounds out of the underworld, they were not satisfied until they drank the blood of his heart! And I am certain that the earth has not drunk, and the claws of the devil have not been stained with blood more innocent, except one, since Abel, during the age of the world. And I exhort you to be baptized by one of the Saints, and I assure you in the name of the God of Abraham, Jesus Christ, Peter, Paul, and Joseph, that you shall receive, by the laying on of hands, the "gift of the Holy Ghost," exactly as the Saints of old received it;—may the Lord strengthen you to do that quickly. See, the carriage has arrived at the end of my journey; farewell, until we meet again.

Printed and Published by D. Jones, 14 Castle Street, Merthyr.

J17 [JONES, Dan.] *Anffyddiaeth sectyddiaeth!* (Atheism of sectarianism!) *Merthyr Tydfil: Printed and published by D. Jones, 14 Castle Street, Merthyr, [1854].*

8 pp. 19 cm. *Welsh Mormon Writings* 77.

Atheism of sectarianism! is advertised in the 8 April 1854 *Zion's Trumpet* (p. 211) as a treatise in which "the barrier of the supposed difference between the two [atheism and sectarianism] is eliminated, and they are found shaking hands as two sisters of the same father, for *only a penny!!*"

Dan Jones's initial statement in the pamphlet is that it is illogical for more than one religion to be true. He then takes the reader through a line of logic and scripture to determine the characteristics of the one true religion. It was to be as Jesus Christ himself organized it, having apostles and prophets. The spiritual gifts of old, writes Jones, are still an essential ingredient of Christ's church. He concludes that The Church of Jesus Christ of Latter-day Saints is the one true religion and that all are welcome to prove that for themselves.

ATHEISM OF SECTARIANISM!

IT is illogical to assert that there is more than one *true* religion; because before it can be *true*, it must be divine; before it can be divine, it must have a divine *author*; if its author is divine, then it is perfect, *unfailingly*; the perfection of the religion will show the perfection of its author. Admittedly the aim of religion is to perfect its followers to the perfection of its author; and the perfect cause will achieve the desired effect to perfect in proportion to one's devotion to it, which is the driving force that is in it to cause devotion; consequently, since there is but one correct standard of perfection, then there is but one perfect religion that can perfect. Since perfection symbolizes something beyond improvement, why, if a perfect religion was indispensable in order to perfect others in former times, does not the perfection of each person now depend on having the one perfect religion to perfect him? If one can answer that need without religion, then religion is unnecessary; and if religion is unnecessary, the author of it is imperfect! And that is atheism.

To say that a perfect author has made two, not to mention hundreds of religions to perfect man, is to accuse him of mutability, and of having made all of them except one unnecessarily: for, if one was perfect, then it was able and suitable to answer every purpose to perfect everyone, everywhere, and under every circumstance, who obeyed it. The enjoyment of one such religion would prove all others unnecessary. The only way to avoid that kind of atheism is to acknowledge our statement, that it is self evident that the divinity of a religion proves its uniqueness. Its uniqueness proves that every religion that differs from it is a false religion. It is true that a false understanding of it may cause a man to think it different; but correctness of ideas concerning religion will show it to be in accordance with its essential and unshakeable standard.

In order to accomplish God's purpose through religion, namely to perfect man, there must be some substance in it, or in connection with it to bring that effect. Every effect has its appropriate cause, for it is just as impossible for an effect to be without a cause, or for

a cause to be without substance, as it would be for a void to have an effect on nothingness and give birth to substance. Not *belief*, but *un*belief or DIS-belief is the *profession* without the perfecting *foundation*, pertaining to religion, and indispensable in order for that religion to perfect. This substance is not secular, rather it is divine; and it is called the "Holy Ghost," "the Comforter," the Spirit of the Lord, the Spirit of God, the Spirit of Christ, &c. For the purpose of presenting this to men there is a divine plan, and correct obedience to the proper administering of its ordinances is that which will put man in the appropriate condition and attitude to receive it;—correct knowledge of these ordinances and divine authority to administer them are the indispensable qualifications to have success. The laying on of hands of the Elders is the ordinance through which one may receive the gift of the Holy Ghost; but the Spirit of God is so pure and holy that it will not swell in the heart of an unrepentant sinner; still, God organized a way for the forgiveness of his sins by being baptized "FOR forgiveness," and adopting him as his child so that he can pour out his Spirit abundantly in his heart to cry, Abba Father. But his sins will not be forgiven even if he were baptized a hundred times, except there be a determination in him to leave sin to the extent of his capacity—which is repentance: he cannot truly repent until he is convinced of the great evil and hatefulness of sin, until he has belief in the offering of the life of the Son of God for the sins of others, until he forms the correct and effective image to convince every reasonable man of the hatefulness of sin, and until he loathes sin and abstains from it; clearly then the wisdom of God is seen, through the foolishness of preaching and saving those who believe, and doing these things that are taught to them by duly commissioned and pious preachers.

This is a brief and correct portrayal of the way of salvation, of the conditions of adoption, or the instructions that get men started in the only true religion of Jesus Christ, and guide them as members of his church or his kingdom on the earth: and perhaps more of our readers will agree with us up to here than will agree with us in the next statement; namely,—Those *Spiritual Gifts* promised by Jesus Christ to all the true believers in him; and which, according to the accounts too numerous to quote in this small treatise, but which are scattered throughout the New Testament, prove powerfully the deeds of the Spirit of God through those gifts that demonstrated the strength and power of their religion: these gifts were the life that

was in it, the influences that purified their minds and sanctified their souls, and that did all things that were done by belief in them, through them, and for them; and without them there was no sanctification or perfection; and without them there was no religion. To deny the need for these spiritual gifts is tantamount to denying the need for the Spirit that causes them; for that is its way of operating; and claiming to worship without the Spirit of religion is atheism under the guise of hypocrisy. It is the same thing to deny the works of the Spirit through the gifts and to deny the Spirit that causes them, and that is the same thing as denying a religion entirely, simply because it is a religion: and the "*believers*," as they call themselves, cannot deserve a better name than atheists, while denying the need for the one thing and the other; for it is all indispensable in order to have religion.

Despite how obvious these truths are; despite the scriptures' being woven and intertwined with them; despite being bound by the logic the Creator gave to man, for him to see these things clearly, presumably; and although not a single idea is given to anyone by scripture or reason that anything else but this is true belief; yet, with great surprise, if anything that did such things were a reason to be surprised, we say that one can hardly ever stand before a congregation to preach religion, trying to convince one's fellow man of his great need for religion, without their ready response being immediately, especially if they are in chapel, Sunday school, or reading commentaries, "Oh, those spiritual gifts have ceased since the time of the apostles, and there is no longer any need for them; their only purpose was to establish Christianity." One will have this as readily from the tip of practically every tongue, as the little story of the parrot: and they relate it from one to another as does the parrot, having hardly any more logic in it, than they have understanding of it! Here we have the greatest light of the religious age in the land of the Bibles, asserting loudly and clearly that there are no revelations, and no spiritual gifts, that which is the root and branches of all that "faith which was once given to the Saints:" and at the same time they profess that that is the only true faith! We cannot imagine anything more like atheism than this, without mentioning the contradictory illogic of such deceptive reasoning!

The professed atheist will honestly claim that there is no need for revelations except those that are in "*The Great Book of Nature*." They believe that the "great first Cause," is what gave to all the

elements throughout the universe their established laws by which they are governed, and that the light of logic is the governing laws of mankind; but the current species of "Christians" mantains that, although revelations and spiritual gifts were indispensable in order for earlier and more pagan ages to be able to properly believe and be saved, they have no need for them and that they are amply able and intelligent without them and that therefore they have ceased! Of the two this is worse than professed atheism; for the latter acknowledges in all things around him continuing revelations of power and wisdom of the great Creator; and thus his God is a God that is present in his own manifestations of himself. But, according to his profession, the former should have a more perfect standard for his faith; nevertheless, the God of old, and not the present God, is the one he worships. His God does not have so much desire to save any of his thousand million children who generation after generation are swept to another world totally ignorant of him, and of his religion, as to reveal a single word of his mind or will, to give them a word of guidance or to send them a messenger: it was sufficient in his sight to do that centuries ago for other people, although he understood perfectly well, says he, that all of them would grope in darkness for the right path. The atheist is not so inconsistent as to deny modern-day revelations; but the mistaken idea, namely nature, is the means; for the zealous atheist will not allow God to give revelations nowadays to anyone through his Spirit, although he professes at the same time that he has that Spirit; and he says to the other that it is indispensable for his salvation! And thus, he is not against the Spirit, but he forbids the Spirit *to speak* in him, or to do one single thing for him! He permits him to hide quietly and secretly in a recess somewhere inside him; yes, he prays sincerely and zealously for him, except that he, after coming, must take care to refrain from uttering a word about anything, for that would be a "*revelation*," and consequently impudent deceit, as bad as that of the Mormons! Again he must keep himself a mute and ineffective spirit! This is the Christian spirit of the age!

It is through modern-day and continual revelations that God governs everyone and everything; and it is impossible for him to govern or to carry forth his work without that, and it is proved irrefutably to us by every parable and fact; our very existence proves that "we live, move and exist in him;" but even more clearly, the scriptural accounts and the nature of things and their connections

prove that it is through continual revelations, through his Spirit, that he carried forth his work and his spiritual government for four thousand consecutive years. We have no account of his establishing or carrying forth a church or a religion, or saving as much as one man, without revelation; neither can we comprehend the possibility of such a thing happening.

From among those who profess religion,—those who acknowledge that the purpose of religion is to save man,—to perfect him and make him suitable to dwell with God, and consequently subjected to his law, and completely obedient to his will; for anyone from among such as those to claim there is no need for revelations of the Spirit of God, which is the only means for that until that work has been completed, and the last of the race of Adam has been perfected by it and has become omniscient through it, is error so self evident—so illogical, that we wonder that there is one reasonable creature who believes it, not to mention the scholars, the secular learned men, the theologians, and all the religious teachers of this enlightened age, as it is called by those who deny revelations of the light from on high. In the spiritual part, as in every other portion of the government of God, the effect is so dependent on, and so connected to the cause, that the one cannot exist without the other, any more than a shadow can exist without substance to cause it.

The inconsistency of the professors of the religions of Wales shows up quite readily in their creed of religion, and while they claim that this creed is substance, power, and essential, they also state that the soul of religion "has ceased, and is not needed any more!" They assert that the chief salient characteristics of the true apostolic church have disappeared and that her spirit has died, or is sleeping, or has lost her speech, and that her chief splendor has become too unpopular to desire her; "there are none but the impudent and un-Christian Mormons who seek for her or see her necessity any longer, in this enlightened age, and that proves them in darkness as black as coal." And in their next breath they all claim to have that church and religion in her purity, and that before them their pious forefathers of every sect had that religion, and that they had been sanctified and saved by her! And sternly and openly they thrust Paul forward to condemn the Mormons for preaching some other gospel, and Anathemas are pronounced on them for that, little realizing that the same gospel preached by Paul is exactly what the "Mormons" preach as being correct; nor do they realize that by

claiming blessings and revelations of Paul's gospel they condemn themselves; or that they themselves are as justly deserving of the Anathema as was David when he pronounced the verdict on himself. They frequently quote Paul to prove that the Gospel of Jesus Christ is the *power of God* unto salvation; and at the same time, as if purposefully to contradict that, they claim that the deeds of the Spirit of God which showed his POWER "are unnecessary," and they expel from their synagogues, as Mormon heretics, any man who dares to be so presumptuous as to say there is need for that POWER now, but that salvation can be had without it! They read in the Epistle of Paul to the Ephesians, Chap. iv., that the main gifts of the great Head of his church to his Saints after his ascension to heaven were inspired officials to teach them in his will and his counsel, that which he had promised to give them from time to time, line upon line, by means of marvelous revelations through his Spirit, through prophecy, visions, tongues, interpretations and every other means that he deemed necessary. They read in definite words that the purpose of all this was to carry forth his ecclestiastical ministry, and that the purpose of that was "to perfect the Saints." They confess, and they do so easily if they themselves are the Saints, that they have not reached the desired perfection, nor have they reached "a unity of the faith nor a knowledge of the Son of God." Yet they claim as unnecessary for achieving perfection now, or as foolishness to strive for, the offices and gifts that Christ considered indispensable! What shall we say to convince men of such anti-Christ contradictions? What can anyone say! May the gracious Author of true religion take pity on their wretched condition and continue sending rays of the Spirit of truth to accompany this effort, or by some other means, to cause light after a long black night on their minds, poor things!

This popular and "Christian" assertion, is not only anti-Christian, but also blasphemous, by claiming that the divine means ordained of God to the salvation of man are unnecessary, and that secular wisdom and ingenuity, college teaching, and commentaries of the forefathers, are better and more necessary to prepare men to dwell with him in the heavens, than are the influences of his unfailing Spirit. What else is this if not claiming independence from the Holy Spirit, that which sanctifies,—and from the Son of God, who is our only Savior, and from God the Father, who sent him to offer the salvation that is refused by them! And what else is claiming the super-

fluity of these, if not atheism? What worse atheism than claiming that they are sufficiently wise to establish their own churches, which bring them to the highest degree of perfection as do revelations from God, and that the gifts of his Spirit are unnecessary?

Our "Christian" friends will see their faces in a correct reflection if they read in Rev. iii, 14—21. The church *of* the Laodiceans, and not the Church of Christ *in* Laodicea, is what had gone to such condemnable lukewarmness; it had become as rich as the *churches* of the various modern-day denominations. The Laodiceans considered themselves so rich in human wisdom, which in fact was their poverty, that they refused the wisdom of God through his Spirit in his gifts; and, just like the sects of our country, they were so accustomed to and so intoxicated with the form of religion, that they were not aware that they were pitiable, wretched, poor, blind, and naked in the sight of God. Such are not rich who refuse the gifts of the Spirit—the riches of heaven; for everything in religion is lacking to them when they consider these to be "unnecessary."

Furthermore, the illogic of denying Prophecy can be seen, while acknowledging that a testimony of Jesus is necessary for salvation; for John testifies in Revelation, that "a testimony of Jesus is the Spirit of prophecy." What clearer proofs that they are blind and can lead the blind, than such a contradiction! Jesus Christ promised that these signs would follow the believers, making no exception for time or place. To assert that "these signs will NOT follow, and there is no need for them any longer," is to assert a shameless lie in his face! What greater impudence can any *Infidel* assert? Desire the best gifts, says Paul;—excommunicate anyone from your midst who desires gifts as a Mormon heretic, say those who claim to be brothers to that same Paul, and to preach the same gospel! "Forbid not to speak with new tongues," says Paul. "Join together every party, and from every pulpit forbid speaking with new tongues, and forbid everyone from desiring them," say the "ministers of the gospel of Paul" now! But what use is it to continue; we could prove in this manner, one by one, that they deny practically every knuckle and bone, member and joint, from head to foot, of the "body of Christ," while they claim to be part of it and to preach it correctly! Even within a whirlpool, the mind of man has never manifested itself in a more impudent manner.

The popular belief that is heard is, "The spiritual gifts were to establish Christianity" at that time, and since Christianity has been

established, they are no longer needed! For Christianity is God's endowment to his church; his church is his kingdom on the earth, and every member of it should be an obedient subject to his government; his priesthood, that which is given to the various officers, such as to the Apostles, Prophets, &c., is the right to govern under him, and his inspiration, his revelations and his prophecies to them and through them are the powers and abilities of that government, and all the spiritual gifts are the "bread of the children" in that kingdom: consequently, all these things together are Christianity: then it is the same thing to say that these things were given earlier in order to establish Christianity as it is to say that Christianity was given earlier in order to establish Christianity! Or to say that the purpose of God in giving Christianity to the world was for it to establish itself; and so it is the same thing to say that those offices and gifts are unnecessary now as to say that Christianity is unnecessary now. And do we dare ask our sectarian friends what, in the name of reason, they think about such contradictions as these! Do they think that Christianity has been established in a sufficiently solid way? If so, where is it, and where can we find any one of them who does not deny it and its power and its original splendor? If it has been established in a sufficiently solid way in the one place, would it not be better if it were established in another place also; yes, in every place throughout the world? If so, why are similar tools and means not needed to establish it in every place as it was in one place,—in every age as it was in any age, and under every circumstance which was recognized as being indispensable to establish it properly in another place, age, and circumstance? If it is not desirable to establish Christianity in the Pagan countries, why all the money collecting for that purpose?

Lastly, we testify that the Church of God has been restored with all its gifts, that its door is open with an invitation for you to come into it; the existence of such gifts is a divine fact to prove the need of them, let them say what they may. Whoever doubts, let him come and see, hear, feel, and enjoy them for himself. What use to debate any further!

Printed and Published by D. Jones, 14, Castle Street, Merthyr.

J18 JONES, Dan. *Y farw yn fyw, neu yr hen grefydd newydd; sef, traethawd yn dangos adferiad teyrnas Dduw.* (The dead alive, or the ancient religion anew; treatise showing the restoration of the kingdom of God.) *Merthyr Tydfil: Printed and for sale by D. Jones, 14 Castle Street, 1854. 2nd edition, expanded.*

48 pp. 17.3 cm. *Welsh Mormon Writings* 78.

Virtually all the contents of *The dead raised to life* (**J1**) are in this second, expanded edition. Both have 48 pages; however, a much smaller print size is used in this 1854 edition, so that by page 38 all of the earlier edition had been covered. The 10 new pages are basically further elaborations on the themes already introduced in the first 38 pages.

The "Rhagymadrodd i'r argraffiad cyntaf" (Foreword to the first edition), printed on the third page of the second edition, is far from being a word-for-word replication. Some of the same basic ideas are repeated, but many are omitted; consequently, the two-page foreword of the 1845 edition is reduced to only a page in 1854. The title of the pamphlet is also somewhat altered.

Also included in the second edition is a "Rhagymadrodd i'r argraffiad presennol" (Foreword to the present edition), in which Dan Jones comments on the growth of the Church in Wales during the preceding nine years. He also explains that numerous calls for a reprint of the 1845 pamphlet prompted him to do a second edition.

THE DEAD ALIVE,

OR THE

ANCIENT RELIGION ANEW;

NAMELY,

A TREATISE

SHOWING

THE RESTORATION OF THE KINGDOM OF GOD.

BY CAPT. D. JONES.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Paul.

"Prove all things; hold fast that which is good."—says Paul.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Solomon.

SECOND EDITION, WITH AN ADDITION.

MERTHYR TYDFIL:

PRINTED AND FOR SALE BY D. JONES, CASTLE STREET.

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1854.

INTRODUCTION

TO THE FIRST EDITION.

GENTLE READER,—One of the precious gifts of God to men is an independent mind; and one of the precious rights in our land is for one to publish what he thinks; but it is not just thoughts or beliefs, rather divine truths, *known* to the Author, that are contained in this Treatise, the grave consideration of the importance and of the singularity of which, made it my duty to proffer this to your attention.

Do not allow prejudice to militate against this system because of its supposed newness, rather compare it with the divine word, not with creeds, and do not judge it by commentaries, rather by the "Word and the witness" obtained by those who obeyed the same system in its primitive establishment, and you shall have ample proofs that it is not new, rather the oldest of any religion.

Do not judge this religion according to the stories and the shameless tales that are published, preached, and sung against it and the character of its followers, for the Author assures that he has in his possession, and within his reach, proofs to the contrary of everything he has heard, that will satisfy every lover of the truth; and he assures in the name of the holy Author of this religion, that God will prove, through the Spirit of the truth, to all his followers that such are the tricks of the "Father of lies," to keep the searcher from finding the truth.

Please excuse errors of language by taking into account that the Author has spent the majority of his years in countries where he did not hear a word of Welsh, and nothing less than grave consideration of his accountability to his conscience and to his Judge caused him to break through such obstacles to publish something so strange to his fellow nation; yet, he prefers that to standing before His court in the presence of one Welshman from whom he has kept these truths hidden.

THE AUTHOR.

INTRODUCTION

TO THE PRESENT EDITION.

DEAR READER,—Nine years of priceless time has gone by since the first Edition of this Treatise was published; at that time the Author did not know one person in Wales, except for his wife, who believed the teachings it explains, although there were a few; but by today there are thousands throughout the country who *know* for themselves that they are divine truths; besides thousands of others, according to what I understand, who believe them, but have not obeyed them, and as a result have not yet received proof of that from God; and here is its author, having obtained nine additional years of intensive searching, and of constant practice with this religion, proffering it more earnestly, through this *second edition*, to the attention of the reader, which proves that he gives it even greater value the more practice he has with it, and he feels that he could not have a more pleasant task than to persuade his fellow nation to obey this religion were he to live another nine, yea, another nine hundred years.

The first edition was sold sooner than expected, and for years there has been a frequent and earnest call from every County throughout Wales, as well as other countries, for more; frequently a pound each was heard being offered by some who had let go of them after reading them; some have been separated into four parts to speak in as many places around, because of scarcity, and hosts testify that this little vehicle, under the approval of the spirit of truth that it declares, has brought hundreds to enjoy the certainty of forgiveness of sins, and to great happiness in the enjoyment of the gifts of the Holy Ghost; to the God who revealed the divine plan be the praise and the honor, and to those servants who explained the plan to us, we are indebted.

Thus we release you again from our hands, messenger of truth; go, and be successful in winning over thousands for the blessedness of heaven. Go to the palace of the rich and the cottage of the poor,—speak the truth to those who profess and those who do not, from every class and circumstance, and that God be with you and bless you, is the sincere prayer of your

AUTHOR.

THE KINGDOM OF GOD.

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—MATT. vi, 33.

THIS is the specific commandment of the Son of God to his listeners when he was on the earth, nineteen hundred years ago, and it is in force now; yes, a duty for *everyone* to obey. It is an important commandment, for these are the words of the Lord of Lords, our Lawgiver, and it is according to their behavior toward it that those who hear it will be judged, someday in the future. The happiness and glory of all the race of Adam who have ever been, who are now, or who will yet hear it on the earth depend on their obedience to this commandment.

"But seek ye *first*,"—before everything, most energetically, and desirous of having it: seek it at the cost of all you possess; for your happiness and your eternal glory are connected with having it; consequently, our diligence in the task ought to be great, sincere and honest; so that when one finds it he will not be satisfied without becoming a subject of it; it avails us nothing to become subjects of any other kingdom: Christ did not say seek *any* kingdom; not one will do except the kingdom of GOD.

We ought to inquire carefully as to what kind it is, in order to recognize it if we see it, and so we will not be deceived by refusing it when we see it.

We beg for your unbiased minds and your unprejudiced senses to search for the kingdom of God as if for hidden treasure; for, it is better than the pearls of Ceylon, or the gold of India, and the world and its fulness is but dross in comparison to it. Though it has cost much searching for some, they still consider it the cheapest of all things. I had a glance at it early on; like a *diamond* it glistened through the thick clouds; my soul was overcome with love for it; for more than eighteen years of traveling across the seas and the continents of the world, we searched constantly for it; and yet, I was paid an hundred fold by finding it. And it is sweet to say to the gentle reader, you need not search in vain; for *this day* is the kingdom in your midst; and by the grace and goodness of God you can become subjects of this kingdom in fewer *hours* than it cost *years* for some to search for it: yes, this day, we say, as Jesus said to Zacchaeus of

old, "*This day is salvation come to this house*." Who will receive it? Who will venture to come out to search for the kingdom of God? Remember the commandment of our Teacher; one cannot obey him without being held accountable for that: if it was possible in days gone by to be excused under the cloak of ignorance, one cannot ever again be excused; for the kingdom of heaven has once more come into your midst!

Yet, the searcher for this glorious kingdom is warned to count the cost before beginning, and to prepare to leave everything for it; yes, if there is a father or mother, brother or sister who is an obstacle: do not venture to search for it unless you are ready to forsake your possessions, your good names, even your very lives if necessary, as voluntary sacrifices; for if once you have a clear look at the glory and beauty of this kingdom, you will not be satisfied until you become subjects of it; and when you recognize the Kingdom of God in its own integral establishment, you will be greatly disappointed, for it appears so unlike any of the denominations in this country which bear that name; thus, after seeing the one and the other, you will wonder how any Welshman who knows his Bible can be so blind as to mistake any of the religious denominations of this age for the kingdom of God.

Although the kingdom of God appears so clear in the image of the sacred scriptures, there is nothing concerning which the world is more divided; not only with respect to its blessings, its great privileges, and the necessity of finding it: but even about what kind are its *offices* and *laws*, and the plan of its organization; there are at least as many different opinions about it as there are religious sects in the world, clearly indicating that the kingdom of the living God, like many other phenomena of this world, are such that their glory and beauty do not appear at first sight; just as on the other hand many other things appear more excellent at first sight than a closer examination reveals; and I think that one of the chief causes of the different opinions concerning this extraordinary phenomenon is the common habit of expounding too much on the scriptures, and placing a *private* interpretation on the prophecies, which were not intended by the one who uttered them to be of any private interpretation; and in the task of searching out the kingdom of God, we shall not follow that procedure, rather according to the rule of Peter, "We have also a more sure word of prophecy," &c., 2 Peter i. 19, 20. "*Knowing* this *first*, that no prophecy of the scripture is of any private interpretation."

And, if you but search according to this rule, the description or portrayal of the kingdom of God will appear as clear in the image of the scriptures in every age; its many privileges, its blessings, its obvious and wonderful fruits will far surpass those of any other kingdom in the world; so that I know not how any inquiring Welshman can fail to recognize it, according to these obvious characteristics, nor have any doubt concerning it, as there never was seen, nor will there ever be seen, any other kingdom

in the world bearing the fruits which are seen in the kingdom of God. But since the religious believers of this age have such varied opinions concerning the kingdom of God, it will not be unprofitable to examine it in greater detail, to sweep away all traditional *rubbish*, to come to the same determination, and to show clearly what sort of kingdom Christ commanded to seek. If we can start off properly, the kind reader and myself will be more likely to travel further together, with greater pleasure and profit along the road to this glorious kingdom, and we shall, therefore, be more likely to reach it, which is the purpose for writing about it.

Some say that blessedness and joy await them, when their spirits reach out through the depths of the blue sky beyond the extremities of the celestial worlds, beyond the sun and the morning star; and as far as is known they may go beyond *this* firmament to search for that kingdom, but it is obvious that Christ did not command them to go that far, and neither could they unless he gave them wings. Others say that the joy and the bliss which the people of God feel in themselves in *this life* is what is meant by the kingdom of God; or, in other words, the full enjoyment of the Spirit in their hearts: and they confirm this statement by what is found in Luke xvii. 21, "The kingdom of God is *within you*."

But I think that this verse proves the complete opposite of their assertion. These words were Christ's answer to a question from those hostile and hypocritical Pharisees who were trying daily to entangle him so they could kill him; (see the previous verse,) in this scripture the word *you* represents the persons to whom he spoke; and if Christ was saying that the kingdom of God (that is, his spirit) was in the hearts of those Pharisees who were constantly tempting and persecuting him, the prospects were very bad. If Christ had said that his *kingdom*, that is, his *spirit*, was in the hearts of the Pharisees, why did he proclaim such *Woes* on them so often? But it is obvious that one great purpose that Christ had in coming to this world was to set up his kingdom on the earth, and he restricted his ministry to the Jews, or only to the "lost sheep of the house of Israel;" and because he chose his disciples from among them also, it was appropriate for him to say of the kingdom, "it is within you," within the Jewish nation, in their midst; also, the King was already standing among them, as John said; therefore, the officials of the kingdom were of them and in them, that is, in their midst. We see that it was not in either of the two above considerations that the words of the text were spoken, and it is better to believe the King himself than the opinions of anyone else; for when he says "kingdom," He means the thing he says, that is, the kingdom of God on the earth, his militant Church, not "concealed in the hearts of his people," neither beyond the depths of the firmament, but on the earth. It is understood from what Jesus says in Luke xiii. 29, that the kingdom of God is such that men from the four corners of the earth may *sit down in it*, with adequate space for all. It is obvious also that it

is an established kingdom on the earth to which Christ refers when he speaks to Nicodemus, John iii. 5. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot *enter into* the kingdom of God." Also Col. i. 13. "Who hath delivered us *from the* power of darkness, and hath *translated* us into the *kingdom* of his dear Son." The foregoing proves sufficiently that what the text meant was an established kingdom on the earth, so that it would be foolish to expatiate. And in the next place let us consider what is contained in a kingdom: one cannot establish a kingdom, on earth any more than in heaven, without having the four following things; namely—

First. A ruler, or a King to govern.

Second. Officials set apart and sent by the King to administer the laws.

Third. Rules, or Laws for ruling the subjects.

Fourth. Subjects to be ruled in the kingdom are also essential.

In this age, as in every previous age, wherever all these things are found in order and in their proper force, there is a kingdom: but on the other hand, wherever there is even *one* of the above things lacking, or changed, that kingdom has become disorganized, and ineffectual; and it can no longer be a kingdom until it is reestablished through Royal authority as in the beginning: in this respect the kingdom of God is like unto an earthly kingdom. Wherever, or under whatever circumstances you can find men who in sobriety can even *testify* that they have been called, and accepted, having received their authority from Jesus Christ, do not call such men blasphemers, and cheats, and scorn them, without even hearing them; for as Solomon says, "Whoever judges a matter without hearing the two sides is not wise;" for thus has the world always dealt with the people of God; he never had any kingdom in the world in any age, to which he did not send his own officials, and why does he not have the same freedom now? But by now I think that that old temperament which shut out heaven in every age, is beginning to throb in the veins of the reader; but do not be hasty and throw this into the corner, for thus did the Pharisees, and everyone who did not wish revelations.

There is no excuse for men to be deceived in things concerning the Kingdom of God, for, despite how much may be lacking of other parts of the scriptures, he has preserved enough of them to show at least what are the characteristics of his kingdom: there is no excuse for anyone to mistake his kingdom; for, if someone, yes, if even an Angel set up the kingdom, *differing in any particular* from the Apostolic *plan*, you know that that is not the kingdom of God, unless the same *laws* and *ordinances* are administered in it by officials who *profess* that they have been sent by the King. If you find such a kingdom as this in its purity, without any mixture of the traditions of men, *go into* it; it is like unto the kingdom for which we are searching, and there is no danger of your being deceived for very

long, for "by its fruits you shall know it." If it is true, *there* unequivocally shall you enjoy those blessings and gifts which the King promised, and which were enjoyed also by its subjects in the days of the Lord. "For I am the Lord, I change not," therefore, his kingdom changes not. To admit that there is not in the King any "variableness, neither shadow of turning" is to admit that there is no variableness neither shadow of turning in the least degree in anything; for if you change a single thing, without showing your authority from Him to do that, then by the same right shall I change something else; yes, even the whole of it: and why should I not change its laws, as well as its offices? Why would it be worse to change one ordinance, or to neglect it completely, than to change the *plan* or some other thing which the unchangeable king established in his kingdom?

Those who insist on changing His kingdom in anything should change its *name* first, because an unchangeable King must have unchangeable laws to rule an unchangeable kingdom; and if it is admitted that the powerful King has ever given the *plan* of his *kingdom*, why he gave it such and such, or why he did not do something else is not the question; for he did as it pleased him, and what he did is full of grace and goodness: he established his kingdom as he saw fit; and as he himself was a perfect King, he built a kingdom of perfect manner and order: because he has a right to do as he wishes, perfect was the plan he gave, and perfect also was the law which he gave to be administered in it, namely, "The perfect law of liberty."

That the unchangeable King intended for them to follow the *plan* and the law is obvious, else why did he give them? If one of them needed any changing from that time to this for anyone, they were not perfect in their first establishment: if this troubles you, you must admit that all the religious denominations of this age, except *one*, are false, for not any of them except *one* can be the kingdom of God: and one must search out of all of them which one is *that* one; it is as impossible that God should have two kingdoms in the world at the same time differing from one another in anything, as it is for two things in opposition to be perfect: *one faith* says Paul and *one* spirit carrying it to the *one* body. But in order to see which one of all the religious kingdoms in the world is the kingdom of God, we shall see what the kingdom of God was like; then each one may compare his own kingdom with the correct image; and we have already proven that that kingdom which was established by the King himself, was not changeable any more than he himself, that no one has authority to change it in any way, and that it is not the kingdom of God if it is in any way different from the *plan* which was given. How much more disrespect can one show to any King in any way, than through changing his laws or statements without permission from him? And no one from the various sects exercises that authority, for the King speaks not to the one or to the other of them, and this is not strange, for they say that such communica-

tion is unnecessary.

One need but show what the kingdom of God *was* like, when it was acknowledged by Him in one age of the world, and that will prove, either the kind *it will be forever*, or that the King has changed. But the immutability of this kingdom is to be seen according to the ends of its establishment on the earth, that is, to save souls; it was necessary to have precisely such a plan as this to answer that end; nothing more was needed, nothing less could meet the purpose; if the same objective is in view now, that is salvation, we must be saved in this age through the same plan which saved everyone who was saved: for there is only *one* Gospel. The unity of cause and effect is one of the basic principles of Philosophy; then one must have the same cause to bring about the same effect now as at that time; one must have the same kingdom for the salvation of souls in this age as well as in that one: to deny this would be to say that there is a way of saving one age of the world in a way differing from that of another age; and that would be to make the King a respecter of persons, thus destroying the unity of cause and effect. "God is no respecter of persons, but in every age, he that worketh righteousness is righteous;" and thus, it is necessary for all men to have the same advantage, before they can be saved through the same plan, that is the gospel; and one must become a member of the same kingdom also; how necessary it is to recognize that kingdom.

Since God gave such blessings, gifts, and powers to some early ages through obedience to his commandments, his ways are not equal unless he gives the same blessings and gifts to every other age which obeys the same commandments. Since God promised eighteen hundred years ago, such blessings and gifts conditionally, to those persons, why does he not give such blessings to us if we obey those same conditions? He is the same, and his word lasts forever; thus are his promises not in force today? Let the reader consider carefully, why are the same privileges not enjoyed now as were in the Church in the days of the Apostles? Why are there not the same *offices*? Why do people not go in through the same door as everyone who before went into that kingdom? Why do they not bear the same fruits? Let the theologians of the age answer if they can show this great discrepancy! Why, after he did so much for his vineyard, "and planted it with the choicest vine, and looked that it should bring forth grapes, but it brought forth wild grapes?" If one recognizes that the dresser of the vineyard is unchangeable, why does the vine of the churches not bring forth the same fruits as it did at that time? It cannot be proven from the Bible that those fruits were given for some particular time, or that there is an end to them, this side of heaven's perfection! After moving those obstacles out of the way, we find here a strong foundation that all the men of the world cannot shake, the scriptures being the only standard, nor can it be shaken by any wind of doctrine by the sleight of

men, nor by the cunning craftiness of those who lie in wait to deceive; then let us go forward to examine the nature of this kingdom more carefully; namely what kind was its King, what kind of officials he had, how he made them officials, what kind of laws were in it, and what effects they had on the subjects when it was established in its power. If the reader but have a glimpse of these things, I do not think he will put the story aside until he hears more about it; neither will he sleep very soundly until he comes into just such a kingdom, through the same door, and enjoys the same privileges. But let us examine who, and what kind was the king of this kingdom, for it is important to understand him.

We find his story early on, in the records of the book written about him. The old Patriarchs, and the Prophets foretold the coming of this King, almost fainting with bliss and astonishment when they had a glimpse of his glory! They describe him in every age as the most notable and honorable person who ever appeared on our earth; they talk about him as President, Prince, King, and glorious Conqueror, and many other titles of the greatest dignity, showing that his kingdom would be widespread and powerful, yea filling the whole earth at some time, and his government eternal. When Abraham was walking our old earth he got his mighty telescope into the proper *focus* on one occasion, and the glory of this King shone through it so fervently that the venerable Patriarch rejoiced within himself, although he was far away from him at that time, and the glory came nearer until the day of Simeon; and it was so bright by then, that when the faithful old man opened his eyelids on it, he was taken away in a faint to the bosom of Abraham to express to the "father of the faithful" the coming of his Majesty into the world! Enoch, and Noah, David and Isaiah, foresaw his coming clearly; Job and Daniel, and all the prophets sang together His glorious anthems, not only of his greatness and his glory, but also his lowliness: they foresaw him as a splendid King, but also a King who would be refused and ignored by men; and after all the great expectation for him, that he would sojourn through the world ignored and invisible as well, except for the malicious treatment he would encounter.—And about the time of his coming, it appears that not only the Jews were full of hope for him as a great Redeemer, and the chief adornment of their nation, but that the Gentiles also had some belief about that time that some incomparable prince was to rise in the east, and some even understood also that it was to be in Judaea, who was to establish a sort of universal empire. But since their hearts had been blinded by the erroneous portrayals of Him, completely unlike him, they failed to recognize him when he came, and as a result they behaved very cruelly toward that excellent King, although he was about to set up in their midst the most glorious kingdom which had ever existed in the world. This King came contrary to the expectation the world had of him: they expected that he would have many armies: and a crown and a golden

sceptre, an elevated throne, marvelous palaces, sumptuous feasts, many aristocrats of noble blood about him, and a variety of positions of respect to which he would elevate them.

But, this King appeared completely opposite to this, instead of a crown of gold,—a crown of thorns; for a sceptre, a reed was placed in his hand in mockery; instead of a throne,—a cross; instead of palaces,—no place to lay his head; instead of fine feasts for others,—often hungry and thirsty himself; instead of noble servants,—a few poor fishermen, and those not servants, but friends; instead of treasures to give them,—not even sufficient money to pay the tax without working a miracle: and the offices of respect which he offered them were to give his cross to each one of them to carry. In everything the opposite of worldly greatness from the beginning to the end:—a manger instead of a crib at his birth, often no place to put his head down during his life, not even a grave of his own at his death! Here disbelief bursts out often, and asks, where is all the glory of this King who is praised so much? To discover this, faith need only look under the thin covering of flesh, and there will appear the "Lord of glory," the "King of Kings," the "Lord of hosts, mighty in war!" The heaven his throne! the earth his footstool, the light his garment, the clouds his chariots, and the thunder his voice; his strength almighty; his glory immortal; his retinue, the host of heaven with all the elect of the earth, to whom he gives unsearchable wealth, incorruptible inheritance, feasts of eternal joy, and titles containing eternal honor; yes, making them Kings, and priests;— conquerors of everything in this world, and fit for him when his kingdom comes in its power and glory.

But they continually scorn that appearance; nevertheless that lowly appearance, in proper consideration, shows forth so gloriously, that even his meekness is majestic; it was a glorious lowliness, because its purposes and effects were so: if he suffered shame, poverty, pain, cares, and death for a time, he did it so that not one of the subjects of his kingdom would have to suffer those things forever. Thus, the external lowliness of this King, which concealed his true glory, was in itself glorious, because of its intention. Nevertheless, that veil did not cloud him completely, as there was a variety of bright rays shining gloriously through it! his birth went almost without notice on the earth below, but was proclaimed with Hallelujahs in heaven! Glorious angels ventured from the portals of heaven with the tidings of his conception, all the hosts of heaven stretched forth their necks to gaze upon this birth, taking pride when they had the honor of carrying any news about him: although there was nothing but low and poor lodging for him to be born in, yet one of the family of the shining, starry worlds left its axis, breaking through all their orbits in order to show the wise men the manger where lay the Creator of the world! No prince ever had visitors under such direction. This King did not have the excellent retinue which other kings had, it is true; but he was

followed and served by crowds of the sick, seeking, and finding healing of soul and body; he made the dumb who met him to sing his praise, the deaf to hear his wonders, and the blind to see his glory. Although this wondrous King did not walk on *carpets* when he came to set up his kingdom on the earth, when he walked on the sea, the waters held him, and all the elements in every part of creation confessed their Creator and their King, except for *man*.

But having said this much about the glories and excellence of the King, let us go on to examine how he established his kingdom, for we see in his story that he was not idle in this: after the wonders and the commotion which showed his birth had subsided, after the hallelujahs had to some extent quieted in the heaven, after the star had found its orbit, and after the wise men had returned back to the east, behold all the land lay in sleep and quietude, until came John the Baptist, from the wilderness, and raising his voice to proclaim a new and wondrous mission in their ears. "Repent, for the kingdom of heaven is at hand," says he, baptizing them with the baptism of Repentance, and he testifying boldly that their King already stood in their midst about to establish his kingdom: and while he was yet speaking, the King himself came and was baptized by him in the Jordan, and the Holy Spirit testified clearly that he was the Son of God: and boldly he began to explain to them some of the laws of his kingdom, and certify the truth of John's mission. "Repent," says he, "for the kingdom of heaven is at hand." Soon after that he called his officials, and sent them throughout all the cities of Judaea saying, "Repent, for the kingdom of heaven is at hand;" after that he sent seventy with the same mission; and then *another* seventy, certifying that the kingdom of heaven was closer than before; and that so the whole country might be warned, and awaken from the sleep of ages, by the coming of the glorious kingdom which was about to be set up in their midst; that created a general expectation for him throughout the country, and especially in the hearts of his disciples, who expected to have complete mastery over all their enemies, when they placed the crown on the head of their teacher and their King: then, they had double payment for all their toil, and their reward for all the weariness and shame which they suffered for his sake, by being elevated by him to glorious offices at his side: but they were disappointed! instead of that glorious elevation, they saw their King caught in Gethsemane, and taken bound in front of the inimical high priest, almost everyone mocking him, some pulling his beard, some beating him with sticks, others spitting in his face, until they had, between Jews and Gentiles as it were, mastery over him, nailing his feet and his hands to the wooden cross. Behold the King sealing his kingdom with the blood of his heart, although they understood not! It is not surprising that his disciples failed to follow him there, for the angel came no further than the garden: the sun failed to look at this sight, for when it perceived that, together

with the other parts of creation, such base vermin torturing their tender and powerful King, and such hellish hosts trying to kill his faith, the sun, who had taken pride in lighting his steps and in warming his blood, failed now to hold up its head! The rocks split under their feet, and death, in astonishment, and in its desire to have a surer grasp on him, forgot the others of his tenants!

It is true that there were some incomparable wonders which appeared at the birth of this King;—all the hosts of heaven, having worshiped him throughout the ages, wondered when they saw Him in the manger; but they wondered far more as they followed him, as his servants, throughout all his abasement, until Calvary crowned their wonder and the abasement of the King of Kings! Regardless of how unfeeling men were at this time, the columns of nature were in mourning for the death of their King; there was a look on this King far more glorious as he died, than as he lived, and let the whole of creation be a witness, who under every other circumstance in his life, rejoiced at being able to minister to him; but when he died, the sun failed to shine; the earth could not be still; until it saw all the hosts of perdition beaten, and the Messiah himself perceived his Father smiling at his offering, and giving him permission to shout, "It is finished." Finished, the placement of the foundation of his kingdom on the earth, so that the gates of hell could not prevail against it!

Now, Oh gentle reader, you may understand who and what kind is our King, and is he not good enough and amiable enough for you? Let us go forward then to search for His kingdom, so that we may enter therein, ere the door closes. His work in setting up his kingdom is such that the sun, the rocks, death and the grave were frightened; and no doubt the pure and the impure angels wept at the sight of him; and pity his mother, and his disciples standing nearby, looking at him, weeping, powerless to comfort him one bit; doubtless they would have preferred by far even to give their own lives in order to place the crown on his head and put him on the throne, than to look at him hanging between heaven and earth, between thieves! It was difficult to put down arms without any struggle—to be disappointed in all their expectations, and be brought down from the highest degree of hope and pride, to despair and suffering, was a greater disappointment than they could bear: and I imagine seeing them to one side groaning in bile and bitterness, "Oh, what shall we do now, they have killed our King!—there he is, giving the last sigh. Oh, the long, sharp spear; the grass has been stained with the blood of his heart: is this the end of all our expectation? Is it thus we are paid for all our toil with him, and all the mockery and scorn we have had? Is this our reward for all the hunger, the poverty, and the persecution which came on us as we followed him? We left relatives, and friends, and worldly possessions; yes everything for his sake; but everything is over now, they have killed him! Oh, such a great disappointment we have had, considering not only

that we expected him to be the one who would restore the kingdom to Israel; but for three years now we have been raising great commotion throughout all Judaea; and all the Jews have heard us shout aloud that the kingdom is at hand; but we have all been disappointed, and how shall we look in their faces? Some, even of the Scribes and Pharisees shook with fear when they heard us testify so boldly in their temples that He is the King of the Jews; and we prefer to die than to have such disappointment; but now we must give up to despair." "Come," says Peter, "let us take a last look at him; I love him despite it all; then let us return to our former occupation of fishing." "Yes," says another, "that is the best way; let us go from the presence of the people." And away they all went to their trade, leaving their King dying on the field. That loud shout, "Repent, for the kingdom of heaven is at hand," was heard no more; all the commotion ended immediately, and the silence of the grave was again throughout all the land of Judaea.

O such blindness covered their minds; not one of them could remember, although Jesus had often foretold everything exactly as it came about; although they had for years seen his miracles, heard his wisdom, believed, and testified many times before that, that "he was indeed the Son of God;" yet their darkness was such that they could not see through the thin covering of flesh for a few hours; although all of creation in those moments testified of his divinity; yes that thief, who had perhaps never heard a sermon, called him Lord and King; those old Roman soldiers, who had perhaps been used to spilling blood and breaking bones from their youth, fell back from this terrible sight shouting, "truly, this man is the Son of God," and all the mixed crowd testified to the truth of that in seeing the rocks rend, the mountains quake, and the great temple itself rend its veil in shreds, in the black darkness which they had pulled about their own heads! But the poor disciples were in the greatest darkness of all.

There is reason to fear that many Welshmen, despite all the talk of this glorious King, fail to perceive very much of his glory and his goodness. But although he was lowest in the fall he received the victory completely in rising; although they put him in the grave, under a huge stone, and sealed it with the Roman seal, and made it as secure as they could; on the morning of the third day, behold the trumpets of heaven began to sound new anthems to invite our King out of the depths of the cold earth, as if they were longing to have a glimpse of him, to praise him and to embrace him; and the eternal portals raised their heads voluntarily to receive their greatest glory; yes, all the family of God almost fainted with gladness when they were able to look on the face of the one who had trodden the winepress alone, conquering all his enemies through the strength of his great bow and his own shield! "And of the people there was none with him." And after he had put all his enemies under his feet,

he raised himself up until his holy feet trod the golden dust of the third heaven. Who shall not say, this is the King for me! Oh, wondrous love! despite his great desire to go and lay his bloodstained head on the breast of his dear Father, and give fond greetings to the angels and seraphim; yet, he was more desirous to have the society of those poor fishermen, despite their cold behavior toward him; yes, he did not go home until he met them, although he had to send a woman to gather them together; and I suppose that he was very desirous to see the time when they should come together, so that he could comfort them and teach them in greater detail in the things pertaining to his kingdom: and who can describe that wondrous meeting! all their mourning turned to joy; the length of the meeting is not told, nor how great was their joy; but the old zealous flame of the kingdom was rekindled in them, immediately. Behold them, once again having found their King alive in their midst, and they shout higher than ever before of his glory; and now they go forward with great boldness, most likely, to establish His kingdom:—Oh, no, that is not the next commandment either, rather he told them to "tarry in Jerusalem," until they were endowed with the necessary power from on high to open the door of the kingdom, in order to accept foreigners and strangers as lawful subjects, through ministering to them those laws and ordinances which the King had commanded them; those were the conditions of adoption, and without obedience to them it was not possible for anyone to come into that kingdom. And after he had ascended on high, and had been crowned with all authority and power in heaven, and on earth, he returned to his disciples, and broadened their borders; previously they were to go only throughout Judaea, but now he commanded them "to go into all the world, and preach the gospel to every creature." Let us see their mission in Mark xvi, 16, 17, 18,—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Let us strive to understand this important mission and also the effect which it was to have. Because if once we understand this, we shall never mistake the kingdom of God; for here will appear most clearly those *characteristics* which were always to raise it up and make it better than every other kingdom or religious sect on the earth: since our acceptance or refusal of it depends on recognizing it properly (for I believe that no one will refuse the kingdom of God knowingly); thus the plainer its characteristics are, the easier it will be to recognize; consequently, let us examine in greater detail these "signs."

First,—He commanded them to preach the gospel, and proclaim the good news of the crucifixion and resurrection of the King of all the world. *Second*,—Whoever believes and is baptized, shall be saved. *Third*,—

Whoever does not believe in what they preached, will be damned. *Fourth*,—These signs will follow *those who believe*, namely,—1st. They were to cast out devils. 2nd. To speak with new tongues. 3rd. Take up serpents. 4th. If they drink any deadly thing, it should not hurt them. 5th. They will lay hands on the sick and they will be whole. Traditional darkness, or some obvious blindness, is what has caused any Welshman ever to mistake this plain mission or fail to understand it; yet, there are some of the highly privileged in Wales, yes, in "this enlightened age," so obtuse as to say that these signs will follow no one except the apostles! There are others who read their Bibles, and commentaries almost daily, who think that these signs were to follow only the believers of *that age;* and then only to establish the gospel, and that they are no longer needed: but, this is erroneous, according to the truthful words of the King himself.

Christ links the preaching, the belief, the fidelity, and the signs which were to follow, with *equal importance* and on the same conditions, to be of the same continuation, and to be conjoined inextricably with one another; in whatever way one is restricted, the others also are restricted; then when one of the above ceased, they all ceased. If Christ restricts these *signs* to the apostles, then he must restrict *faith*, *baptism*, and *salvation* also to the apostles only. If THESE signs were not to follow anyone except the apostles, then no one else was to *believe*, nor anyone but them to be *saved!* Furthermore, if the promise of the *signs* is for that age only, then the promise of *salvation* is to no one but those of that age. It is obvious to any unbiased person that this text refers to one just as directly as to the other: consequently, where one is in force, so must all of them be: it would be as proper to say that *Preaching* is not necessary now, that there is no need of *faith*, *repentance*, or *salvation*, but that they were ordered at that time simply for the establishment of the Gospel, as it is to say that THOSE *signs* are not necessary in this age. Consider who ordered the one, and promised the other; *it is the same person*; and on the same conditions that he promised the *effect,* he ordered the way or the *cause*. If it is admitted that the King was able to fulfill these his promises, that would be to admit also that *these* signs follow true believers in every *age*, in every place, and under every circumstance, if it cannot be proved that the one who promised them at that time, has called them back; and that would be to prove him changeable of mind, and he having said, "heaven and earth shall pass away, but my words shall not pass away!" Then let us believe His words in *these* things; they are as much in force today, as they were the day he spoke them.

Again let us look at this valuable promise,—"*Go ye*" (Christ is speaking to the apostles, the *second* persons) "*into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe*," &c. The believers are the *third* persons who

are referred to without differentiation. Christ, we see, promises the signs to follow not the *second* persons (namely the apostles) but the *third*, that is *those who believe* their teaching. Thus,—"in my name shall they [the believers,] cast out devils, with new tongues shall they speak [the believers]. If they drink any deadly thing, it shall not hurt them [the believers]; they [the believers] shall lay hands on the sick, and they [the believers until the end of time] shall recover."

But say some in amazement! did these signs not end in the world, and did they not take flight from amongst men hundreds of years ago? Well, I say, if you can prove that those signs have ended among men, you shall also prove just as firmly, by so doing, that the Gospel of Christ is not being preached and believed in its purity by men! If you can prove *when* those signs ended, you will prove through that, when people stopped believing in the gospel, and when the kingdom of God disappeared from the earth; or then prove that the Son of God (he who promised the signs) was a lying *imposter*, and that not ALL of his promises are now in force; then one of them cannot be true: you must prove the one statement, or the other; which shall you choose? If the latter, it is incongruous with the aim of this treatise to answer you; but if you still hold to the first statement, then I shall refer you to the words of the excellent King himself! "*Shall follow them that believe*," were they at that time. "*Shall follow them that believe*," are they indeed today, and they shall also be until the day of his coming, although the whole world may claim the opposite. "My words shall stand forever," it is still! Consequently we see the presumption of opposing the first claim.

The above things are some of the infallible characteristics of the kingdom of God in every age. Matthew says that Jesus commanded them to go forth to all the world, xxviii. 20. "Teaching them to observe *all things* whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world." Let us note, teaching them to observe *all things*, not teaching *some* of the ordinances, the commandments, or *some* of the promises, as does this age, and neglecting the *others;* the one is as essential as the other; *all things*, as Paul says. "For I have not shunned to declare unto you *all* the counsel of God," Acts xx. 27.

Having taken such detailed note of the above mission so that it will not be easily misunderstood, let us go forward to scrutinize how the kingdom of God was established, in the days of the apostles; for there one sees it in an infallible image—then compare that image with all the Churches of the world, and if you find *one* of the same plan, in its offices, its ordinances, its fruits, and *everything* else, go into it with haste, for that is the kingdom of God.

When Christ gave this mission to the apostles, he commanded them to *tarry* in Jerusalem, until they were endowed with strength from on high. Acts i. 4 and 8. But, says the reader, why this delay? The answer

in the command is clear; that is, that there has never been any man, and that there shall never be one authorized to preach the gospel of Christ, or to teach all the things which he commanded to the apostles, without the Holy Spirit, a Holy Spirit that is quite different in his effects from the things which are called by this name in this age. Jesus says in John xvi. 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: *and he will shew you things to come*." Here we see that every preacher of the Gospel stands in great need of such a Holy Spirit as this. 1st, To guide him to all truth so that he might understand what to preach. 2nd, In order to strengthen his memory, lest he forget to teach *all* the things which he commanded him; and 3rd, He (that is, this Holy Spirit,) shall show you things to *come*. And that would make them *Prophets*.

The preachers of the Gospel in these days have great need of the spirit of prophecy, so that they can warn their listeners to avoid the destruction which is about to come on them! We see how careful Jesus was, to prevent anyone from taking it upon himself to preach his gospel without the Holy Spirit, and yet, how different were the effects of the Holy Spirit which he promised, from the effects of all the different spirits which have gone abroad in the world, deceiving thousands. Is the Holy Spirit not as unchangeable as Jesus himself? If *all* the Churches of this age are under the leadership of that Holy Spirit, why do they not know the truth? Why do they not teach *all* the things which he commanded? Why do they bind themselves to each other with the cords of "*confession*," and the traditional shackles of the Commentators; and with the creeds of the Theologians, all of which are based on human wisdom; yes, *some* deny revelation, and the working of the Spirit in the above things, in this age! It is not strange that Isaiah said of the last days, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even *miracles* and wonders: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. xxix.

But it is obvious that not even the apostles, although they had learned from the chief Scholar himself, dared to venture on the important task of preaching the gospel; not even those who had heard the King himself teaching the laws of his kingdom, in secret, and in public, and had seen his miracles before, and after his death, could Preach the Gospel of his kingdom; and they were not authorized to administer his ordinances after all that, without this qualification; and not one of them dared to open his mouth so much as to say "the kingdom of heaven is at hand," but they tarried in Jerusalem for the fulfillment of the promise of the power and

the necessary qualifications for that,— those *indispensable* influences of that Spirit which was to prepare the poor and unlearned fishermen, to be officers in the most excellent kingdom on earth. But despite this clear example, and many others which could be cited, there are many, even *in Wales*, who take the honor of serving in the same offices, (so they think,) without the above qualifications, rather denying the need for them now as in the former days: they say "there is no need for revelations in this enlightened age;" they seal the heavens above their heads; close the lips of the King, they do not wish him to say a word to them; and if he does give a mission to any persons, the scribes and Pharisees of this age condemn them as deceivers, false teachers, and madmen, when they claim to have received a mission from heaven or to have seen an angel, as if they were worse for having done so: for thus they have done in every age of the world, "but when one shall come in his *own* name Him they will receive."

Many go through the country saying that they are "missionaries for Christ," while at the same time denying any direct revelation from Christ; and they find fault with everyone who professes to have the approval of that Spirit who has had a powerful effect on the Saints in every age through his gifts until he brought them to a UNITY OF THE FAITH; thus they contradict themselves by claiming two completely *contradictory* things to be true, which is impossible; they go out and attempt to do the work of the apostles, denying the necessity of those qualifications which were so indispensable to them. Those who deny the necessity of the influences of the Spirit as named, prove that they think themselves wiser than the apostles, and that they can carry on "the work of the ministry" through the commentaries of the wise men, and the private interpretations of the theologians, and that is the reason there are so many religious denominations in the world.

By now, we see the King crowned at the right hand of God, receiving complete authority in heaven and on earth. *Second*, his officials endowed with the qualifications necessary to administer lawfully all the ordinances and laws of his kingdom; and *third*, the laws which were supposed to be always in his kingdom, that is, *everything* which he commanded them to teach to the whole world.

Now if we can have a clear depiction of the way that men were made subjects of that kingdom, and can understand the conditions of acceptance, then we shall have a plan of the kingdom of God in *that age*, and no unbiased man will be satisfied with any other kingdom differing in anything in *this age*; for since the King himself gave the plan for his kingdom, it was a perfect one, and who can change it in any way, without making it imperfect? An unchangeable King must have an unchangeable kingdom to rule, and unchangeable laws in it; and it is no more inconsistent for a man who understands the laws and organization of the Kingdom

of Britain, to found a party, and change the laws and organization of the state in the shape and form which he wishes, and call it the kingdom of Britain after that, than it is for men to found a party, and change anything of the rules, offices, or ordinances of the kingdom of God, and call it his kingdom after that: doubtless the first would be counted a traitor, and would be dealt with as such; the latter is guilty of even worse treason against the King of Kings! To *transgress* the laws of the country shows contempt for their author, but how much greater contempt it is *to change* the laws without authority from the one who made them, and say that it is those laws which are supposed to be the true laws. But, says everybody from the different denominations, "We all [although there are over six hundred of them] take all our laws from the scriptures;" and they are incensed when it is said that they do not, all of them according to the Bible! they all claim to believe the Bible, although they all differ, one in some things, and the others in some other things; but in the *non-essentials* they always differ!! We should like to know what are these *non-essentials* of the Kingdom of God? did the King ever give a *non-essential* commandment? then *every one* he gave is *non-essential* also, since he requires obedience to each one alike! But, I fail to understand what are the *non-essentials* in the eternal Gospel! did it not contain all these *non-essentials* when it was the "perfect law of liberty," as James calls it? if so, then so it does still, or rather, it should be so now. We shall examine how every one could go into that kingdom, what sort of a door it had; for there was only one door; and there was a *lock* on it which could not be broken. There was only one key which could open it, and that was in the possession of the King only, and if some climb in through the window, the King says that they will be punished as thieves and robbers; and they were never to have the seal of adoption, or any of the great privileges of the subjects. It was not possible to go in at that time without opening the door; and if, as it is now said, the door was open at that time, and if it has not been closed since then, thieves, robbers, and everyone could go in without differentiation, and soon the kingdom of God would be a den of thieves; but it is obvious that the King gave the key of the door to Peter, and he opened the door to everyone who would come in through it; he did not leave the key in it so that anyone who wished could let people into the kingdom, but everyone according to the same conditions; and no one but the appointed officials could let anyone in; and the door could not be opened without the key, which is the authority and the power which they had received, or those who received it from them. There were no natural subjects in the world, who could make any claim to the kingdom; the Gentiles and Jews had lost their right through sin and disbelief; neither could they come in except through that door; and everyone who believed in the King was accepted through that door. If it is asked, what is the door? this King himself answers, very clearly,

in John, iii, 5,—"Verily, verily, I say unto thee, Except a man be born of water, [i. e. be baptized in water], and of the Spirit, he cannot *enter into the kingdom of God*."

In order to remove every doubt concerning this important subject, and show more clearly so that no one can mistake it, let us see how Peter opened the door of the kingdom the first time, having received the key from his Master: then let the reader know that to go into the same kingdom, one must go through the same door today; for the way that was explained on the day of Pentecost, is the *only* way into the kingdom. Acts ii, 38. To recognize that that story is true is also to recognize that Peter and the other apostles were under the miraculous influence from the Holy Spirit, for which they tarried in Jerusalem; it was he who was to lead them to every truth, to remind them of all things which he had commanded, and since the Holy Spirit sealed and confirmed the truth of the plan which was spoken by Peter, how can that *unchangeable* Spirit be expected to seal, or admit any other plan or statement that differs from what is said here? It is vain to expect such a thing.

When the disciples had gathered together, and the Holy Spirit had come upon them like tongues of fire, a great disturbance arose, until all the people gathered together and understood the tongues, and heard them speaking in their various languages; then they mocked them, accusing them of drunkenness; and when Peter could not tolerate their blasphemy any longer, he stood up and testified to them, that that Jesus whom they had crucified, God had raised up from the dead, and made him the Lord and Christ. And when they heard this, they forthwith changed their minds, and began to ask, "Men and brethren, What shall we do?" What caused this thorough change in such a short time? What indeed but the effect of believing the testimony of Peter, the working of faith in their bosoms testifying that what Peter said was true, that the Son of God was he whom they had crucified: here is the cause of the change in their behavior, namely, *faith*; here is the first stirring which caused them to ask, what is the next step? If we recognize that Peter knew what the next requirement was, we must also recognize that he gave them the proper answer, for they were desirous to know, and also to obey, *whatever it might be*. Obviously their life was bound up with obeying the next commandment from Peter; is it not just as indispensable for every person to obey the same commandment in order to receive such blessings?

There is in God no change or shadow of change; human nature is the same, the manner of sin is also the same; for unlawful still is sin; then, if there is need of these blessings, listen to the next commandment *to you* today, as that day to them. "REPENT, leave your sinful ways, bring your broken heart and contrite Spirit; this is the second commandment; *after* that—and not *before* that take note, you shall have a new lesson, the third commandment, namely, "*Be baptized every one of you*." One

may ask why it is necessary to obey the third requirement, and why the first two do not answer the same end. This is the reason, says the Holy Spirit, which was like a tongue of fire on Peter's head—baptism is for *the remission of sins!* To recognize that forgiveness sprang forth in this way at that time, is to recognize that one cannot have forgiveness any other way except through *this* way only, that is, first, FAITH; second, but not first, REPENTANCE; third, but not first, or second either, BAPTISM; *after* that, but not *before* that, if Peter speaks the truth, one has a REMISSION OF SINS. Why there are so many different opinions in Wales concerning this third commandment, and the necessity for obeying it, more than the previous two, who knows? the one and the other are equal here: if it is said that one is unnecessary, it can be said that they are all just as unnecessary; for they are all given by the same person, and to the same end; therefore, the one is as indispensable as the other. No one, who believes the scriptures, says that there is a way of saving someone without the first, namely *faith*, and also the second, namely *repentance*; and yet at the same time those same people say that the third, namely *baptism*, is not so indispensable; yes, there are those who have scriptures in their own language who say that it is possible to have a remission of sins in some way, in this strange era, other than this plan which Peter preached! That *Baptism* is not as indispensable for forgiveness as are *faith* and *repentance*! Peter did not know that; otherwise, it was unnecessary for him to command the people to be baptized—FOR FORGIVENESS; let it be between them and Peter; here are his words, and here is what we ourselves say, and here is what Christ himself said, "He that *believeth* and *is baptized* shall be saved;" consequently, anyone who does not do these things must be *condemned*: since this promise is for obedience, it is disobedience that deprives them of the promise; not because there is any virtue *in the water* to wash away sins, nor because our obedience merits the blessings, but all is from grace only; not *because of*, and not without obedience: here is the path of our duty, on which *alone* we can expect the blessing; since it was promised like this, it would be presumption to seek it in any other way: since Christ out of his grace and goodness set down this plan for forgiveness, it is disrespect to him to seek forgiveness in any other way!

Now we see that such was the Gospel of Christ when it was preached by the Holy Spirit through the mouth of Peter; if you hear a Gospel like this being preached now, no matter by what denomination, or in what place, embrace it immediately, for the remission of your sins depends on your obedience to this plan. Behold, here is complete description of the entire plan of forgiveness; and since this is the only plan which we have for that purpose, let us scrutinize it more carefully. Let us remember that they already believed that Christ was the Son of God when they asked, what would the next step be? And the answer was, "Repent." First, *faith*. Second, *repentance*. Third, *Baptism*. Fourth, *Forgiveness*. Fifth, *the gift*

of the Holy Ghost. How clear and plain the plan of salvation appears in the gospel, how appropriate, how easy to understand and obey. Why do people seek to change it in any way? Faith urged them to obey; repentance was one of the effects, and baptism was that obedience required to come into the kingdom through the door; and the gift of the Holy Ghost was the seal of their adoption, the promise to the subjects when they came in, and not before that. Christ promised if they wanted to do the will of his Father, they could *know* of the doctrine whether it was of God, or whether He spoke of himself.

Where do you hear doctrine like this preached now? Who says that those who obey shall have *knowledge* for themselves? There is a great difference between thinking, or believing and *knowing* the truth of some doctrine. There is no danger of deceiving anyone, for they shall *know* with certainty if they but seek in the proper way. Who shall not venture to seek in order to resolve this important matter? Only one church in the world is known to promise this valuable blessing; but the subjects must still hope for the best, with no *certainty* before dying in a false church. Who hears preaching in these days like the preaching of Peter in former days, that those who believe and repent should be baptized? perhaps the Baptists preach this; but do they command baptism as soon as they believe and repent? or do they promise them forgiveness of their sins, together with the gift of the Holy Ghost?

Take note of what sort of effect that Spirit had on them, "He will guide you into all truth, and he will shew you things to come," says Christ. The prophet Joel says they would dream dreams, that he would give them visions, and that they would prophesy, &c. And again I ask, where is this doctrine taught now? and why is it not? Is there any reason, without asking for scripture, for preaching a doctrine which differs in any way from the gospel of Christ? Oh no, one can give neither reason nor scripture ever, for there is not one to be had! I do not believe that one would see so many of our poor compatriots throughout Wales, week after week, and month after month, after all the preaching, and the meetings, going from one place to another grieving, with sad faces, and hearts heavy in doubt of their religion if the old apostle Peter, or one of the officials of Jesus Christ, were amongst them preaching the same gospel as he preached; but, they were taught as those were taught the way to receive forgiveness of all their sins before going home: and there would be no need for any of them to slumber without having the comfort of the Spirit to testify and to seal their freedom, that their sins had been forgiven freely and completely.

What would you think, reader, if you saw three thousand people coming forward, according to the custom of some sects, to be prayed over, and if one of the ministers, as Peter did, stood up and commanded every one of them to repent and be baptized in the name of Jesus Christ, for the

remission of sins, assuring them beyond any argument that they should have forgiveness; and not only that, but they should have also the gift of the *Holy Ghost*, so that they should see visions, and prophesy, &c. And if you saw him and his brothers of the same faith going that hour, baptizing each one of the three thousand, and then the Holy Ghost coming on them until some should see visions, some should speak with new tongues, and others prophesy, &c? Would the word of this not go through the whole country speedily, saying that some new and very strange religion had appeared in your midst? it would also be called completely different from any religion which is in the country today! Well, you say, that would be something completely new and very strange! Despite how strange all this would appear in your midst, in this age, in truth and in soberness this is the Gospel that Peter preached, if we believe the Bible, and there is no other Gospel. Paul also testifies that it was the same gospel that he and Peter and others of his brethren preached; would the people of this age think they were all mistaken, when they preached so differently from them? Or would they think, if Peter were to come back to the world now, that he would preach differently from what he preached when he was here, in order to appease this age? I do not believe that he would do so unless I heard him, and then I would shout in his face, as Paul did formerly to the Galatians, "Though we, [though Peter;] yea, though an ANGEL from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed." But there is no danger that they would gainsay that which they preached while on the earth. It is an old saying that the religion of the fathers is good enough for the children also; but I am so hard to please in religion, that I shall not be satisfied without that living gospel which Peter preached,—and which Paul and others praised, and in which today they rejoice.

The difference that is between the religions of this age and the principles of Christ and his Apostles is the reason that "*these* signs" would not follow the former as they did the latter; and what wonder, since there is no *promise* that they will follow anyone who believes some other gospel, or some other form that differs from the one that was preached by the apostles. And how should the signs follow those who *deny* them and *refuse* them as "needless things," and when they see people professing this gospel, they call them deceivers and false teachers, and they affirm that the miracles of God are the work of the Devil. Beware, and repent, you preachers, and be *baptized* for the *remission* of your *sins;* then preach the gospel of Christ in order to save the souls of your listeners, instead of benumbing their ears with the traditions of the fathers, and the fables, and a form of religion while denying its power. It was to these days God referred when he spoke through his servant, saying that there would be dreadful times in the last days, and that men would heap *to themselves* teachers, having itching ears, and that they would not endure sound

doctrine in this age: rather, "having a form of godliness but denying THE POWER thereof."

We see that three thousand were made subjects of the kingdom of God on the day of Pentecost, when the door was opened, which, together with further additions, grew into a kingdom unto the Lord: and we are confident that the reader is well paid for his trouble, having by now some glimpse of the glory of the kingdom of God as it was established under divine leadership; and it appears far more excellent than any of the *new* religions of this "religious age."

Let us go forward to look at its success, and which fruits it bore among Jews and Gentiles; which blessings were enjoyed by its subjects. Soon after this kingdom was established in Jerusalem, Satan stirred up his agents as usual, and as he always does, he persecuted it until it was scattered throughout the world, and all who were scattered took some sparks to enlighten the country; Philip went to Samaria, not to conceal the gospel, rather to preach it. Acts viii, 16,— "And *after* they *believed* the things which Philip preached, they were baptized men and women, and received great joy, and when those who were in Jerusalem knew that Samaria had accepted the gospel, they sent there Peter and John, who when they came prayed for them, and placed their hands on them, then they received the gift of the Holy Ghost." Here we see the same plan as before, that is first, faith—they believed; *after* that, not *before* that, they were *baptized* men and women, and received great joy, although they had not yet received the Holy Ghost! "For as yet he was fallen upon none of them, *only they were baptized* in the name of the Lord Jesus." What was the cause of that great joy then, since they at that time had not received the Holy Ghost? What then, say I, but a tranquility of conscience, and joy, derived from their fulfilling what they considered their duty, which feeling deceives almost the whole world now, since people are satisfied with these feelings and mistake them for the Holy Ghost: it is not on the feelings that the Spirit works, but rather on the *intellect*, until the feelings are governed and led to the degrees their intellect is enlightened by the Spirit. But the enjoyment of its gifts explains who received that Holy Ghost. Who has placed his hands on the believers of this age, so that they might receive the Holy Ghost? No one! they do not see that as necessary now! There is but one Holy Ghost, and we see that it was by the laying on of hands that they received that great blessing. Those could not have received it despite their baptism, without the administration of this ordinance, and why do people pray for something they do not believe can be obtained, and is not even wanted in this age of light [darkness]? no wonder then that they do not receive it.

In order to show the plan more clearly still, let us look at another example; in Acts x we have the story of Cornelius, a very devout man who feared God, and gave much alms to the people, yes, and prayed to

God always; he was such a good man that one of the family of God came from the third heaven with recognition for him, that the immortal God had heard his prayers, and had sent a glorious angel with a message for him! And what was that message, would you suppose? Was it to express to him that his sins had been forgiven? No, the angel said nothing of the kind to him, neither how he should find forgiveness, but he just told him where to find that which would put him on the way to be saved,—where he could find this treasure, namely the gospel, in an earthenware vessel; and it is obvious from verse 6 and from what Peter says in verse 14 of the next chapter, that Cornelius, despite all his prayers, was not in a state of salvation; but that, despite all, depended upon obedience to those words which Peter had spoken to him; namely, the same Peter whose gospel we have examined so joyfully: take note, is he of the same mind still?

If the teachers of this age had a man as pure and good as Cornelius, doubtless they would say to him, good friend, good and faithful, come along, there is no need for you to be baptized: surely you will be saved, although you may be baptized if you wish, but it is not necessary for forgiveness.

But what does Peter say? that is the issue, that is the way, though all the people of the world say to the contrary! If Peter does not say that there is a way to save a man as good as Cornelius except that he be baptized, that will be sufficient proof that no one else can be saved without being baptized; for what Peter commanded would be the way to save them after all else, nothing less or more, or different from that. Verse 48 provides the answer. "And he (Peter) commanded them to be baptized in the name of the Lord." Is this not enough to eliminate every argument about the necessity of baptism? If it was possible to save Cornelius without baptizing him, then Peter's commandment was unnecessary, and he had caused God to send his angels needlessly and to no avail! If it was not possible to save a man so righteous as that without his being baptized, how can anyone else say that baptism is indispensable for salvation?

But, say some, this was an exception in order to "remove a barrier of difference" that existed between the Jews and the Gentiles and to bring the first of the Gentiles into the kingdom: however, there is no encouragement to think that the gospel has been changed in any way in order to save the Gentiles despite that; if it needed to be changed for anyone's circumstances it was deficient earlier: yet, we see the exact same plan here as before, namely, *Faith*, *Repentance*, *and Baptism;* and it matters not where we turn our faces in the scriptures, we shall see the same plan.

It was not to the gentiles only, that Baptism was essential for forgiveness; it was not possible, according to the plan, to forgive the sins of *Paul* without baptizing him, even though he was brought up at the feet of Gamaliel, and even though Jesus Christ himself addressed him on the road in a most wondrous manner! see Acts ix. Then notice, Christ did not

preach the gospel to Paul, neither did he say, "your sins are forgiven;" rather he said, "arise and go into the city, and it shall be told thee what thou must do." No one asserts that Paul did not believe that it was Jesus who was speaking; if this is admitted, it will be admitted also that he had *faith* as the first thing, its fruit being to urge him to obey and to go to the city, verse 9. Secondly, he *Repented* for three days without eating or drinking. Then the Lord gave a mission directly to Ananias to go to him; one must acknowledge that Paul's life depended on obeying that mission, whatever it might be, and here is God's next commandment through the mouth of Ananias, see xxii. 16. And now why tarriest thou? as if to say, make haste; he does not say, as do the preachers of this age, to wait for three or six months of trial; but he urges him to hasten, although it was not yet three days since he had repented, nor three minutes I suppose after Ananias had seen him, before he told him "*Arise and be Baptized:"* but why was it necessary to baptize Paul, he being a Jew by birth, having had the company of Jesus on the road, and having been for three days without eating, so great was his Repentance?

Why is it necessary for anyone to be baptized, except in obedience to the plan which was given? Here we see that the mission had come from heaven after everything, commanding him to be baptized, to what end? Here is the effect, "*and wash away thy sins*, calling on the name of the Lord," namely through the Baptism; but if someone today were for three days repenting one would say to him, rise up and take comfort now, believe in Christ and you shall be saved; if you wish to be baptized you may do so or not; it is only a matter of conscience, but it is not indispensable; one needs now but a new heart, they say, and cry Lord, Lord, and you shall be saved. If it is recognized that this commandment through Ananias was from a divine setting, it must have been indispensable to baptize Paul, to wash away his sins; then it is just as indispensable to baptize all Welshmen to wash away their sins as it was for Paul, if it cannot be shown that there is some other gospel apart from that one; for the Lord commanded Peter to baptize Cornelius so that he might be saved, and all of his household. He commanded Ananias to baptize Paul. It is He who commands that you be baptized today, reader, if you believe and repent: and it was he who said also, "Heaven and earth may pass away but my words shall not pass away." Consequently I pray that you not neglect this important ordinance, no matter how little it is thought of among our nation these days; it is from a divine setting, one of the conditions of eternal life, and to ignore it, or to neglect it is to break a divine command. Many other examples prove the same plan to save man. We see the example of Philip and the eunuch; Philip would not baptize that gentleman at his own wish, when one might have thought that the occasion called for it; except that he first profess his FAITH in the Son of God. Then, but not before then, he baptized him: we see how careful Philip was to baptize

no one except as he saw his brethren do so, and as his master had commanded him to do. Why then do not all who profess the name of Jesus do the same thing now? But some say, did not Paul say to the keeper of the prison, "Believe on the Lord Jesus Christ, and thou shalt be saved?" It is true that he ordered him to believe first; after that he spoke the word of the Lord to him; and what was that word! see Mark xvi. Matt. xxvii. Then see the effect of that belief in his obedience; he was BAPTIZED, they placed so much importance on BAPTISM, that he did not dare to remain for an hour without it, that he would not delay it until the light of day.

From all the foregoing examples and the commandments associated with them, we see that Baptism was the ordinance or the door through which all who believed and repented, were qualified and accepted as subjects of the church or kingdom of God, and they would have a remission of their sins and after that they would receive the promise of the Holy Ghost; this is the way they would become sons and daughters, and when they came to this relationship God would put the Spirit of his Son abroad in their hearts, crying, Abba, Father. It is true that the Holy Ghost had been poured down into the house of Cornelius before they were baptized; that appears necessary in order to show to the believing Jews that the Gentiles also had a right to the gospel; it is not likely that any human talent or power or anything less than miraculous power could pull away the barrier of difference, and bring together the two nations into one kingdom for God and eliminate the enmity that was between them. It is obvious that it was the Gentiles who were the believing party this time, and so the Spirit was poured on them; but no *promise* is known of through all the scriptures that anyone would receive the Holy Ghost before they were baptized.

But having said this much about the early establishment, the ordinances and the growth of the kingdom of God, let us proceed to a new lesson, and the most difficult to learn, I think, of all, even though it is so obvious in the scriptures, among the others that have been mentioned; yet, it is likely there will be more opposition to the next statement than to any other; for it is the scales that weigh every church and member, and that form the corresponding standard with divine truths, human reasoning and every civil practice; and the truth of it has been sealed by the Holy Ghost in every dispensation, and here it is,—not even perfect obedience to all the ordinances would ever qualify anyone for, nor would the most perfect performance of all the duties give anyone the right to the gifts and blessings of the Spirit, unless those ordinances were also administered by, and through, one who had the proper authority. All of them together would not have the proper effect unless the administrator had received his mission from the King directly, or from some of his servants who had received their mission from him; and it is not possible to transfer authority given to one official, in order to qualify anyone else for the same

office: no one can lawfully administer in an office through the authority which was given to another unless he has received a mission and authority for himself personally, any more than having a license given to one of the old preachers years ago qualifies whoever has it to administer in his church offices after his death. No one is so foolish as to claim the right to be a minister because his father was a minister, and because he has his license; yet there are preachers who claim the right to be ministers because they have gotten hold of the licenses of the apostles, older than those of their fathers, where Christ says to them, "Go ye into all the world and preach the gospel," &c.

One needs to be exact concerning this subject, for this is the criterion which shows the basis for every religious sect; and it proves the truthfulness of every "minister" in the world, whether or not he has this indispensable authority.

It is said that all civil arrangements and laws, the customs and behavior of people to one another, make evident the necessity of having authority to administer in an office, civil, Church, family or business; there is no orderly way of transacting business in the world without the authority that pertains to it.

If someone were in debt, and failed to pay, and if one of his neighbors sold his property to the highest bidder, what would the man say to him? Would he not ask for his authority to do that? He would say, there is no need for authority for that, for I consider that a duty; are you not in debt to so and so? and it is right that you should pay, because he is in need, what would you say to such a man? You would consider him a madman or a rascal. But if he were to but show that he had a legal right to do that, you could not say a word against him, yes, even if he took everything which you possessed to pay. What makes this great difference? why should one be imprisoned for doing that which it is honorable, yes, a duty for another one to do? It is only because he has the *authority*. Thus also it is in the kingdom of God, the one being as reasonable as the other.

Furthermore, let us consider someone who is legally made a civil official and receives a *commission* to prove that he has authority to accept others to the same office; but long after he dies, his son or someone else finds that commission, and seeing the royal seal on it, they would think that was sufficient authority to set them in the same office; after that, others desire to have that office and hear that man say that he is an official; he administers to them those things he thinks necessary; and they, without searching further into his authority, claim their right to those things which he promised. But when the King comes, he asks them who they are and who set them apart to that office; they then say who the official is, and that they have done everything as he commanded. But, how great will their sorrow and their surprise be when the King tells his servants to punish them, for He has not given authority to that man to administer in

any office, and neither does he knows him; then he orders him to prison, not only for deceiving others, but also for taking authority in the name of the King without his permission: do you not agree that the official justly deserved that? If that would be just among the kingdoms of the earth, how much more just it would be for the King of Kings to punish those traitors who presume to administer the ordinances of His glorious kingdom without his authority! Do you suppose that there are better rules and order in earthly things, than there are in the kingdom of the living God? There are rules of all religious denominations which require that all officials recognize, after receiving authority, before allowing them to administer the ordinances of their churches, and at the same time they condemn themselves if they cannot prove that they have that indispensable authority to give to them! If authority is not in the church, how can the officials have it? If it is in their churches, why do they deny that and say that there is no need for such authority now? If they do have lawful authority to administer the ordinances of the kingdom of God, they must have received it from the King someway: we see that no one can take this honor to himself, "except that he be called by God, as was Aaron," and you know that he was called by a revelation of God to Moses. Is there any of the religious denominations which profess to have been called through direct revelation, through the spirit of prophecy, or through the ministering of an angel? O! there is no one who professes that these things are needed any longer, and they do not say that they have received their authority in any of these ways. How then did they get this indispensable authority? Did they get it completely from the apostles, over the long past ages? Only a few claim this; but it does not matter what they claim if their kingdom is not according to the apostolic plan, nor bears the same fruits. It is generally recognized that the apostolic church became Papism; was it from that organization that the religious denominations got their authority? They deny that also, and the greater part of them say that that one is "the mother whore of the earth." If so, who are her daughters?

But we have not yet found the source of the authority of the sectarian churches of this age; let them say from whom they received it, if they know. Well, say some, "it was from the wise and good Luther that we got authority." No, "from godly Calvin we had our beginning," say others. But who were Calvin, and Luther? Where did they get their authority; was it from heaven through revelation? Oh no, they denied revelations! Where then? were they not officials of the Church of Rome? Most certainly; and they dissented from it: it was there they got their authority if they had any; consequently, if that Church had any right to give authority to them when they were in it, one must admit that it also had the same right to deprive them of it, when they went away from it, which thing it did arrogantly enough: and so, they did not have any authority afterwards we see! Thus it was with gifted Wesley and Whitfield, zealous and useful in their day:

when they departed from their mother, she took their authority from them, if she ever gave it to them in the first place! Since things are like this, let us search out this authority; for we see the presumption of venturing on the dangerous task of sacrificing with strange fire, or being like unto the sons of Sceva!

It is obvious that the King thought it indispensable at one time for his servants to have this authority, for he did not allow his apostles to preach his gospel without it: after that he gave the same mission to others through divine revelations, and through the Spirit of Prophecy, to go out to preach his gospel, and to build his Church or his kingdom on the earth. But a long time after the apostles died, some of the people of the following ages, upon reading of the mission which Jesus pronounced upon the "*eleven*," "Go ye into all the world, and preach the gospel to every creature," some have tried to apply this mission to themselves, and they claim authority from it to go out as preachers of the Gospel, to baptize and to build the Kingdom of God; yes, when they do not have a proper knowledge of what the Gospel is, nor the necessary authority for that, which is proved by the fact that neither those who are baptized by them, nor they themselves, receive those blessings which were the most salient characteristics of the saints, or the subjects of the kingdom of God—*signs* of their true belief. If they are believers in Christ they prove that by believing the doctrine of Christ, and Christ proves that by giving His sign to them, namely, "*These* signs;" but, if their belief is false, their signs will be false also. If their doctrines are the true religion of Christ why do they not seek after those promised gifts, and those signs that "would *follow*" the TRUE believers? On the truthfulness of Christ it is proved that the same reason that grapes are not gathered from thorns, nor figs from thistles, is why "*these signs*" do not follow the believers of this age, namely, because they are not TRUE believers in Christ, rather they are strangers and foreigners. The lack of these signs proves that it is impossible for anyone else ever to have authority to administer a single ordinance, through that authority which was given to the apostles; but although this false right is so illogical, it is such an old and general custom that many men wise in other things fail to see the presumption of it, although every example, and commandment throughout the Bible forbids it, and every civil, family, and personal rule shows the foolishness of violating anyone's commission.

But, says the reader in astonishment, "do you say that of all the preachers of this age, pious, and gifted, none has been called by God to the ministry? that none of the zealous and gifted old fathers who have done so much good through preaching the gospel throughout their lives, has been endowed with the necessary qualifications for that?" Do not misunderstand, I judge no one, and their feelings are as tender in my sight as my own; I love them also; nevertheless, love does not rejoice in anyone's

doctrine unless it be in accordance with the truth, says Paul. But, I shall put you on the way to prove each one of them by their own words, and that will be a better, less offensive way to have an answer to your question, so that you may have their own words in the face of the truth to show whether they are servants of the Lord, or servants of someone else; I do not doubt their conscientiousness, and they have zeal worthy of the best cause; and if I were to say that they are all mistaken, that would not of necessity be to say that they are going to fire and brimstone after death, neither to some other very painful place, unless they have refused a purer doctrine; for, "this is the condemnation, that light is come into the world, and men loved darkness more than light." So that you may have proof from their own mouths that their religions are false and that God did not send them, ask those who call themselves ministers of the Gospel, whether God has given any revelation from heaven, or whether he has sent a message since the end of the New Testament; ask whether the spirit of prophecy died out with the first age of Christianity, or whether there is any need for such, together with the aforementioned gifts of the Holy Ghost in this age? Is there a need for the ministering of angels now, or do they believe that all these things have been taken away from the world forever? And unless you find some whom I have not seen, their customary answer will be that the Bible contains enough of those things, and since the scriptures were canonized, revelations and miracles have ceased on the earth, that the Spirit of Prophecy has finished its work, and that there has been no angelic ministry since then, because there is no need for them any longer in this enlightened age; and you will find some as zealous as those in the days of the apostles, who would turn a man out of the synagogue if he professed such a religion; and if someone received a mission from God through an Angel, he would hardly be able to borrow their chapels to declare it. When you ask these people how they themselves were called to preach, or who authorized them to administer the ordinances of the house of God, or how they received their mission, they assert that the Bible gave them a mission where it says, "Go ye into all the world, and preach the Gospel." And thus, it is seen that each one who has not received a revelation from God in some way, acts from authority which was given to the apostles personally; after their death, one age after another has stolen their offices, and stolen their authority; and the day will come when the King will say, "Peter I know, and Paul I know, but who are ye? I never knew you, I never sent you, for you said there was no need for me to speak in your days; you did not ever seek in faith for a revelation, and I never gave you one, and when I spoke to others in your days, you mocked them as deceivers, or madmen, and you persecuted them because they testified to the things which I commanded them! Depart from me, for I was an hungered, and ye gave me no meat, naked, and ye clothed me not, sick and in prison, and ye visited me not,

a stranger and ye took me not in." Then they shall ask, "When did we do all these things?" "Inasmuch as ye did it not unto one of the least of these my brethren, rather ye called them deceivers for testifying to that which I showed to them, ye did it not unto me." What else could they have other than this refusal since they refused to receive the authority or the message that God sent to them, choosing instead sectarian authority and teachings.

Next, let us take note of the kingdom in its early establishment, whether those promised blessings were enjoyed, and whether "these signs" followed the Jews and Gentiles wherever the kingdom of God was established in the first era of Christianity. Paul writes to the Jews and Gentiles as follows:—"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ," (1 Cor. i, 2 and 7). And this is what he says to them, namely to *all who call* on this name,—"Now concerning spiritual gifts, brethren, I would not have you ignorant. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit," (1 Cor. xii, 1, 7—13).

We see that the apostle is speaking to all the churches, and *all* who call on the name of Jesus Christ, whether they be Jews, or Gentiles in every place, and every age of the world, showing that the body of Christ contains many members, who had all been baptized through the same Spirit into one body, and possessing various gifts, one having one gift, and another some other gift, then he specifically forbids any one member who possesses one gift, ever to say to another member who possesses another gift, "I have no *need* of thee!" Note that the preachers who affirm that these gifts are unnecessary now are in complete contradiction to Paul!

It also proves above every argument that apostles, prophets, evangelists, pastors, and teachers, together with the spirit of prophecy, miracles, the gifts of healing, and all the other gifts which were named, are indispensable to the existence of the church of Christ in any age, or place on the earth, whether Jews or gentiles, bond or free, Welsh or pagans.

He says clearly that perfection of the body, or of the Church is not possible without all of them, and if some of them were lost, the Church of Christ could not exist any more than a body could exist without members: he affirms by an oath, that it was the great God himself who set up these gifts and offices in his Church, and they cannot be abolished without abolishing the Church, or the kingdom of God: and consequently, the commandment of Paul to "seek the best gifts" is as reasonable as any other commandment he gave; to oppose it constitutes opposition to all that he commanded; and those who do so should not fault the atheists for doing the same thing.

In the next chapter he exhorts them to develope faith, hope, and charity, without which, all the other gifts would be of no good to them; and not like this age says, namely, that he exhorts them to seek after faith, hope, and charity *only*, and *instead* of those gifts. The Apostle, in Chapter xiv, and other places, exhorts them as follows, "Follow after charity and desire spiritual gifts, but rather that ye may *Prophesy*!" Not as some say, that "what the apostle meant by prophesying was preaching," but that they should have the Spirit of Prophecy which Christ promised, namely, to express to them the things which were about to come; *to foretell* is to prophesy, history in reverse; to say what shall be, as history shows the things that have been before: prophesying is what Agabus did when he foretold concerning the binding of the man who owned that girdle. Prophesying is what those prophets did who foretold the famine which would come on Judaea. If preaching doctrine and Prophesying are the same thing, why does Paul emphasize so much the difference between them in ver. 6, of this Chapter? It is recognized that speaking with tongues is a miracle; yet Paul states that prophecy is a greater miracle, see ver. 5. He does not say how much greater a miracle, but sufficiently more to prove that by prophecy he did not mean preaching. Acts xxi. 9. We see that women Prophesy: if preaching is meant, why does Paul say, "Let your women keep silence in the Churches?" Paul considered Prophesying very different from preaching, as he says in ver. 39 of the previous chapter, "wherefore, brethren, covet to Prophesy, and forbid not to speak with tongues." In Eph. i. 17, the apostle prays to God to give them the Spirit of wisdom and REVELATION in the knowledge of Him. In the iv chap., he says that there is "ONE body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, that Christ ascended up on high, and gave gifts to men; if you ask what gifts he gave? here they are—"And he gave some, apostles and some prophets, some, evangelists, and some pastors and teachers." If you ask to what end? You have an answer in ver. 12. "*For the perfecting of the saints*, for the *work of the ministry*, for the edifying of the body of Christ." Thus the perfect God considered those "*gifts*" *indispensable* for the carrying on of the work of his ministry, in that age; to deny this would be to say that God gave

unnecessary gifts; and to admit their necessity for the carrying on of "the *ministry*" at that time, is to admit that the same need exists today to do the same thing; or else that the giver of them has changed his mind; and, before they can be rendered dispensable, one must also destroy the basis of Philosophy, namely the linking of effect to its cause.

To recognize that they were necessary *to perfect the saints* at that time, would be to say that they are *indispensable* to perfect the saints *now*, or else that there is a way of saving some people, and *perfecting some* saints with less trouble, and with different ways for *others!* yet one cannot say this for the unchangeableness of the Author proves the unchangeableness of the religion, and the necessity of having the same means of perfecting all who are perfected. Paul testifies that the aforementioned offices and gifts are to continue, "*Till we all come in the unity of the faith*, [are all the six hundred religious denominations in the *unity* of the faith? *Then*, but not before then, are these offices to cease] and of the knowledge of the Son of God, [have we arrived at that yet?] unto a perfect man [not so perfect yet, is he?] unto the measure of the stature of the fulness of Christ."

Question. To what end were these offices and gifts given in the Church, Paul? Answer. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness of those who lie in wait to deceive." *The effect obtained* at that time was *unity*, the present *effects* of being without them are *divisions!* Completely contrary to the true Church, is it not? An *infallible proof* then, that some *completely contrary cause produces that*, and that they do not contradict the true, rather the false churches.

From what Paul says in this passage it is obvious that it was not possible to *perfect the saints* without these offices and gifts, nor was it possible to carry on the work of the ministry without them, nor could they be kept in the unity of the faith, but were carried about with every wind of doctrine. Now why, we ask again, are not those gifts and offices as necessary now as they were at that time and at every time while and whenever there may be a need for perfecting anyone in the unity of the faith? How can anyone now do without them any more than the apostles could?—Where is such a doctrine as this being preached today among you, that Paul preached? And yet, this is the plan of the kingdom of God, and his gospel, if we believe Paul; yes, that Paul who says, in Gal. i, 8.— "But though we, yea or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Any religion that differs from the one that Christ and his apostles preached is, of necessity, *another* gospel, regardless of who preaches it, or whoever is deficient when judged by this standard and who deserve the "accursing," although they are the first to present a verdict on others, while denying these gifts. Which denomination in our country is guiltless in this? What is the reason that we hear not the preaching of the gospel in

this manner over the hills of Wales, as Paul himself preached? Can it be proven that they have received another gospel? If so, from whom?— Oh! no, everyone preaches Paul in this age, but no one preaches *his doctrine;* and I think that many believe the Bible when it is closed, and deny the truths which are in it, or else they explain them to mean that which they want them to mean; and I know not but what a Deist will believe the Bible if he can interpret it as he wishes!

Since the aforementioned offices and gifts had the appropriate effect at that time, namely to bring them to a *unity of the faith*, and edify them into a holy temple unto the Lord, it is clear on the other hand, that the cause of all the divisions, quarreling, jealousy and commotion; yes, that the chief cause of the different religions, the various faiths, baptisms, and spirits, and that "understanding has darkened,"—that they have become "alienated from the life of God, through the ignorance that is in them," is that they are deprived of the aforementioned offices and gifts, and of the approbation of the Holy Ghost to keep them and sustain them in the bonds of peace of the faith which is according to Christ Jesus. And it is a divine truth, that if all the various sects which are in the country obeyed the gospel, instead of obeying the traditions of their fathers, they should receive the gifts and promised graces; and having received that one Spirit, and those offices,—they would be edified into one body, in the purity of the "most sacred faith;" and having but "one Lord, one faith, one baptism," they would grow up into Christ in all things, in whom the whole body is fitly joined together, and make a temple or a holy kingdom unto the Lord. But while clever men can persuade them to believe that *there is no need of these things now*, they can carry "them about with every wind of doctrine" of their own and of their fathers, as it is seen that they do now by denying the need of the offices and the gifts in this age which God put in his Church for that purpose. It is seen that they have believed completely *contrary* to the word of God while professing that they believe correctly! What can they not deceive them into believing after convincing them to believe the false to be true, and the true to be false, as they have done.

The churches of this age throughout the world are so opposite to this portrayal,—instead of apostles and prophets, false teachers, who heap up men unto themselves; instead of the gifts of the Spirit—the wisdom of theologians and commentators;—instead of one Holy Ghost—many different spirits, and each sect with its own spirit, and some sects with two or three kinds. Instead of the ordinances that God placed,—traditions of the fathers; instead of knowledge of the truth—their own *imaginings*; *perhaps* and *hopefully!* Opinion, instead of revelation.—Division instead of unity.—Doubt instead of faith.—Envy instead of love.—Doctors instead of the laying on of hands by the elders to heal the sick. Evil for good and good for evil,—in short *Antichrist instead of Christ;* and all this as literal fulfillment of many prophecies, which foretell that the powers

of this world will war against the saints, and will defeat them, so that the words of God would be fulfilled through his servants about the complete Apostasy that was to take place when the "man of sin" was revealed.

But, it is not our intention to elaborate, in this small treatise, on the *Apostasy* about which it was prophesied so clearly by the inspired writers, and indeed that could be considered unnecessary, for it has been shown in a sufficiently clear manner already, in what has been said, what kind *was* the Church, or the Kingdom of God at the time it was established by her King—how her officials were called and qualified—what were her laws and what blessings were enjoyed by her subjects; all who believe the scriptures will acknowledge that our portrayal is correct,—and it is the same thing to doubt this as it is to doubt the New Testament itself; consequently, there is no need to prove the apostasy, except for all sects that profess to be the kingdom of God to hold their churches in front of this correct image, and the difference they themselves see, between all their false religions and the foregoing portrayal, will force them to acknowledge that they have degenerated as much as the difference. To acknowledge that the scriptures have been given as a correct guide to the world to carry forth the kingdom of God, is to acknowledge that every difference that is between their sects and that correct guide is a degeneration from it. To claim that any change on that plan is an improvement, is to accuse that plan of imperfection; but, since there are no "Christians," so presumptuous as to claim that, they can do nothing but acknowledge that every difference there is between their churches and the scriptural portrayal of the Kingdom of God is of necessity degenerative, and harmful in proportion to the degrees they differ. To acknowledge that this scriptural rule is a perfect and sufficient rule for them, and that it is insufficient for us, is to assert that there is need to change it or to get a different rule, which would prove there is need for new revelations to do the one or the other; and since all Christian sects deny the need for revelations in addition to that which is in the holy volume, and profess that that is sufficient, their own consistency should force such people to set up their churches in complete alignment with that rule they profess as infallible! All the opposing sects are made up of those who claim sufficiency in the old revelations. The proponents of each sect claim a scriptural base, yet they all differ greatly from one another. Furthermore, their churches all differ from the plan the Bible gives of the Kingdom of God. This irreconcilable inconsistency with reason and scripture drives the greater part of the world to deny completely the divinity of the scriptures. And perhaps the inconsistency is really atheism or unchristianity under the cloak of hypocrisy, causing the rest of the world to adopt another kind of atheism; the former kind is worse than the latter, since its proponents are so much more firmly entrenched.

Just one more thing on this topic, before leaving it; the reader is encour-

aged to compare for himself every religion that attracts his attention, with the scriptural image, independent from all the sectarian commentaries and theological interpretations; and the one that does not hold the comparison correctly in the face of the image, do not believe that that is the kingdom of God until those who established it show, through later revelations at least, that its divine King himself is who made the change; for, if so, it is certain that he would never be deceived to mistake a sectarian church for the Church of God, for the unchangeableness of the King and the perfection of the plan he established prove that He will never give the right to anyone to change His Kingdom. And the fact of its divine primitive organization by him proves the impossibility for sectarian power to establish the kingdom of God. Therefore, if officials are seen presiding over it through sectarian wisdom only, and denying themselves revelations, instead of Apostles, Prophets, Pastors, and Teachers, ask them how they got the offices of Archbishops, Bishops, Rectors, Vicars, Curates, Reverends, Priests, and a series of other offices they claim they have in the "Kingdom of God," to the point of making the others unnecessary. It must be uninspired men who made the changes, or their denial of new revelations is untrue; if the former, their churches are merely sectarian; if the latter, they must be worse than sectarian, because they claim it is untrue that they have not received the right from God, through revelations, to change the aforementioned offices, when it was not permitted to do so, and that it is the church of God after making changes without His permission by revelations. If they deny that baptism is indispensable *for forgiveness* of sins, ask them to prove that through their New Bible, of later date than our Old Bible, from the King James translation! and let them name the chapter and verse in it that proves that there is a way to have forgiveness of sins without baptism; for it is useless to search for such a thing in our Bible, because "baptism for forgiveness" is what Jesus, Peter, Ananias, Paul, and their brethren all preached, as previously proved; and thus, it depends on those who promise forgiveness without faith and repentance and baptism to prove that they have some higher authority than our Bible, and higher than the authors named, before they merit the belief of anyone reasonable, that there is some other way to obtain forgiveness.

Furthermore, the reader is warned to insist on proof from those who deny the enjoyment or the necessity of the spiritual gifts that were enjoyed in the primitive Church of God, by some authority higher than the one who endowed his Church with those precious gifts earlier; because He said, "*These signs will follow*;" and he also said, "All power is given unto me in heaven and in earth." Where can higher authority be obtained to proclaim, "these signs will NOT follow?" And to confirm the matter beyond any argument, He also said, "Heaven and earth shall pass away, but my words [that is, they will follow] shall not pass away."

Therefore, it is proved that it is not the servants of Christ but the servants of the *anti*Christ who all make such emphatic claims that are contradictory to the words of the unchangeable Christ, and which deny the need for the spiritual gifts.

After you go into any church that professes to be the church of Christ, if you do not see and do not hear some speaking in strange tongues, and others interpreting—if there you do not hear prophesyings, and see visions—if the words of Christ are not taught through the Spirit of revelation—the sick among them being healed by the anointing of the sacred oil and the laying on of hands of the Elders, and if they are not able to testify they know that they are in the Church of God through "these signs," and through the Holy Ghost's co-testifying with their spirit that they are children of God; if all this is not to be found, we say do not believe that that is the Church of Christ though all the people of the world claim that it is: before the Church of Christ can exist without all that was noted, Christ must change his mind to the extent of the difference that is had between such and the foregoing, and before that the Bible would be all lying deceit, and the great Head of the Church would be two-worded, and consequently devilish, and the whole world would be without a Savior! This is the inevitable conclusion of the assertion that there is no need for the spiritual gifts, or the apostolic plan of the Kingdom of God; and by this it is understood that all who make this assertion have degenerated, to the furthest extremes they can go, from the primitive purity of the Kingdom of God; and whoever doubts the sectarian degeneration in them, either let him disprove the primitive plan which made the scriptures untruthful, or let him show us the Kingdom of God now according to that plan, having apostles and prophets, spiritual gifts, continual revelation, unity and charity, and the knowledge that they will grow toward perfection as its followers; but do not insult our senses by portraying before our eyes splendid synagogues, and numerous chapels, that are filled with worshipers who believe differently in all things except in the *unity* they exhibit to deny the apostolic plan, and to persecute the true Church. There is only one of two things that one can believe in this, namely, that either the scriptures are false, or that those who contradict them are false. But that is sufficient for now, to instruct the reader to recognize the difference between the degenerative churches of men and the true Church of God.

One understands quite well that there are counterarguments that offer themselves to the mind against the doctrine so remarkable and unpopular as the one which is an honor and a duty to proclaim here; and all those are because of the degeneration and the darkness that enshrouded the false Christian world, and we shall endeavor to clarify, briefly, some of the counterarguments that are offered. It is said by hosts who ought to know better, that "The only purpose of the apostolic plan—the inspired offices—the spiritual gifts that are called miracles, was to establish

Christianity, and since that aim was accomplished during the age of the apostles, there is no longer any need for those tools." Let us verify whether one who maintains that position proves truthful in the face of logic, and in the face of scriptures, before refusing such godly and majestic blessings as the spiritual gifts because of it.

If the purpose of Christ in giving the aforementioned *signs* to follow the believers of His age was to establish Christianity, then one must acknowledge that *those signs* were the most effective means of doing that, and thus those who try to establish Christianity without those signs now, are in complete opposition with their opinions in this, to that which they acknowledge to be the opinion of the wise Author and Establisher of Christianity Himself! To recognize the usefulness of those signs to establish Christianity at that time, and to assert the uselessness of those self-same signs to do the same thing now is a contradiction. "But," says the debater, "Christianity was established by Christ and his apostles as immovable at that time." While it can be allowed that it had been established by them in the hearts of his followers, yet it cannot be allowed that it had been established as far as its Author or its other founders wished: otherwise, their work was finished, with no one else to save; because, the objective of Christianity was nothing less than to save all those of the entire human race who would obey its commandments, in every age and country and under every circumstance. If the *signs* were to establish Christianity in any place, then the signs were necessary in *every* place where it was necessary to establish Christianity. Those signs followed the believers in Samaria and Ephesus, as well as those in Jerusalem; in Corinth, Antioch and even in Rome, and cities and countries of the Gentiles, the same as among the Jews: if the signs and the miracles that Christ worked to establish Christianity were sufficient, what use was it for them to be done by, or through his followers so much after His ascension? If they were necessary to establish Christianity in just one place, such as Jerusalem, why did they follow through other cities and countries, yes, in every place where they went to preach and where men were obedient to it? Since the signs followed in two places to establish Christianity, why not in three, four, yes, in *every* place? And thus, why should an attempt be made to establish the same Christianity without them in any place? Since those signs follow Gentiles as well as Jews, they were not to establish Christianity among the Jews only; and consequently, the signs were not restricted to any town, country, or nation. Perhaps one will assert that they were restricted with respect to the chronology of their continuation to that age only. To that we answer, if they were to be for some specific months or years, where can one find the scripture that proves that, or the wise man that informs how to count those years? John proves that they are to continue very strong as long as we have scriptural history, and he promises, in the book of Revelation, that they would continue in the

future until the aforementioned Apostasy took place, and we are informed clearly that the effects of the apostasy of true Christianity is what would stop those signs from following.

Not one scripture is known that suggests there would not be a need for the signs, together with all of the early Christianity while there was a need to save men. If the need for those signs was for a restricted time to establish Christianity, why were they restricted to one hundred instead of hundreds, yes, thousands of years? Why would it not answer the purpose, by making them for only one year? These are questions that those who deny the present need for signs should answer clearly, and show their authority to affirm such a thing, inasmuch as that is not proved in the scriptures, and, inasmuch as they have closed the heavens since the first century of Christianity, so they cannot get authority for that from there. While we have, on the other hand, witnesses of all the scriptures, of the need for them while the need continues from the purpose that was intended through them; and historians in the ages following the apostles testify that *those signs* followed until the fifth, and some say, until the sixth century. But if it were proved that they were in the beginning of the second century, that would be sufficient to refute the previous assertion, so there would be no need to go further.

Furthermore, the illogic of asserting that the early signs were to establish Christianity and that there is no need for them now, can be seen in the following reasons:—Not on the earth, nor in a town, country, or in any age is Christianity established, but the only place it can be established is *in the hearts* of men; and, since there is a need for the signs to establish it among throngs, why is there not need for any to establish it in the heart of every single person of the throngs, inasmuch as the throngs are made up of individual persons? And so, it is seen that there would have been a number from the throngs who would have been deprived of the signs and deprived of Christianity, because of the lack of the signs to establish it in them; and the need for them would have continued while there was one from those throngs who had not been established in Christianity. On the basis of these reasons it is seen that the need for the signs to follow will continue while the need to establish Christianity continues in any single person, in any nation, country, town, or family. Now we ask, in the name of humanity, to the preachers of all the sects of the country and the world, without distinction, who deny the need of "*these signs*" now, what were they trying to establish through all their sermons, their countless commentaries, colleges, chapels, and synagogues, throughout the Christian world, as it is called, if they were not trying to establish Christianity? If it has been established sufficiently so as to make unnecessary the signs they admit *were* used to establish it, why all the collecting of money to print Christian Bibles, Christian tracts, and why are millions of pounds sucked from the pockets of the people, to support thousands of Priests,

Reverends, &c., &c., to establish Christianity? If Christianity was established sufficiently through the primitive signs, why send so many missionaries among the pagans of the world at such a huge cost, with the professed purpose of establishing Christianity there,—who can answer?

It is a contradiction of a foolish man to assert that he wants to establish Christianity now without need of those things that are considered indispensable to establish it earlier.

That Christianity was established in early Judaea is not sufficient to establish it in every country, any more than its establishment in Jerusalem made it unnecessary to establish it in other towns and cities; its establishment in the hearts of the apostles and their followers does not make it unnecessary for it to be established in the hearts of other people through the countries where they went; and the establishment of Christianity in that age does not do away with the need to establish Christianity in this age, through every country, town, family and person; and thus, we see such a need for such signs in the mind and heart of every sectarian, drunk, fornicator, blasphemer, liar, and especially they are needed to establish Christianity in the hearts of those antichrists who assert that there is no need for those signs of Christianity, signs which established primitive Christianity in the hearts of those self-sufficient Pharisees who denied the need for miracles in the days of Christ, because their fathers had done enough, the account of which is in their scriptures, which they asserted to be sufficient to establish the religion of their fathers.

It is illogical to assert that since Christianity was established in the former days there is no need for those signs now, while not even the tenth part of the world professes Christianity, nor the hundredth, or the thousandth part of those who profess practice it, or have become established in it; or rather, we say, it is useless to assert those gifts are unnecessary until people of the whole world, believing and unbelieving, white and black, bond and free, demonstrate Christianity in their behavior, as proven facts of its establishment in their hearts as individuals.

Furthermore, the thoughtful reader sees the illogic of denying the need for the continuation of the signs in every age and country, as do those who say that they were for the establishment of Christianity, in the proper understanding of what Christianity contains, as follows:—if in the popular interpretation of the word Christianity we understand that it means the plan of Christ, its author, namely his religion, his government: and if, as is commonly admitted, the purpose of it all was to make its followers like unto Christ, its author, then the need becomes obvious for the entire plan,—that religion that answers the same purposes now. We recognize that the foregoing meaning is appropriate for "Christianity," and is according to what was previously stated, and the scriptural image is thorough, that the Apostleship, the Prophecies, and all the offices, ordinances, spiritual gifts and blessings previously referred to, are indispens-

ably contained in primitive Christianity, which is now widely recognized to be a correct standard and rule.

It is clearly stated that the Holy Ghost is the only one who can sanctify and perfect, the one that was promised, only by obedience to the established ordinances,—the effects of which were "*powerful working*" in, and through the Saints, to make them like unto Christ; and consequently through these gifts was the "*establishment* of Christianity" in *them* personally; and thus the gifts, these signs whose need is denied by them, were, and are the root, trunk, and fruits of Christianity; in order to enjoy these things, ordinances were established, men were sent to administer them, Christ ascended to on high and gave gifts to men, namely those gifts which are the strength, the power and the nucleus of Christianity: all the others connected to it are but empty and ineffective to perfect man without the gifts, inasmuch as they were given to be ancillary to the enjoyment of these perfect gifts.

To say that the signs or the gifts were given to establish Christianity, is the same, in fact, as saying that Christianity was given earlier to establish itself; and to assert that there is no need of any of them now is to say there is no need for Christianity now, which would not be much better than atheism disguised, and a literal fulfillment of the prophecy that says,—"Mockers will come in the last days, lovers of their own selves," who will "heap *to themselves* teachers [uninspired, denying the need for the primitive signs,] having a form of godliness, but denying the POWER thereof." Such would be highly incapable men to establish Christianity; and, in fact, no one but God can establish the true Christianity, for its establishment will be equal to the certainty that he gives, by the signs which will follow those who obey his word through his servants. Without them it is their own christianity that will be established, and not His Christianity.

This is sufficient now, so as not to go on too long, to prove the illogic of saying that the signs were necessary to establish primitive Christianity, and that the same signs are unnecessary to establish the same Christianity now. We shall say next, if a plan is established on the earth, namely an organization lacking the power that is envisioned by the establishment of Christianity, then those who assert that should prove that they conform to that church organization that is found in the New Testament, before they can claim that they have established Christianity. And since two opposing organizations cannot both be correct, then all of the organizations and sects that claim to be Christian condemn all the others except themselves of being antichristian, namely that Christianity has not been established in their midst; this, according to their own admission that the purpose of signs was to establish it, proves that they should strive to have the signs to establish it among the others, and should condemn themselves for not trying to achieve that objective.

Furthermore, if establishing the belief of the death and resurrection of

Christ means to establish Christianity, and that that was proved primitively, one asks why there is not the same need to have men believing that now; and if so, why should they not have the same signs? So says the atheist, with a degree of consistency, in light of the assertion that that is the purpose of the signs; and those who say that the purpose of signs was to convince the world, ought to work miracles, or cease to profess so much zeal and desire to get the world to believe in him, before they can be consistent with themselves. But in spite of reasoning with "Christians" on the basis of their own assertions of the purposes of the "signs," they are not yet convinced that that was the *true* purpose of the signs or miracles of Christ or his followers; also, since the rejection and persecution they received increased, one must allow that they were impeded proportionate to the greatness and publicity of the signs that were seen, until our dear Lord once cried out in the midst of a shower of stones of his godly stone throwers, "For which of my mighty works do ye stone me?" Furthermore, when Lazarus arose from the grave, the people were so infuriated that the two were forced to flee for their lives: strange how Jesus was disappointed if he expected miracles to convince the onlookers of his divinity! And although at times some have believed upon seeing the signs, that does not prove that showing signs before their eyes is the *way* that God arranged to convince the world. It has already been proven that the godly signs were promised to FOLLOW those who already believed the witness of the servants of Christ, and not to cause the unbelievers to believe. Faith *comes* through *hearing*, not through seeing, rather hearing the word of God from the mouths of his servants; and the *word of God* to every age and people is the message that He sends to them through his servants, obedience to which is indispensable, before they have right to experience or enjoy those *signs* for themselves.

The spiritual gifts and the power of God are a reward for believers and not things for the unbelievers;—they are found *inside* the church and not outside. And while it may seem reasonable to ask those who say that the purpose of miracles was to establish Christianity to work miracles themselves to establish it, yet, it is entirely unreasonable to ask the same thing from those who believe the opposite. Those who believe the Christianity that is portrayed in this treatise do not profess to have miraculous power themselves; and since God has sent them to *preach* the message he gave to them, and since they, like Paul of old, know that it is "by the foolishness of *preaching* [not working miracles] it pleased God to save them that believe" their *words*, and not their miracles, then it is unreasonable to refuse their *words* and ask to see miracles before their message will be believed.

The last counterargument the limits of this small treatise will permit to examine, and the most popular one, we suppose, that is offered against this religion is,—that all the revelations that can be considered necessary for the salvation of man have already been given, and are contained in

the Bible; and that this age is so enlightened that more revelations are unnecessary for us.

Very little can be said here about the many refutations we have to this assertion; we shall merely point out that God established and guided his Church on the earth in every age and country by giving new and continual revelations,—there is not one word mentioned in the scriptures that denies the need for new and continuous revelations or that the Church of God should not enjoy them; and consequently the existence of the Church of God without having new revelations could be considered a *miracle*, the like of which we shall never have from God in all the future ages. All the "Christians," as they call themselves, say that the God who gave continuous revelations, and the Jesus who promised them, together with the Holy Ghost who presented them to the Church in the primitive ages are alive now, and unchangeable, and that there are as many angels in heaven now as there ever have been, and that they are just as desirous of saving men as they ever have been; does not that belief, in the name of consistency, persuade one to believe that they are just as ready to serve as a blessing and furnish light for men now, if they are deserving of that?

Not so much as one servant of God, under any circumstance, is known to have said there is no need for more revelations; but on the other hand the speech of the antichrist and his servants has always proved this; it does not matter to him how sanctimonious men may be—what kind, or how many churches they have—what ordinances or doctrines, or how often and long they hypocritically pray not to have new revelations. No church, devoid of inspired officials, has ever troubled him. He has never been afraid of a church without revelations, rather he laughs up his sleeve when he sees all the churches of the world, and he rejoices over the millions who have believed the unscriptural and unchristian assertion, namely, that new revelations are unnecessary. He knows that while that is the case he will be able to lead them around to heresy.

The most noteworthy achievement that Satan ever accomplished to establish his kingdom was to get "the third council in Carthage," toward the end of the fourth century, to sit in judgment on the early writings that contained the word of God, which they gathered and selected for a volume, rejecting the rest, by establishing a law that no other books or revelations could ever be added to the "Volume." This forced all their charmed followers in the succeeding centuries to refuse everything that professed to be a new revelation, and he knew perfectly well that there was no danger that men would understand his tricks as long as he kept this cover across their eyes. He was greatly satisfied after that as he saw the Papists being converted to Protestants and multiplying so that he could favor all the people with the religion they chose, and everything to keep them quiet and satisfied in doing without new revelations. But the minute God sends his angels to the earth, and the minute he sends

inspired men to establish a Church to himself, and the minute revelations and the gifts of the Spirit are enjoyed, Satan stirs up all the false churches he has in the world to join in fighting with every stragagem against that one; and the stragagem under scrutiny, namely the needlessness of new revelations, is not the least in its effects in his favor; rather through this, together with the lying stories about the character of the servants of God, with zeal for the religions of their forefathers, and the Bible, he stirs up his strongest religious armies against them; and if he cannot kill them he will not be satisfied until he tries to kill their influence so their testimony will not be believed; and his only purpose in all of this is to keep his subjects in darkness by refusing new revelations and the light of the Spirit of God through his gifts and powers. His chief soldiers, those who were pampered by him with respectable and profitable livings, take fright lest their hope for profit cease when they hear of a religion that is preached without purse or scrip; anguish makes them afraid when they hear of the restoration of the old godly Christianity and its revelations, its vision, and the power of the Holy Ghost; they fear that the light of heaven might bring their darkness and their hypocrisy to the light, and that they might not receive wages except for preaching contradictory, sectarian, and heretical creeds; and since they cannot expect a reward from God, that which they could receive from those who know them well would be too meager in their sight.

There is much boasting that this is the "*age of light*," is there not! "The age of the light of the gospel," "the country of the light of the Bibles," and "the garden of the light of Christianity," they say! There has never been a darker age with respect to religious light from heaven, ever since man was created on the earth! How much greater darkness can man be in than to believe that light is darkness, and that darkness is light? And to assert that is to say there is no need for additional revelations, because through revelation already given, every ray of true light has been obtained for our world. Isaiah must have been looking at this age when he said, "darkness shall cover the earth, and gross darkness the people;" and it is the age of gross darkness—the mist of the gathering of centuries, through the heresies of false Christianity, and the refusal of revelations. A mist so thick that not one ray of heaven's bright light penetrated through it for ages, until a mighty angel came to earth from the firmament to the depths of darkness bringing the true Christianity—the gospel of the power of God—new revelations, and the light of heaven to shine once again on the hearts of those who receive it, but the false Christians are so accustomed to darkness that they will not wish to see the true light, many of them, although it is shining in their midst.

At last, dear reader, these observations are presented for your serious consideration by one who *knows* that the Christianity that is portrayed here is the *only* religion that can save the soul—that through this eternal gospel

life and purity can come to light; and this testimony is true,—namely, that God *has* established *the Church that is portrayed here in* OUR COUNTRY, and has put in it all the offices, ordinances, gifts and blessings that he put in his primitive Church. It is assured that forgiveness of sins is to be received by all who believe and repent and are baptized in THIS Church; and by and in the authority of the God who sent us, we affirm that the gift of the Holy Ghost will be received as it was before, and HE *will prove* that that which is said against us is lying tales, to keep the searcher from receiving it. But that which we *know* we testify,—it is our duty and our privilege to do so, that every jot of this truth will stand when all the false religions of the world are gone, and the world itself has gone past like a shadow, and we shall bring our testimony before the reader again, before the judgment where all shall have the truth, and there we shall testify that *this* is the Church of Christ, AND WE KNOW THAT!!

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J19 JONES, Dan. *Annerchiad at offeiriaid, parchedigion, pregethwyr, a holl athrawon crefydd yn Nghymru.* (Proclamation to priests, reverends, preachers, and all teachers of religion in Wales.) *Merthyr Tydfil: D. Jones, Printer, [1854]. 2nd edition. The eighth thousand.*

16 pp. 17.3 cm. *Welsh Mormon Writings* 79.

No first edition of *Proclamation* is extant—if, in fact, one was ever done besides its serial appearance in the 1854 *Zion's Trumpet* (10 June [pp. 341–48], 17 June [pp. 357–62], and 24 June [pp. 375–79]). It was not Jones's practice to label as second editions those pamphlets that had first appeared in *Zion's Trumpet*. Perhaps he did so with *Proclamation* in order to impress the intended audience. A similar motive may have prompted him to indicate "the eighth thousand" on the pamphlet, nothing similar having been done on any other of his publications.

Jones presents his message in *Proclamation* in the form of an open letter to all the people indicated in the title. The established procedure among this elite group throughout Wales was simply to ignore Mormons and their publications. A few, however, gave public lectures and wrote pamphlets against them, and these Jones addressed directly in hopes of receiving more attention. Despite the best efforts of Jones and others, however, only a handful of ordained ministers ever converted to the Church in Wales.

PROCLAMATION

TO

PRIESTS, REVERENDS, PREACHERS, AND ALL TEACHERS OF RELIGION IN WALES.

SECOND PRINTING.] [THE EIGHTH THOUSAND.

RESPECTED GENTLEMEN,—Deep consideration of the importance of educating the human mind in things that determine its eternal destiny, in light of the fact that "God shall bring every work to judgment," and that he who transgresses one of Christ's commandments, and teaches others to do likewise, will be called the least in the kingdom of heaven, together with a great desire for you to understand the beneficial and important divine truths that are known to us, are what persuaded, yes, forced us to draw your attention to the following:—

God has sent messengers from heaven to the inhabitants of the earth in our days. Do not cast this small treatise from your hand as being unworthy of your notice; for it is a fact that God has spoken by sending one of his angelic messengers to our earth with a gracious and important message from Him; this is true, and we *know this*! This is incontrovertible truth, truth that is shown in this treatise so that you can know it, through facts that are just as irrefutable as those which were proved to us.

An important truth also is that the present and eternal happiness of all who hear, or have a chance to hear this message, depends on their obedience to it; and it is according to their behavior toward it that its divine Author will establish the fate of all who are able to hear it. On the basis of the fact that the salvation of the world depends on their obedience to the message of God through his messengers in the past ages and dispensations, comparative logic acknowledges the equal importance of this message and theirs, if our witness is true, and we are not ignorant of the difficulties that are along the way for one to believe the divinity of our message; but the fact will prove that the task is not greater than we dare to venture upon. It is a venture worthy of a more able adventurer it is true, worthy of all human and angelic talents; from your midst then, we shall strive to find some

to enjoy a divine witness of this fact, and we are confident that you will be more able to convince others; our confidence for success is founded on your profession of honesty of principle, a love for the truth, and a desire to obey God and to save people.

It is professed that the benefit of others is what every order, class and denomination have in mind in their religious endeavors, and while we feel respect and love for every effort for kindness according to the conscientiousness of the striver, yet it is all too clear to hide that our nation is deteriorating more and more despite the efforts that are made in favor of "Christianity" in their midst; and the more that are won over to the one party the more numerous are the enemies of the other, which is as harmful in its influence as far as it reaches as is the shameful and public immorality of those who are not proselyted to the one or to the other. The irreligious fruits of our country, after several centuries of opportunities to prove them, force thousands to completely scorn and shun religion and to assert that there is no benefit to be obtained through it; and is it not a natural conclusion, since the malady is *worsening* from the ineffectiveness of the medicines that are administered?

Granted that it is a desire to benefit your listeners that compels you in all that you do for them, but what good can you do for them unless you can direct them to receive a divine religion; or how can you direct them properly except you enjoy divine religion yourselves? The *divinity* of religion proves the uniqueness of religion; the uniqueness of the Author proves either the *uniqueness* of his religion or His own mutability. If the latter option is not allowed, we must acknowledge that all the religious sects and organizations throughout the world except for one are not divine, rather secular. It is true that this is an unpopular statement, and its utterance brings to an end the popularity of the one who utters it; yet, it is totally logical and scriptural, and popular in heaven, and with all of God's appointed servants on the earth. The important question is which one of all is the divine religion, and may it have a thorough and sincere search. The variety of opinions that continues after so much debating, preaching, writing, and explaining by so many learned men on this topic, proves that the way of getting hold of the divine religion is not infallible; yet, the differences that divide our nation into opposing sects do not gainsay the uniqueness of religion, except for the woeful facts of failure in

the search for it, and they compel us to search for it along some other road, which we shall do as follows:—

We acknowledge that divine religion was self-proving in previous ages; we also acknowledge that the immutability of the Author, and the objective of religion proved the immutability of religion, which obliges us to acknowledge that a believer's doubt about the divinity of his religion proves that it is not divine: the religion that does not bring forth proofs of its divinity is not scriptural, for there is no account in the scriptures of any true religion in any age of the world except for the one for which its Author proved its divinity, to every one of its adepts, by explanatory facts; consequently, factual logic is that the *present* enjoyment of such facts, by obedience to such conditions, will be proofs *just as* strong of the divinity of the religion that bears them *now* as they were at that time; for if the religion was false it would not be approved by the only One who can furnish divine proofs of the true religion: His approval of it, and not suppositions or opinions of secular wisdom will be our standard to prove which one, of all that profess to be, is the true religion.

Which proofs of the divinity of religion are considered sufficient? Does one need to see a miracle for that purpose? Those who assert that the purpose of miracles was to convince unbelievers should, in order to be consistent with themselves, work miracles to convince the world of the divinity of their own various contradictory and unscriptural sects; for we do not allow that working miracles before the world is God's way of convincing men; but the devil's way is to try to convince by working a miracle, he being the first one who asked that from our Lord:—"*If* thou be the Son of God, command this stone that it be made bread," said he; but, "get thee behind me, Satan," was the answer of our Lord to him, despite how reasonable his request appeared to the world in every age. There is no account of anyone's asking for a sign to prove religion except those who are condemned by their contemporaries for being evil men: "An evil and adulterous generation seeketh after a sign," says Christ; and since there is not one instance in which He or any of his servants ever obeyed the anti-Christ, the chief sign seeker, as far as to work a miracle to satisfy him, comparative logic says that the divinity of religion will not now be proved in this manner. Since it is on God we depend for proofs, it is logical that we should seek those proofs according to the conditions

on which they are promised, and that way was "by the foolishness of preaching" a message, [and not by giving signs] "that it pleased God to save them that believed" what they *heard*, and not what they *saw*. Faith is indispensable for salvation; without faith it is impossible to please God, and the scriptures confirm that faith comes through *hearing* the word of God, and not through *seeing* miracles. It is prophesied in the scriptures that the time will come when the devil will make "great signs and wonders," and that he will even make fire come down from heaven in the sight of men to prove that the servants of God are his servants, and that his message is divine. This proves that he could thus trick the world into believing the false to be true, if working miracles for signs is the way to prove the divinity of religion. But it is so clear that that is not the correct way, that we shall not enlarge upon it; rather we shall offer a way that we consider far easier, shorter and clearer, as follows:—All Bible believers acknowledge that there are blessings that none but God could give. Such blessings are enjoyed by those who obey the religion that is acknowledged as a standard of the true religion in early times, and those blessings are such that they would not permit their possessor to doubt their existence; and the possessor's logic would not allow him to doubt the divinity of the system that put them in his possession; and neither logic nor religion will permit anyone to doubt the divinity of the religion that brings the enjoyment of such blessings now.

No one who believes the scriptures,—and who believes in the immutability of the Author of religion, and accepts the philosophical fact that the immovable laws that govern all His creations connect every effect to its essential cause, will be displeased to determine this important matter according to what is found in the scriptures. What do the scriptures say were the promises of the true religion? There is no need to quote passages that are *most certainly* so familiar to you as are the valuable and numerous promises that speckle the pages of the Bible, and in a letter as short as this one we can do no more than simply refer to them. The great Author and Establisher of true religion promised that his subjects would enjoy the influences of His Spirit in a powerful manner, and that the effects of His Spirit would bring them all to a "unity of the faith." And such unity would cause them all to agree amongst themselves in the principles, ordinances, responsibilities and blessings of religion, for they would all be in agreement with

Him according to the standard. This Spirit would cause them to love one another with a godly love, because of the love it would nurture in each one of them for the truth. And such love would motivate all of them to strive together to bring others to the same Church by doing the same things, and not in opposition to one another for various churches by doing different things. Together they would testify to them with their spirits that they are children of God by presenting them with revelations of His will—by showing them his gifts and the fulfillment of his promises to his children only; all this would remove every doubt from their minds about their relationship with God, and consequently it would remove every doubt about the plan they obeyed. Various were the ways in which they influenced others by their own testimonies, but the effect in every case was to make them more like Him in proportion to the power of those influences. At times their eyes would see splendid sights from heaven and its glory, things that non-spiritual eyes could not behold; historically, politically, and religiously portrayed before them were things future and past about themselves, about each other, their families, the nations, the ages, and the world, all of which constitute visions. Would not the enjoyment of such things prove to you that the religion that furnished them is of God? Would not the heart be compelled to testify, "here is a *divine* religion," while the soul enjoys the ecstasy of the brilliant glory of such sights?

This Spirit overcame them at times until it used their tongues to speak angelic languages, and to speak the mysteries of the Lord, which were unknown to them without that, which is "to speak with new tongues." The same Spirit influenced others to interpret that speech to the language that was intelligible to those present, and by that they were strengthened in the faith—they rejoiced in the divine approval of themselves and of their service through the condescension of their Father to associate with them in that manner; and it created in them a renewed determination to obey the commandments they received, line upon line, here a little, and in another Church meeting a little more, all of which is the "interpretation of tongues." How could anyone who enjoyed these effects himself doubt their cause? Well, these are the divine, enlightening proofs of religion. These would constitute direct revelations from God. These revelations would warn them of dangers that awaited them and teach them the way to avoid

these dangers, comforting them in trials, making their hearts happy, increasing their love and hopes, and strengthening their testimonies; and all of these things would sanctify them continually. When they were sick, this Spirit, through their faithful practicing of the ordinances, would restore them to health, unless such sickness was unto death. These were some of the blessings of the religion acknowledged as divine on a scriptural foundation. Not unfamiliar to us is the effort that has been made and continues to be made to convince the world of the superfluity of these blessings now, and to prove that their purpose at that time was "to establish Christianity." These assertions we have proved unscriptural and illogical in treatises called "*The Ancient Religion Anew*," the "*Scriptural Treasury*," and in other writings; thus there is no need to enlarge upon them here, except to say that if you were to enjoy these blessings now you would have proof so undeniable of their necessity that you would not believe the assertions of all the men of the world that they are "superfluous."

Gentlemen! Who among you, who has a love for the truth—for personal benefit, or a yearning to benefit others, would not desire with his whole heart to enjoy these godly blessings for himself, and would not take pleasure in instructing his listeners how to enjoy the same blessings and the same proofs of the divinity of their religion? Who can think that *forms* without these *foundations* are better now? Or who can solemnly consider the importance of those blessings that were enjoyed by the early Saints without sighing from his heart to heaven his desire to have them? May the Spirit of truth impress that wish on the soul so that it will not be removed until it is obtained; for we testify in soberness and declare in fact that that divine religion that brought the aforementioned blessings to its subjects earlier *has* been *restored* from heaven to men *in our days*, and that its subjects *enjoy* the fulfillment of its promises *now as at that time*, and we KNOW that! To that religion we implore your strict attention to it, your thorough examination of it, and your conformity to all its requirements. If you will do so, we testify earnestly in the name of and in behalf of its divine Author that He, and not we, will give a witness to you, as he has given to us through nothing less than the enjoyment of such gifts, that the true Church of God is the one into which we lovingly invite you to come. This is a fair way—a free and attainable way for all to prove the divinity of our religion. No one who has enjoyed these gifts

has ever said, nor does any reasonable person say, that seeing miracles is the best way to convince the world of the divinity of a message; therefore, we say this to you, one and all, come and see that the gifts and fruits of the true religion *are now to be found* IN the Church of the living God, and not *outside* its walls. Not only come and see, but come and *hear*—come and *feel*—come, and you yourselves will enjoy them as surely as the God who promised them lives, and as surely as He who ascended to the heavens and who gives these gifts to his Church lives. He imparts them even *now* to his children. Why debate any longer—why doubt such an emphatic statement so simple to prove by *facts*, whether it is true or false? It is futile to debate about religion, for it is not something *secular*—rather it is God who proves that his religion is true in every age. It has never been within the power of *man* to *prove* it to his fellowman, nor within the power of man or the devil to ever prove it false. If you doubt our testimony, come and prove it through the only practical way, namely, through proving yourselves destitute of the blessings that we promise, and not through the unproved assertions and lying tales of our enemies. Our testimony is of sufficient importance to merit your examination, for it proves that we are the ones who have the Only True Church of God. To be outside it is to be destitute of the true religion, thereby depriving you of eternal life. On the other hand, if it is false, this is the way to prove it false; and thus, there is no reason to debate anything concerning our religion, and there is no need for anyone in the country to continue in uncertainty of mind whether it is true or false, because its Author proves to its loyal subjects that it is divine. And its opponents, even if they had the wisdom of the whole world, cannot prove it false.

It would not be reasonable to turn a deaf ear to this testimony, declaring it to be impudent and presumptuous; we would be presumptuous if we did not testify, soberly, clearly and definitely about that which *we know*,—that which we enjoy. It would be presumption for us *not* to testify of that which God commands us to do, and we would be presumptuous if we were to go out in the name of the Lord to teach people to be religious *before* we *knew* that he had sent us, which, *after knowing it* would be presumptuous not to say it. Thus, the supposed presumption, in the proper consideration of it, is an exhortatory reason to believe us, because the knowledge of the fact about which we

testify is what gives us such independence,—the certainty we have of our divine mission is what compels us to promise these blessings, and the enjoyment of them would make you testify just as positively as we do: to the doubter, if there is one, we say, "*Come, and see*."

It is not reasonable to disregard this testimony, saying that we *have been deceived* to believe the things we do; for, it is not on *belief* that our testimony is founded, rather on *knowledge*, which caused us to know through self-evident, powerful, and substantial facts, and not through whim or fanaticism. Not from man or the devil do these facts derive, for the one and the other are inimical to them, and they deny the need and the usefulness of them. That they are blessings from heaven is proved through their being manifest after—not before or without—rather through our obedience to the commandments of heaven. We never enjoyed them or anything similar until *after* we obeyed the commandments of the plan to which we draw your attention. The fact that these blessings are lost when its commandments are broken also proves that they are enjoyed in connection with it. The nature and purpose of the blessings prove their divinity; consequently, *if* we are deceived, heaven "deceives" us, and the more the better of such "deceit," until we are "deceived" to enjoy the fulness of its blessings and its glory. Furthermore, these blessings come to us through obedience to the religion portrayed in the scriptures, and they are so similar to the blessings the early Saints enjoyed, according to the scriptural account, that we cannot have been deceived without their having been deceived, thereby deceiving us to the same deceit. Also, the early Saints profess having foreseen that a message would be sent *like* the one that we declare,—they profess having seen those who obeyed enjoying the same blessings that are enjoyed by us. And through what they professed to be the Spirit of Prophecy they saw them being despised, falsely portrayed, and their message scorned as deceit; and they saw them being reviled with the bad names that we are called by those who profess the greatest respect for religion, those who should be in the lead and most eager to receive the message that has been sent. The early Saints saw all this, and they saw it much more precisely through the Spirit they possessed, the fulfillment of which things we now testify; and thus it must be with a similar deceit that we and they are deceived; and it must be that we are in a class of people who are considered true and sincere. We give thanks for

such deceivers as company and such deceit to comfort us, and we are confident that we shall have eternal enjoyment of the fulness of such deceit with them where no one will oppose. Since believing false as true is deceit, we cannot be deceived, for we not only *believe* what we say, we *know* it, *see* it, *hear* it, and *feel* it by means of all our senses to the point of confirming the fact on our soul beyond the possibility of error; and thus, instead of being deceived, if our *testimony* is not true, we must be deceivers,—deceivers of the worst kind.

Furthermore, *if* we are deceivers we are the most foolish of all deceivers, for we set our listeners on the path to prove us so; we put the scales in their hands to weigh us, and we are still in it, and have been for years; and if we were found wanting of the truth we are ignorant of that until this time. We cannot be deceivers without knowing that ourselves; and if we did know that, would we be giving promises to our adepts that no one but God can fulfill? Those promises are such that people cannot be deprived of them without being aware of their absence, and would we not foresee that their being deprived of them would prove the promises were false? And therefore would it not be obvious that it was a deceiver who gave them? Is this not an inevitable result, and does not our own reason force us to foresee that it would be thus? And foreseeing that, would we promise that our adepts would receive such blessings? We do not believe that there ever was an example of such foolishness in a deceiver unless he was an obvious madman. And thus, if we are deceivers, we are miraculous deceivers, because we are without equal in the ages of the world. We have been over numerous throngs of wise people of "this enlightened age" from one corner of the country to the other. We have promised them gifts of the Holy Ghost, and thousands have obeyed and have continued with us afterwards, often losing their good names and their jobs, suffering all manner of wrath, mockery, contempt and abuse. These are people who have held every office and walked in all circles of every other religion throughout the country, and yet they continue to suffer all that has happened to them for the sake of our deliberate deceit to them. Meanwhile your diligence in attempting to turn them back shows that they continue with us in spite of you. We continually challenge them to explain our deceit to us if we are deceivers. But to the present time we have failed to obtain anything but evidence of their satisfaction. We pledged to give them the truth, and God has

fulfilled our pledge by granting to them the promised blessings. Oh, no, what we say is nothing like the language of a deceiver; it would be more like deceit for us to go around persuading men that these blessings are *not* to be had, and that "they are *not* needed." We would be more likely to hide deceit by saying that *there is no* testimony of divine approval, *or assurance* of a true religion to be had, and that it is pointless to search for it. It would be far easier to teach more popular principles and refrain from giving to the people a promise of proof until they are in the river of death; for it would be of no benefit to us to give the promise unless they received the fulfillment of it; rather it would be of benefit to them in helping them to understand the deceit, if it is deceit. Besides that, it is up to those who claim that we are deceivers to prove, from our deeds, that our consciences have been seared to the extreme required to assert such illogic and that there is neither fear of God in us nor respect for man, nor care for our own souls. But this task is as impossible for them to accomplish as it is to gainsay the divinity of our religion.

Furthermore, if we are deceivers, we must have some false purposes that we hide under the pretense—what are they? Who will reveal them? Is it for gain? One can hardly think that our motive is profit while we preach for free and ask for nothing; rather we desire to give something which but a few would seek from those who were deceived by us. It is said that only the poor of the country believe us, so they could not make us very wealthy. And if they are deceived, why is it that not only our preachers testify, but also the members, male and female, old and young, rich and poor alike? And why do the most devout testify more strongly than the weaker ones, and why do they contribute their money to demonstrate their conscientiousness in the matter?

It cannot be popularity and praise we have in mind, or we would have been convinced years ago by the wrath and mockery of the world that we had mistaken the road to popularity completely, and we would not have been so foolish as to continue forward. No one has ever heard of anyone winning the praise of the world by saying the things we say, and by doing the things we do; and it is strange if we are all considered too foolish to foresee that we would be unpopular by preaching what has been considered unpopular in every age and country! Oh no, we do not declare deceit, nor are we deceivers, rather

the knowledge we have of the divinity of our religion is what causes us, yes, *forces us* to testify; a *constraint* has been placed on us, *and woe betide us unless we do this*. Our only purpose in urging you to consider these things is love for you and a desire for you and your listeners through you to have the divine blessings offered. You know that we would not be so unreasonable to say this unless it were true; for if it is false it would be impossible to hide. And thus the logic of our testimony merits trust—its refusal will bring condemnation.

It is unreasonable to ask *us to prove* the divinity of our message, because it is not secular; mankind has never been able to prove divinity; no one but God has been able to *prove* the divinity of any message he has sent to the world. And it is unreasonable to ask for proof from Him, except in the way that he has set up. We cannot prove, nor has any servant of God ever *proved* except by reasoning and testifying the things he knew. This we have done, and we shall continue to do, and we shall direct you to the infallible way to have God *prove* to you that our testimony is true, by giving you the same testimony. It is pointless for us to quote scriptures that you well know to prove how to get this testimony, for they have been distorted so greatly through private explanations and interpretations. Consequently, they would not put an end to arguments any more than they have brought opposing parties to a unity of the faith. Since they have not yet come to any such unity it is vain to expect they ever will in that way. However, we know of a far more sure way—on the truthfulness of our testimony we must *know* independently of every instruction we have ever received from the scriptures and independently of every living man in what manner we have received this testimony ourselves. Consequently, it is fruitless to argue about this. Since God gives a testimony to those who do as we have outlined and since he has never given a testimony to any who teach in opposition to us, it is *reasonable* to believe what we say, and also because we say only what *we know*. We realize that this is different from the ways that are taught by others, but we also know that this is the only way that all the missionaries of God have taught. And if we are blamed for this, our Lord is therefore blamed for doing the same thing, for it was He who set down this rule:—"If any man will *do* his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself."—John vii.17. What more sincere and more divinely proven language could even the truthful Jesus speak?

It is impossible for a deceiver or for any man of himself to say such a thing; and yet every *preacher* who cannot say the same thing and give the same promise for the same *knowledge* is a deceiver. He who does not know that God has sent him dares not say that; but he who knows his mission dares not *refrain* from saying that to please the world or to receive its wealth. He was sent to say that and to show the world how to obtain this knowledge. And here we see proof of the principle taught earlier, namely, that *doing* that which is commanded is essential to one's receiving the knowledge; and there is no promise that God will give you knowledge in advance or before *doing*—not your own will, rather His will. And here is what he wishes for you and all men everywhere who are called on to do:—Believe in the divine mission, crucifixion and resurrection of His Son, Jesus Christ,—repent of all your rebellion against him with a determination to serve Him from now on—be baptized by His missionaries by immersion for the remission of sins, and afterwards, by the laying on of hands by the Elders of His Church, *you* shall receive the *gift of the Holy Ghost!* Now it has been said—this is the way that God has set up, and he honors this way by presenting the Holy Ghost from on high in his several gifts, just as Jesus Christ promised while on the earth. There is no use refusing this way without trying it and then declaring belief in the scriptures, for the enjoyment of this Spirit is what will provide proof. Conversely, the absence of this Spirit will prove that the place where the Church of God is *not* is where He will *not* be found.

Gentlemen—here is a correct testimony for you, for your own sakes, and for the sake of those who listen to you, and for the glory of God who calls on you through us; obey, put to the test, and enjoy a religion that has *power*—a religion that *proves* by your adoption through it that you are children of God. It is a religion that will fill your hearts with ten thousand times more joy, light, and happiness than you ever thought you could have on the earth—a religion that will enrich you with heaven's unsearchable wealth for eternity. We leave this sober testimony and this priceless promise with you; make whatever use of it you wish; you will be held accountable for the outcome. There is nothing that excuses the refusal of it before the tribunal where we must meet face to face, and eye to eye.

Do not discount our message just because some of our doctrines appear new to you or contrary to your thoughts, for every divine

doctrine seemed thus to the human mind until it was understood. And it is reasonable for those who expect to achieve a perfection of knowledge to receive the law of God "line upon line," for without that knowledge they cannot *progress*. Furthermore, we assure you that the Spirit of God will make clear to all who obey this message that those principles that seem to be so opposed to human wisdom are divine. Thus, what need is there to fear? What reason is there to refuse them without putting them to the test?

Do not condemn our message because of the fables that are told, preached, published, and sung throughout our country and the world against the characters of the instruments that God has chosen to deliver them to the world; for it is not reasonable to believe the stories of our enemies while God offers to prove just the opposite by confirming our message. The accusations that are brought against us are not true: although none of us profess to be but fallible men; furthermore, it is *known* to us that all the bad things we have read and heard about Joseph Smith and the other elders of this Church are lies. Our reason for this assertion is because we have had years of time to search into the roots of those stories, for the most part where they originated, and have found them to be lies. We have had personal and thorough acquaintance with that "despised" person in different circles and under various circumstances, in family, in private and in public. We have received an abundance of facts through his well known deeds to prove to us that he was a meek, humble, moral, and pious man. Consequently, and as *infallible* proofs of this, we offer our special witness that he was a servant of God, living worthy of the honorable character attributed to him. He endeavored to serve God, because the God of heaven is fulfilling Joseph Smith's promises to us and to all who ever gave obedience to the religion he taught. This has never been said of any *deceiver*. We cannot believe that he is the man that some are trying to convince the world he is; and we cannot refrain from believing the opposite to that, because it is the Spirit of God that compels us. Not to believe so would be to believe his enemies instead of believing God, something we cannot do, although on God's truthfulness it makes liars of all his accusers.

It is obvious from the tireless efforts of our enemies who scour the world and its most corrupt newspapers for false accusations against persons, supposing that such accusations would gainsay the divinity

of our message. But we doubt the truth of such supposition. While we can allow that men consider strong testimony as corresponding to their own opinion about the character of the witness, we cannot allow that a witness who is wrong about *some* things can testify correctly and credibly about *other* things, which, in and of itself, proves the erroneous bias of the reasoning. But, say some, we base our belief that Joseph Smith and others are not servants of God on the truthfulness of the shameful accusations declared against them. Certainly God would not claim such corrupt men. But, say we, coming closer to the root of that argument, the truthfulness of your witnesses against Joseph Smith depends on their characters, in the same way that the truthfulness of his own testimony of the divinity of his mission depends on his character, which leads us to examine what kind of men are his accusers, and whether they are impartial. It is said that they are very religious, pious, and saintly people, and that many of them have superior titles, from every party and denomination on this side and the other side of the seas, such as,—Reverends, Bishops, Priests, Vicars, Curates, Teachers, a host of Preachers, and a list of D.D's, A.B's, B.A's, &c. Power of testimony is considered to accompany those titles; but as is well known, was there not an army just as numerous of persons, just as pious and zealous with as many titles, just as honorable attesting to the same accusations against practically every servant that God ever sent to the world, not excluding his Only Begotten Son or his apostles after him! There is evidence of that in the scriptures, and certainly the least likely place to obtain the truth concerning the character of someone of a different belief is among that class. For a servant of God will earn the anger of the dishonest among them by testifying against their deceit and their heresies and by calling them to repent and to return to the correct way; and those who are the greatest in religious appearance are the most zealous to destroy the character of the witness who would testify against them, believing that they could thus prevent the public from listening to him while he exposed their deceit.

It is unreasonable to condemn any who profess to be missionaries of God because of the accusations of their enemies against their characters, for the scriptural accounts prove that thus has the world done with all the missionaries of God in every age and country; and so, instead of being counter proofs, these accusations, on the basis

of comparable reasoning, prove that this is the same mission that incites the world to revile the missionaries and falsely accuse them now as that one earlier that is acknowledged as divine although it was opposed in the same way.

We have been striving with all our might for years to convince the country of the divinity of our Message. We have published refutations for all the lying stories and false accusations we have heard against this religion, and for those who have been falsely accused for its sake, through fair reasonings, truthful testimonies of eye witnesses who did not profess any religion. Our defenses are now across the country as far as we can distribute them. But the preachers and Editors are so eager to believe lies and certify them as truth from their pulpits and their publications, that it is almost as difficult to get the public to listen to or read our defenses as it was for Paul to get the Ephesians to hear his voice in the midst of that shout,—"Great is Diana of the Ephesians." To get those who believe the shameless stories that are spread about us to examine our own story and witnesses is the same as shouting for the furious roar of the ocean waves to be still—or arguing amidst the roar of cannons and the tumult of weapons mixed with the moaning of the dying. Over the pulpits people are encouraged to send children after us to howl and make noise to drown out our voices wherever there is preaching. This is reminiscent of the children earlier who shouted "go up, thou bald head" at the Prophet when he declared his message, a prophet no more godly than the one we have. Every denomination warns its listeners that there is danger in coming to hear us, and sometimes people are excommunicated for doing so. Lectures are given here and there against us by our *enemies*, and in every lecture we and our religion are falsely accused. And permission to defend ourselves is always refused. Inasmuch as you profess to be the leaders of the people you are the ones who should be the first in the country to examine the message that professes to come from God, lest, like the Scribes or Saul of Tarsus, you be found opposing God with misdirected zeal.

Do not let the supposed unpopularity of this denomination prevent you from receiving its divine message. You know that every divine message that has come to the earth was considered unpopular by the world and all the contemporary religionists. Since religion is popular, the best religion should be considered the most popular in truth; and

since this religion promises more blessings than any other religion promises, why is this one not the most popular? We know that this is the most popular religion in heaven, and the one that likens man unto his God—the infallible *standard* of *true* popularity, and it ought to be considered the most popular by all His worshipers on the earth. Yet, the fellow sufferers with its Author in his earthly shame are the ones who will be crowned with true popularity at his side. Since you are popular, bring your popularity with you then, to honor the true Church of Christ: *you yourselves*, and not *we* can do that, for our popularity has vanished by receiving the Church. Thus if its unpopularity is blameworthy, the blame is on you!

That which compels us to address you in this manner is not a desire to proselyte or to obtain what is *yours*; matters concerning your *wages*, your *chapels*, and your *possessions* are for you to decide, as we do not seek them. But for the God who sent us and in his name we beseech you to receive this gracious message that God has sent to you, and to use the influence that He has given you to convince all you can to receive it, so that you and yours will be reconciled with God, and so that you may enjoy the *unity*, the *love*, the *happiness*, the *assurance*, and *all the blessings* that your hearts desire. We *sincerely* beseech *your* assistance for this, because in *your* hands are the keys of the hearts of thousands whose ears we cannot reach; consequently, at *your* doors lies the responsibility for the souls of your listeners if you do not do this! *God asks this of you,—and we* KNOW, *and* TESTIFY *this!*

Now we bring our "Proclamation" to an end, earnestly praying that the divine Author of the message we declare, through the Spirit of truth, will open your eyes to see the importance of obeying it, so that your souls will be saved and that you yourselves will be made missionaries for God to save others, until all the lovers of truth throughout our country will become children of God, and heirs of the substance of Christ's religion, which is the primary objective of the present effort and the desire of the soul of,

Your humble servant,

D. JONES.

D. JONES, PRINTER, MERTHYR.

J20 [JONES, Dan.] *Amddiffyniad y Saint; sef, gwrth-brofion o gamgyhuddiadau maleis-ddrwg dyn o'r enw Rees Davies, o New Orleans, yn erbyn y Saint*. (A defense of the Saints; refutations of the false and malicious accusations of a man by the name of Rees Davies, from New Orleans, against the Saints.) *Swansea: Printed and published by D. Jones, [1854?].*

12 pp. 17.3 cm. *Welsh Mormon Writings* 80.

This is Dan Jones's third pamphlet with "Defense of the Saints" as the opening words of the title. The other two (**J6** and **J9**) were published about seven years earlier in Merthyr Tydfil. This one, however, was published in Swansea where the headquarters of The Church of Jesus Christ of Latter-day Saints were relocated in September 1854.

Defending his religion against attacks made by a fellow Welshman, not of the same faith, writing from the other side of the Atlantic presented particular challenges and disadvantages. The attacks were made by Rees Davies in two letters he sent to his parents in Wales. The letters were printed in the *Gwron Cymreig* (Welsh Hero), a widely circulated newspaper in Wales. Davies accused the Church leaders on board the *Golconda* of great misdeeds, one of which was forcing young girls during the crossing to marry old men against their will, and then upon reaching New Orleans tying the girls to their beds to prevent them from escaping.

In his refutation of Davies's claims, Dan Jones appeals to the common sense of his readers and states that he knew such actions would not be allowed among the men of good standing on board the ship, many of whom Jones had known for years. Much of the defense centers around Margaret Williams, a young girl from Aberystwyth who purportedly had asked Rees Davies to help her escape from the Mormons and to write to her mother and tell her that she (Margaret) was sorry for not following her mother's counsel to remain in Wales.

In the last two pages of his pamphlet Dan Jones quotes in its entirety a letter that Margaret Williams had personally written to her mother, proof that she had not needed Davies to perform the task for her. In the letter Margaret Williams bears testimony of the Church's doctrine and encourages her mother to leave "Babylon" and join her in "Zion," proof that she had no desire to escape from the Mormons. Jones concludes that Rees Davies is a liar purposely denigrating the Church and encourages his readers to reach the same conclusion.

DEFENSE OF THE SAINTS;

NAMELY,

A REFUTATION OF THE FALSE AND MALICIOUS ACCUSATIONS OF A MAN BY THE NAME OF REES DAVIES, FROM NEW ORLEANS, AGAINST THE SAINTS.

IN the "Welsh Hero" for August 3, under the title "Letters from America," alleged to have been written by one Rees Davies, son of some "Mr. R. Davies, from Crugyreryr, Cardiganshire, Teifi," one reads examples of impudence so untrue as to disgrace mankind for even having been written, not to mention that they were published and offered to men as the truth! Only a few examples will suffice to satisfy the discriminating reader, and the fewer the better, of course; a duty to *defend* the truth is what compels us to do this. This young man writes to his parents, from New Orleans; he wrote *on Sunday* the 26 of March, but his writing the letter on the Sabbath did not make it any more truthful! The Sunday before that, namely, the 19th, a ship carrying Mormons from Wales entered the habour; among the passengers were, "old Esther, Rhiwbren, Llanarth, and two or three of her daughters," says he. With that information, we understand that the name of the ship was the 'Golconda,' for we know that those persons sailed on that ship.

Our reporter asserts that the Mormons marry the dear young girls to the oldest of the old men while crossing the sea, that two of the elders hold the girl to be married and force her into bed with the one who loves her the most. Now reader, is there any need to say that such an assertion is a barefaced lie with absolutely no foundation to it, bearing no resemblance whatsoever to the truth? Any man having common sense will

[*Price One Penny.*

readily understand that such a thing is totally impossible! Is it likely that the Presidents and the seamen on the ship would permit such a thing to be done while everyone and everything is under their complete authority? Are there not hundreds of people on the ship, and about six hundred on this particular ship, and would the girls' parents who generally accompany their daughters permit such a thing? Has anyone ever heard of similar circumstances in which so many people would agree to allow two men to force a girl into bed with a man against her will? And what purpose would be served afterwards, while they are on their way to a free country where such a thing is considered a great violation to its laws, where a woman would have freedom and all possible assistance to punish them for such a deed? Have not tens of thousands of Saints emigrated before now, and from their midst has so much as one case been heard of to prove that any man was ever punished for raping a woman, or that anyone has been accused of forcing a woman to marry him, before this adventurous reporter found out that that was a *custom* among them? If so, we have yet to hear about it. Do not the reports published by our enemies, and by ourselves as well, and the daily letters that come even from Great Salt Lake City about the marriages of young women after reaching the States prove that many of them arrive there single, and marry after arriving there, and many of them are still single; does all this not prove beyond argument that this accusation is but the imaginary lie of our accuser or of someone else? And are there not hundreds and possibly thousands of relatives of the young girls who are accused of being raped into marriage on the sea, who understand through constant letters from them that the accusation is a complete lie? All of this is too obviously true to require proof, and it cannot be denied.

But what if we make some inquiry into the source or the foundation of such an accusation, for a man should have unquestionable authority before claiming such heinousness against his fellowmen, and every reasonable man asks for a strong foundation to convince his reason to believe such incredible things. What proofs are offered? Up to now nothing has been offered to us except the allegations of that Rees Davies, and he does not furnish any notice as to how he came to know that the Mormons on the sea force girls to go to bed with old men! He was not on board the ship. He does not say that he saw that himself, and he does not say who saw that,—or who told him, or the

name of as much as one person who was treated thus! Oh, no, he does not offer any kind of proof, but he expects his "dear parents" to believe him,—their dear son writing from a distant country, of course! And since they believe their own child, they are foolish enough to expect the sensible readers of the '*Hero*' to believe such incredible things without any kind of proof! Well, I suppose they must excuse all reasonable men and all lovers of the truth for failing to believe it. But, since they have asked us to have such faith in their son, it is only fair that we judge what kind of a person he is by his work; and since they bring their son before the public like this, he being in the high *office* of the *accuser* of his own blood brothers by the thousands; and since his accusations attempt to disgrace their characters in that which they consider the most intolerable of practically all offenses, and since he is smearing the dear religion, on which we depend for eternal life, for causing or supporting such behavior, by saying, "So much for the Mormon religion," we take pleasure in helping them to raise their dear son higher to the wind so he can be seen in his proper shade, and the first feature that manifests itself in his character is that he is a harsh and free-wheeling REVILER! It is not we who say that, but *he himself*, as follows:—"The old— — —," says he, without saying the old what; however, it is very likely the *old* what was itself in the original, but it appears that his parents have thrown cold water on the steam, and hidden a bit of their son's passion. "Esther Rhiwbren," says he. Who has ever heard of such a name; did he not know that Esther Jones was her proper name, but let us pass over that, since perhaps that is the way the poor boy was reared. In his second letter, the two men who refuted his accusations to his father he calls two g— —r. What shall we make of two g— —r? it appears to be some nickname that his father who reared him was embarrassed to put before the country in the language of his dear son, for fear of shaming the family who brought up a child in such language! "I shall put salt on their tails," says he, about the two men, and about their learning to "*ride the Black Maria*, * * * "—this is splendid language, like "teaching them the *Yankee touch*." The latter are words he learned in a far country, to show to his parents his progress in *scholarship*, to be sure; "the d— —l, *wooden legged shoemaker, villain, old clump*," &c., is the language of the man whom we are asked to believe! What do you think, reader? What is expected of such a reviler? not a lot of truth, is it? But perhaps that is the way he was reared, and he cannot help himself, and surely the *shibboleth* on his father's tongue

betrays him also somewhat, if it was he who wrote the preface to the two aforementioned letters,—"two little old Saints," says the latter; where does one hear such a name as "little old Saints" except in Crugyreryr? "Daniel from Brechfa," "Jack from Penlannoeth," "bunglers," &c. Does not the style expose the close relationship between the eagles in the cairn and the eaglet in New Orleans? Perhaps he is of a higher degree, and was *polished* by some *Rev*., for the little boy boasts of having a *Rev*. uncle in Cenarth; yes, that's it, he says, just have a *Rev*. in some corner of it, and it will be sure to pass the test; not only will it be published, but it will be believed as well, will it not; and who has ever seen a pack of lies against the Saints or their religion, without having a *Rev*. as the tail or the handle, or as something not far removed from it; but an *old* custom that is now very unpopular is to believe a story because *Rev*. is linked to it; it is more likely to be believed without it now. At least, the similarity in dialect and the taste of these revilers substantiate the words of "Twm o'r Nant," namely that

"Like father, like son
In size and tongue."

We have already seen that the shriek of the eaglet who was reared at "Crugyreryr," and perhaps the base of the nest also, are the only foundation of this accusation!

Next, we petition the reader's attention on another feature that stands out in the character of our accuser, namely as follows:—"AND INDEED I WISHED TO DROWN HIM, THE OLD— —." Dear me!!! what did he say now? he wished to drown a MAN? What a thing to wish! What can one BELIEVE from a man who WISHES the LIFE OF HIS FELLOWMAN? what else but MANSLAUGHTER—MURDER is that? Who believes that the murderous reviler who was sufficiently liberal to publish to the whole world, and assure everyone *on his word* that he was so thirsty for the life of a man, that he "WISHED TO DROWN HIM," would be too good to do so if he could? Does this not prove, if he himself *on his word* is to be believed, that the spirit of MURDERER is in him! Does his father believe him, I wonder, when his son declares ON HIS WORD that he is a murderer at heart? It is *he himself* who declares that, remember, *not we*, *observe that closely*! In the letters that his friends tell us were written by him, *he* affirms and *not we*, that he is a MURDERER AT HEART! and we ask his father whether he believes his own son, when he says on his *word* that he is a murderer at heart, from desire, and emotion, thirsting after the life of his fellowman? His believing everything else in his letters, and

his sending them to the '*Hero*' to be published, suggests that he believes it all, and consequently his own belief that his son is a murderer at heart is a fact that helps us to warn the country not to believe one word that a man of such character says; and we believe that that will be sufficient to cause everyone to disbelieve the assertions of a reviler who boasts that he wishes to end the life of a man!

I heard earlier of the eagle's violence
"In drowning the chicks in the pond;"
Thus the "eaglet" from the "Cairn" felt he wanted
"To drown a MAN,"—something far worse!
The law, I believe, has frightened him
From fulfilling his horrible "desire,"
And though he bears the markings of Belial,
His father believes him to be a Saint!

On the other hand, if his father and also the *Rev.* with him, not to mention the *Editor* of the '*Hero*,' believe that such is our accuser when he asserts that on his *word*, how will they believe anything else he says? So, one way or the other, one can see that they should not expect anyone else to believe his accusations; and if one believes everything he wrote, one must also believe he who wrote it was a murderer at heart! If one does not believe that he is of such nature, how can one believe that he tells the truth when he says the Saints ravish women on the sea? Of the two, it is easier to believe the first than the last! and it is easier for the boy's father to believe that his son *on his word* is a murderer at heart, than for outsiders who have a grain of sense in their heads to believe, without his "*on his word*" oath, that his other absurd accusations about the Saints are true.

He said that his father boasted to the two men who tried to persuade him not to believe the first letter, "that neither he nor anyone else had ever had reason to doubt his son's truthfulness," but now that he is on the scales, can one get him to say that again? if he says that "he does not doubt the truthfulness of his son," while maintaining that his son is, "*on his word*," a murderer at heart, then he must allow others to doubt without taking offense, for it is difficult to believe such a character even "on his word;" for concerning anyone who is sufficiently liberal to desire the life of his fellowman, it must be allowed that he is also sufficiently liberal to claim impudent

lies about others; nevertheless, a baseless assertion of this kind is all the proof that is offered against the Saints in the foregoing things.

But in case his son had not written the truth in the first letter, his father says he wrote back to his own son, that is, still the same son who had written the lies, to ask that he say the same thing in yet another letter! Strange foolishness is this! But it is still more foolish to attempt to present the second letter as any kind of proof of the first! No one doubted that it was he who wrote the lies in the first letter; it was not that that needed proving, rather whether that which he first wrote was true. And behold, the second writing of the lies, with wicked names and passions, proves their truthfulness! We have heard an old proverb,—"Ask my brother if I am honest." But here the proverb is,—"Ask Rees Davies if what Rees Davies wrote is true!" and since Rees Davies wrote the lies the first time, without thinking that perhaps they would be looked into further, or because perhaps some girl had told the story of the strange weddings in the style of the old Welsh weddings that took place on the sea, to entertain everyone, as was published in the "TRUMPET," Rees Davies then gave his passion a little rope and added the foregoing to it, possibly out of jealousy for not having had his way with some of the most chaste Mormon girls, or for some other reason? Since the story has gotten out, Rees Davies must do the same as did the *Jockey* who claimed his horse was nineteen feet high, because he first said feet instead of *hands*; "what I said first I say last," says the former as does the latter, and therefore the matter is proved. Rees Davies has written a second time and certified *on his word* that Rees Davies wrote the same thing before!

But it is useless to pay further attention to such foolishness as that; next we shall see that this Rees Davies in his great desire to make the story sufficiently bad, has made it too bad to be true. In his first letter he says that the leaders bound the girls, once they perceived they were trying to escape, and in the same breath he says that he himself took a girl from the ship in the presence of all to the house of a Mrs. Hughes, and he does not say he had any opposition! Well, one must reconcile those two contradictions first. Was he perhaps stronger than the hundreds of Mormons who were on the ship, so that he was able to overcome them? If no attempt was made to stop him, we see that his first assertion is not true.

It is surprising what a great desire the gentleman manifests to obtain

the names and to "settle" with the two men who dared to doubt the truthfulness of such a man, if "man" is the appropriate word. Well, you know what he was proved to be, or rather what he proved himself to be, we should say! In his second letter, as if forgetting what he had written in the first, he says—"They stole nearly all of Margaret's clothes, and tied her to the wood of the bed to keep her from coming with us." Note that he does not say in the other letter that she was tied or anything similar, but that the girl came to him, and accompanied him to the shore to the house of a Mrs. Hughes, &c. "And when she was coming with us from the boat," he says again, while tied to the bed, to be sure! and from what boat, for every man who has been to New Orleans knows that all the ships stay tied to the shore, which they call the *levee*, and that there is no need for a boat,—we know the place well. Furthermore, "There were three other girls who wanted to run away, and the Mormons took hold of them and carried them back to the boat," he says. Well, the poor thing, what was he doing? why did he not free them the same way he freed the other, I wonder. He does not name them either, nor could he. And he does not tell us what the *Police* and the *Custom House Officer*, and the hundreds of Americans on the shore made of the whole thing.

Next we shall have some fun with him. The three girls were 'running' from the ship, of course, and were carried back to the boat; so they must have been running on the surface of the water, else why was it necessary to carry them back to the boat? Why not carry them to the ship instead of binding them in the boat? and why did they bind the three while he says the fourth was there and free at the time? He does not clarify the location or the use of the boat, and we cannot understand. Now, we have heard that Joseph Smith was accused of trying to walk on the water, but now this Rees Davies affirms that he has seen three girls *running*, on the surface of the water of course! and the Mormons running after them *on the surface of the water*, even faster, and catching them, binding them and putting them in the boat! Our reporter refers to some Mr. Morgan Griffiths, who will prove the truthfulness of these things; but we do not fear any Morgan Griffiths from here to New Orleans, or to the ends of the earth, to stand before us to affirm that the foregoing accusations are true; and we are too incredulous to believe that he will try to do so either. Oh no, we know hundreds of men and women who were on that ship and we know they are pious people, and there is no way they would permit anyone

to work an injustice like the foregoing; there were present men with characters as good, worthy, and moral as those of any men in any part of this country; so, on all accounts, we see that the tales of Rees Davies are undeserving of credence, even if they were affirmed by his father also, and all the *Revs*. of Cardiganshire.

We beg the reader's patience for a while longer; in this manner Rees Davies claims that the Margaret who escaped, was in New Orleans when he wrote his second letter on June 20, and had been there from the time she had left the ship; to disprove this we have letters to prove that she had gone with the Company as far as St. Louis, which city is over a thousand miles from New Orleans; this time we will quote just a part of the letter of Thomas Jones from Aberystwyth, as follows:—"A letter from Thomas Morris came here from St. Louis, * * * and he said that Margaret Williams [namely, the Margaret to whom R. D. refers, since there was no other girl with the same name and from the same place on that shipload] had remained in St. Louis, and had found employment there." Compare that to Rees Davies's assertion that she was in New Orleans, and consider that Thomas Morris was from Aberystwyth, and that he could not have any ulterior motives to falsify the story, and he was not aware of a word of Rees Davies's false accusations; and if one judges according to the weight of the testimony, one must confess that this assertion of R. D. appears to be a lie also. But, once again, he says that some woman told him that someone (still Mr. *Nobody*!) for three days had tried to persuade her sister to marry him, and finally he forced her to do so; but again all we have to prove this is the word of a reviler who boasts of having the spirit of murder in him, and we challenge him to prove that the Leaders of the Saints did such a thing,—let him produce their names and those of the witnesses, and we give assurance that they will not continue in their callings any longer than the moment they are proved guilty of such offenses. They are very diligent men, are they not, to spend "three days to coax" a girl to marry a man with a wooden leg! Who paid them? Not a cobbler with two legs who had sufficient money to buy the reader to do such work, was it?

As far as there being any truth in the accusation that young girls were forced to marry old men on the sea, we declare that we have published witnesses in ZION'S TRUMPET, No. 14, Vol. vii, that no one was married on board the *Golconda*, namely the ship referred to by Rees Davies, but

the following, David Lewis and Esther Williams of Carmarthenshire, we believe from Pembrey, two young people; and Wm. Gillman from Blaenau Gwent, also a young man, and Ann Davies, Pendeulwyn, Vale of Glamorgan. Those who doubt may inquire of their relatives. Now, Mr. Rees Davies, go ahead and state the names of the old men who were married on the ship if you can, or be ashamed of your malicious lies, and may those who reared you and who have supported you in such slanderous and hideous work be ashamed. Now that is enough on the subject.

With respect to the girls who tried to escape in New Orleans, we allow that this could have happened; for we know by experience that corrupt and dishonest men of evil intentions, slither in among the Saints when they land there, with their hearts full of deceit, and their mouths full of lies; and it is not strange that occasionally they charm a girl into believing that such good wages are to be had there, and they would have such an easy life, &c. We have seen parents before who have had trouble with their own children, because of such charmers, but in no way because they were "ravished so they would marry old men," as our slanderer asserts. Be it known to the reader that wealthy men hire maids in this country, paying for their expenses, their clothes, &c., on the condition that they pay back in service, and we know that such was the promise of the aforementioned Margaret Williams, to a respectable gentleman by the name of Mr. Thomas Jones, originally from Cefncoedycymer, Breconshire, who, as we shall see from her following letter, was to serve him for some time; and therefore, was it not right for him to try to keep her from the claws of the *busybodies* such as this Rees Davies and his kind, who persuaded some to violate their conditions of service, and run away without paying back that which they rightfully owed, because others had done so? What if the reader had paid the cost of a maid in this way, would he consider it just for some boy to seduce her, together with the clothes that he had put on her back? Everyone responds that that was none of his business. Nevertheless, the Saints frequently have considerable difficulty in keeping away the eaglets, such as this one from "Crugyreryr, Cardiganshire;" as the saying goes, "where there is a carcass there are eagles;" so it is with this eaglet from "Crugyreryr, Cardiganshire," who, upon seeing a number of Welsh girls so far from their nest, thought that he could find a carcass there, but his distant cry to the eagles of his old nest proves that for once he was disappointed in New Orleans.

Again, we ask the old eagles from Cardiganshire, to prove to us how their distant eaglet can be telling the truth, by saying that the girls are being ravished to marry old men on the sea, while he also says that that Margaret, and *three girls*, note, not women, who had been forced to marry on the sea, were running away from them, namely the Saints? If it is true that they were forced to marry on the sea, how could they be 'young girls,' that is unmarried, *after* reaching New Orleans? An old saying is that a lie is a lame man, but the lies of Rees Davies are sufficiently agile to make *young girls* of those who earlier were *married* on the sea; yes, sufficiently agile to have them run on the surface of the water to the shore, and not only those four, "But," says he, in his first letter, "there are *many* GIRLS [note, not *wives*, consequently they were not married on the sea; and thus we see that Rees Davies's accusation is not true according to Rees Davies himself] running away from them here," he says. If they were married, how is it that their husbands were not watching over them, I wonder? Strange the kind of nonsense are such assertions as these! Where have the humanity and the common sense of those who believe such incredible things gone? We shall not say more, although we could do so, but this will suffice concerning the *heap of cries of the "Crugyreryr, Cardiganshire" creatures*. We shall end by placing before you the following quotes from the letters of the Margaret Williams to whom Rees Davies refers, which she wrote from New Orleans, by which we shall understand that she feels completely contrary to that which she is accused of feeling by this slanderer. Let the reader judge, and let him believe as he chooses; we have no choice, and it is not possible for a lover of the truth to err, is the opinion of the

EDITOR OF "ZION'S TRUMPET."

LETTER FROM MARGARET WILLIAMS, ORIGINALLY FROM ABERYSTWYTH.

On board the Ship Golconda, March 17, 1854.

MY DEAR MOTHER,—I take the present opportunity to write to you, hoping that you are in good health, as I have been ever since I left Merthyr Tydfil.

The first thing I shall tell you is that we had a comfortable and lovely voyage all the way here. At present I am with as good a husband and wife as there can be; they have but one little boy who is seven years old. I do not have too much work; I am almost my own mistress.

I wish for you, my dear mother, not to worry about me, as if I were going to destruction by going to the land of America, for many have gone before me; they are doing well, and they are sending assistance to their parents, and perhaps I shall be able to do the same for you, before the end of our lives; I know that I shall do that if I find favor in the sight of God, and if I keep his commandments, and reach the land of Zion, where I know I shall have temporal and spiritual salvation. When Noah finished preaching the gospel, and when he had completed the ark, the Lord called him to go into it, while he poured out judgments on the inhabitants of the earth. Lot received a commandment also to flee to the mountains for safety, when Sodom and Gommorah were destroyed, and had he disobeyed, he would also have been destroyed. The New Testament says that as it was in the days of Noah and in the days of Lot, so shall it be at the coming of the Son of God. I know that such a time is in this age and generation,—that God's command has now gone out again over all the earth, to every man and woman to obey the gospel of our Lord Jesus Christ; the conditions of this are faith in the Lord Jesus Christ, and baptism for the remission of sins, and the laying on of hands by one of the Elders of the Church of Jesus Christ of Latter-day Saints to receive the gift of the Holy Ghost, as did the Samaritans of old, by the laying on of hands by Peter, James, and John, after Phillip had baptized them. * * *

After you have completed all the deeds mentioned, you have to obey another commandment, namely to come quickly out of Babylon to the land of Zion, for this is as important as believing in the Lord Jesus Christ, and being baptized for the remission of sins, and my

reason for telling you this is because the Lord has uttered this from his own lips; he said that He would gather his sons and his daughters from all the corners of the earth to the valley which Isaiah the Prophet mentioned in the days of old.

My prayer to God day and night for you, is that your life will be spared so you can obey the laws of God, and in the end be saved to heavenly glory, among the number John the Revelator saw standing on mount Zion, having come up out of great tribulation, and having made their robes white in the blood of the Lamb.

According to the saying, a child of God must suffer persecution before he will ever be saved in the Kingdom of God. Therefore, permit me to plead for you, my dear mother, to obey the laws of God, so that you will be one of the great throng I mentioned. Do not fear the great persecution upon the Saints; you will also be persecuted when you come to the Saints, for if you intend to live in the presence of the great God, you and everyone else must suffer persecution for the gospel's sake.

Please note,—We started from Liverpool toward New Orleans at 12 o'clock Saturday night, February the 3rd. We had a lovely voyage all the way across the ocean. Only one person died the entire way, a three-week-old baby.

Esther Jones from Rhiwbren Fawr is hale and hearty, and sends her regards, grieving that you are not here with her.

We reached New Orleans Saturday, March 18, at ten o'clock in the morning. This is one of the biggest and most remarkable towns I have ever seen. The buildings here are of brick and wood: attached to them are large gardens, in which oranges, apples, grapes, and all kinds of vegetables grow.

You will hear more in my next letter.

I am, your dear daughter,

MARGARET WILLIAMS.

☞ The above was copied from the original by Thomas Jeremy, and was translated by Wm. Lewis. We understand that the letter was finished the day R. D. says she escaped, or after that.—ED.

PRINTED AND PUBLISHED BY D. JONES, SWANSEA.

J21 [JONES, Dan.] *Gwahoddiad!* (Invitation!) *Swansea: Printed by D. Jones, [1854].*

2 pp. 17.3 cm. *Welsh Mormon Writings* 81.

The full text of *Invitation!* appears in the 23 September 1854 *Zion's Trumpet* (pp. 506–7). In the same issue is a seven-line announcement of its availability for two shillings per hundred. As conference presidents were encouraged to send in the names of branch presidents and to identify the places where they would be preaching, it appears that the intention was to print those details in the blank spaces provided on *Invitation!* as the quantities were ordered for each branch.

In the first paragraph of *Invitation!* the following exhortation is given to the reader: "For the sake of your immortal soul, *believe* the testimony of a *truthful witness*, that the following are principles of the *only* godly *religion* which has ever been and which is now on the earth." Ten different aspects of Church doctrine are then given. The final 5 lines of *Invitation!* constitute an advertisement for all the pamphlets and publications then available at the *Zion's Trumpet* office or from any of the Saints.

Three states of *Invitation!* have been identified, an indication of its widespread use in the proselyting effort.

INVITATION!

DEAR READER,—*Know that you must* stand before the judgment bar of God! *Remember* that your works will establish your fate in the world to come! *Believe* an experienced friend saying that only the enjoyment of the *true* religion will bring you happiness in this world and in eternity; and for your immortal soul, *believe* the testimony of a *truthful witness*, that the following are principles of the *only divine religion* that is or ever has been in the world.

Do not let the influence of a false religion excite your emotions to cast this sincere 'Invitation' from your hand; for it is an irrefutable truth that God has spoken from the heavens what *you must* do to be saved. If you do all other things that every sect commands, and all you consider to be your duty, and neglect to do the following prescribed divine things, you will not be saved. Eternal life is not, nor ever has been, promised but *only* by obeying *every word that proceedeth* from the mouth of the Lord, whatever that word may be. He must receive complete obedience, from the heart, to *every* commandment He gives. The religions of those who change one jot or one tittle of the commandments of Jesus Christ cannot be divine even if all human wisdom professes them, praises them, or makes any other claim to the contrary; consequently, for the sake of your eternal salvation do not be charmed into believing them. Furthermore, if every preacher, author and editor, atheist, and drunkard, yes, even if the whole world joined together to claim that the following teachings are deceit, do not believe them, lest you deprive yourself of the true religion, rebel against God, and lose your soul because of so doing. Come then, to the place indicated below despite every opposition, and insist on hearing for yourself, for you will be judged for your own mind, and for yourself you must die, and live or die again for eternity; come to listen for yourself, and you can hear that the scriptural, logical truths, divinely proved to you *yourself* are:—

I. That an Angel from heaven has come to earth with a mission for all its inhabitants, which contains clear and correct instructions as to how to receive forgiveness of sins and obtain salvation.

II. That is it impossible for any religion to be divine unless its possessor enjoys *direct revelations himself.*

III. *Faith* in the testimony of *living* witnesses to believe in the existence of God the Father, in the crucifixion, resurrection, and ascention of his Son Jesus Christ to heaven, as our abundant Redeemer, to believe and obey all his commandments, and to believe also in the powerful workings of his Holy Spirit according to his promises.

IV. *Repentance* from all evil, and a determination to keep from all

things that are contrary to the law of God.

V. *Baptism by immersion for the remission of sins*, and that this is the only ordinance established by Christ to obtain forgiveness.

VI. *The present enjoyment of the gift of the Holy Ghost* by the laying on of hands of the Elders,—as a witness of the Spirit of God's approval,—prophecy,—speaking in unknown tongues,—interpretation of tongues,—receiving visions, and healing the faithful sick by the laying on of hands and the prayer of faith, and receiving all necessary revelations for salvation.

VII. *A complete apostasy of the whole world* from the purity of the gospel, and its deprivation of the Kingdom of God for ages.

VIII. *A complete restoration of the Kingdom of God to the earth*, in its offices, ordinances, teachings, discipline and blessings as established by Jesus Christ, its Head, which is proved by hundreds of thousands of witnesses throughout the world, by several thousands throughout Wales, and some in your midst.

IX. *The gathering* of the children of God together to the place on the earth appointed by Him, to be taught more precisely in the law of the Lord, to build Zion, and to be delivered from the diseases, the plagues, and wars that are already beginning throughout the world; the famines, earthquakes, contentions, and the frightful destruction that is at the door, and which will come like vengeance of the Almighty on the disgraceful refusers of this gospel.

X. Sermons on several majestic teachings, such as the Resurrection of the body to life.—The resurrection to the second death.—The restoration of all things.—The personal reign of Christ on the earth for a thousand years.—The binding of Satan.—his release, and his eternal fate.—The end of the ungodly.—The new Heaven and the new earth, &c., &c.

Reader! come, we repeat, and hear for yourself, so that you may be able to judge these *truths*, understand them, obey them, and enjoy their promises youself.

N.B. There will be preaching in , every Sunday at 11:00 o'clock in the morning, and at 6:00 in the evening. We are ready to preach at any time desired by those who invite us to their homes.

☞ We have a variety of pamphlets on all the above principles, &c., which are available in the "Zion's Trumpet" Office, Swansea, for various prices, and also refutations that will satisfy every honest man, to the false accusations that are proclaimed about us and our religion, as far as we have seen, which can be obtained through the post by pre-payment, or by inquiring of the Saints.

J22 [JONES, Dan.] *"Peidiwch a'u gwrando,"* ("Do not listen to them,") *Swansea: Published and printed by D. Jones, [1854].*

8 pp. 17.3 cm. *Welsh Mormon Writings* 82.

The title of this pamphlet is put in quotes, because it serves as the subject of the first sentence of the text: "'Do not listen to them,' is the most popular theme of the preachers of our country now, I suppose," Dan Jones states, "which compels us to review their sermons concerning it as follows: I. Who is ordering; II. Who is being ordered; III. What is being ordered; IV. Why such an order is being given; V. The results of this order and of obeying it."

After exploring each of the five major areas in some detail, the author concludes that it was a form of slavery for ministers to instruct their congregations as to what they could and could not hear. His final sentence is: "Why talk about the black slaves of America while there are so many slaves in our midst, as much more wretched as their skins are whiter!"

The 21 October 1854 *Zion's Trumpet* (p. 547) carries an announcement for *"Do not listen to them,"* with an appeal for Welsh members of the Church to present copies of the pamphlet as gifts to members of the clergy.

"DO NOT LISTEN TO THEM,"

Is the most popular subject of our country's preachers now, I should think, which induces us to review their sermons on it, as follows:—

I. *Who is giving the order.* II. *Who is being ordered.* III. *What is being ordered.* IV. *Why such an order is given.* V. *The consequences* of ordering this, and of obeying.

I. Who orders not to listen? We answer that, from what we understand, this teaching is preached from the pulpits of every sect in Wales that professes religion; no exception is known among the Catholics, the established Church, or among their various progeny. It is published by their authors and their Editors, their deacons and their Sunday school teachers, their members and visitors to the houses of women of their acquaintance. Especially in their church meetings one often hears the command "DO NOT LISTEN TO THEM." With them agree the irreligious world, drunkards, blasphemers, atheists, and the common herd of our fellow-countrymen; with some notable exceptions of individuals who are too sensible for that, they all join together in a great shout about certain people, "Do not listen to them!" All of this proves that those to whom it is forbidden to listen are of a different origin, opinion, taste, and spirit from all the *united* parties that oppose them! Meanwhile the accord of all those in the *Chorus* of "Do not listen to them" proves them all to be of the same taste and unity of heart, despite the fact that this is almost the only *chorus* they sing together. So we see that "Do not listen to them" is a popular song.

II. Who is being ordered?—we answer that it is those who profess to be men, possessing senses, and men who had received the highest honor from their Creator of *judging for themselves!* yes, men who possess immortal souls, men who have to die for themselves, and stand before a court to be judged for their own thoughts, and not for the thoughts of another; people who are each of them worth more than the world and all its treasures, are being ordered by their fellowman to "not *listen*" to another! What worse slavery than this? Is it possible to insult common sense more than this? What is this but taking their free agency from them? The laws of countries forbid *doing* such things; Louis Napoleon and the Catholic

Inquisition forbid men to proclaim their thoughts; the slave-traders of the West Indies forbid the Negroes to express their feelings, but we have to come to "enlightened Wales," and to "the country of the Bibles" to be deprived of the use of our ears! Only in the "garden of Christianity," and the "nursery of freedom" of all the violent places in the world are men forbidden to think! For what is the purpose of listening except to think, since the ear is for introducing sound to influence the mind? It is appropriate to say that the "free Britons," yes, even closer to home, that the "independent *Welsh*," as they boast, are slaves more pitiful still, or that their preachers by preaching "Do not listen to them" are aiming to degrade them into more captive slaves than the Negroes of Cuba or Sierra Leon! *Power* to punish with the tortures of the Inquisition is all that is lacking to those who excommunicate their parishioners for listening to others; but they did the best they could by expelling them!

Gentle Welshman, allow no longer such oppressors to degrade you to such extremes and deprive you of the precious free agency which your Creator gave you as a birthright, at least until they can die and answer for you in the judgment, or prove that they are infallible themselves.

III. What is being ordered? "Do not listen to anything said by the Mormons, namely the Latter-day Saints," is the popular anthem; not do not listen to blasphemers, balladists, ribalds, sorcerers, players of tricks, or the opposing partisans of the impudent opposing factions of the country. Oh no, you can listen to everyone and everything except the 'Saints,' they say. What do the 'Saints' say that is so bad then? Do they not urge their listeners to believe in Jesus Christ? Certainly, and they do their best to obey all His commandments themselves, and they teach others to do so. This is undeniable. This is good in them if it is good in their oppressors, so they *should* be listened to. They urge all to repent of their sins, forsake them, and live righteously, honestly, in a neighborly and godly fashion. Why is it forbidden to listen to them, then, by those who profess that there is great need to teach these things to the world? They teach also that the way to obtain forgiveness of sins is by being baptized "FOR THE REMISSION of sins," as Peter and all his brothers taught, and their Lord before them. If it is good to listen to the latter, it is also good to listen to the Saints, for they teach the same thing; and so, it is *bad*

to forbid them to listen to that, whoever forbade it. The Saints also teach that the gifts of the Holy Ghost are to be had now, and on the same conditions as in the days of Christ and the apostles; they teach that the Spirit of God is available to bear witness to their spirits that they are children of God; and it is because they are happily *enjoying* the various gifts of the gospel themselves that they testify to their listeners, out of love for them, and a desire for them to enjoy the same. What sort of men must they be who forbid listening to a religion such as this? Let the reader judge! Would they not have prohibited listening to Peter, Paul, yes, and Christ himself preaching the same things had they been their contemporaries? Incontestably they would have.

The Saints testify that they have in fact received a divine message through angelic ministry, which contains the restoration of the eternal gospel in the fulness of its blessings; yes, there are thousands of them who testify that they know this is *true*; and despite all this there are men who profess to 'preach the gospel' and forbid those under their spell to come to listen to the message of God from heaven to them! Yes, there is a class of people numbing the ears of the age with fables under the guise of a claim of being religious, who will not come into the kingdom of God themselves, and will not allow others who wish to come; rather they imitate the hypocritical scribes and Pharisees who were so severely threatened by Jesus. To the surprise of the world, those who profess most zeal in teaching the thoughts and word of God to the people are found to be the ones most ready and with the loudest voices to shout, "Do not listen" to the important message God has sent to them!! They are quite the opposite of the Prophet who said, "When the Lord speaks from heaven, let all those that dwell on the earth hearken." These people would have shouted in his face, Oh no, he is a deceiver, "Do not listen to him," I suppose. The scriptures show that God never sent a message to the world that he did not ask the world to listen to, and all God's servants through the ages complained about nothing as much as the contempt of the preachers of the harmful doctrine of "*Do not listen to them*." There is no account of any servant of God from Adam to the last he sent who preached this teaching, but quite the opposite,—"*Prove all things; hold fast that which is good*." Seek, listen, and use your ears and your senses, was God's commandment

to every age to whom he sent word. Thus to recognize as servants of God these who shout, "Do not listen," which they claim to be God's voice to them, is to admit a miracle, if a miracle is an incomparable thing, according to the popular interpretation of the word.

The Saints believe the scriptures to be correct and thorough as they are, consequently, saying "*Do not listen to them*" is saying "*Do not listen to* the scriptures, but listen to the explanations of those who deny the scriptures." It is completely ungodly to shout, "Do not listen," to something that claims to come from God; their belief that it is deception does not excuse them, even were they as conscientious as Paul in persecuting the same sort of message, for they should "listen" honestly themselves, and test it, and insist on *knowing*, not supposing whether it is true or false. Neither will they be excused just because innumerable tales falsely accuse the Saints, any more than Christ excused his persecutors because they believed those false teachers who claimed that He was an evil man, they having had the opportunity to know better.

In a word, the Saints teach their listeners to believe every doctrine, to obey every commandment, sacrament and duty which Christ and the apostles taught, and they set their adherents on the path to enjoying a fulfilment of all the promises for themselves, and urge them to become sanctified in every good deed; this cannot be denied; consequently, by their endeavors to the contrary, those who say, "*Do not listen to them*" must be trying to prevent all this from being done; and this proves them to be enemies of God and men and every goodness taught by the Saints, and it is as his enemies that the Great Author of the divine message they disregarded will pay them on the day of reckoning, unless they repent.

IV. Why do they order, "Do not listen to them?" If their own answer were permitted, it is immediate, namely, "Because they are the most dangerous deceivers in the country," they say. We admit that we are the most dangerous of all in revealing the deceit of the crafts and sorcery of these frightful howlers; most dangerous of all to scandalous storytellers who gain their good life at the cost of charming eternal souls into the darkness of hell, and keeping them there so that they can feast on their luxuries and delicacies! They tell the truth about one thing at least; they are dangerous to them as every truth is dangerous to deception and hypocrisy.

Oh, yes, surely, they are the shepherds of the flock, and it is on their shoulders that rests the responsibility for saving souls, one would suppose from their long faces pretending grief at the sin of the age! Indeed! who gave them a pastorate? Not the divine Shepherd who they confess never uttered a word to them, and whose message they order others "not to listen to," you can be sure!! Who asked this from their hand? Reader, be not tricked by such a pretence; look into the roots of the hair, or the teeth, and if you recognize a "wolf" you will no longer be deceived!

But why do these people order others "not to listen" to the Saints? One reason is, let them deny it if they can, that the Saints' truths are far superior to the tales of these people—that the Saints freely promise the blessings these people deny; and they fear the people will discover the improvements they could make if they changed places with them; and thus they would lose their livelihood and their respect, and would not be able to feed their pride; they cannot work, and begging is shameful to them; consequently, they tell all sorts of untruthful tales about the Saints and their religion, in order to demean them, make them unpopular, say they are too disgraceful to listen to; and they also fear that if they went to listen they would hear almost everything contrary to their false accusations, so that they would be caught immediately in their places of refuge and lies, and that they would be overtaken by the shame they fear by so doing; and since they began to accuse falsely, they must continue and shout, "DO NOT LISTEN TO THEM, otherwise I shall excommunicate you," &c.

Another reason why some forbid listening is because they are so weak-headed and inclined to believe slander, or give credence to the stories they have heard, and they believe the Saints are deceivers; but those poor storytellers, if they are not convinced of the evil of that by now, we fear that it is useless to bother with them. Another reason with many is, whether they themselves know it or not, it is obvious to someone with his eyes open, that they yield to the influence of false spirits and of destructive religious illusions that are opposed to the truth; our country is nearly full of every kind of trickery and cunning to get the world to listen to everyone except those whom God commands us to listen to. Let them be angry or not, and let their master be angry; he and I, and heaven too, know that this is

a truth too difficult to disprove. The heart's enmity toward divine truths causes it despite that.

V. The consequences of ordering and of obeying their counsel. The fact of the divinity of the Saints' message proves its importance; the fact that everyone's eternal life depends on listening to and obeying every previous message God has sent to the world is similar reasoning to prove that the lives of the age depend on listening to and obeying this message; and the historical fact that God destroyed every previous age that disregarded his message to them is strong reasoning to prove that the same will be the fate of those who scorn this message. But we have clearer proofs of it than that; yes, we have the definite word of its truthful Author, that harsh punishment and destruction will come upon those who refuse it. The Son of God said, "He that heareth you [those I have sent] heareth me; and he that despiseth you despiseth me." So it is now precisely. He has said that "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven;" and he said also, "It were better for him that a millstone were hanged about his neck, and he cast into the depth of the sea than that he should offend one of these little ones." So let the consequence of shouting "*Do not listen*," be dreaded then.

Paul's advice was quite the opposite of this, namely, "Prove all things; hold fast that which is good," yes, good, even in Mormonism. It is obvious that Paul did not belong to these persecuting churches. "Do not listen to them," is it, Sirs? i.e., in case they see your trick to keep them in darkness. You know that if they came to hear the two sides, your false accusations would be made obvious, and you would come to the disgrace deserved by such attackers who have no cause. Their crafts are based on "NOT LISTENING" to the other side; and as soon as some of those under their spell come to search impartially, they will be convinced of their deception. Every reasonable person considers it an *insult* to his senses for anyone to give him such advice. Are they the choosers of religion for their fellowmen? Is it by their *ipse dixit* that reasonable men are to be judged? If not, why are these not as equipped to judge for themselves as are the former? It is a clear sign of an intentional deceiver to shout, "Do not listen to them." That popular doctrine has been preached in every age, and above every message that God has sent to the world. These must

have had brothers in the old world, those who taught all but eight "not to listen" to Noah. This doctrine of "not listening to them" was very popular after the flood too, with hosts of proselytes for it, such as the numerous churches in Admah, Zeboim, Sodom, Gomorrah, &c. When they were warned to leave their harmful traditions and return to the truth, a pack was sent from the colleges to shout at the tops of their voices, "do not listen to them." Not to mention those large churches that were in Babylon, in Tyre, Sidon, Jerusalem, &c., which were based on the doctrine of "NOT LISTENING" to anything the servants of God said, remembering that popular one in Athens that had taught the doctrine of "not listening" to Paul. It is true that there were there the occasional few as there are in Wales, not quite steadfast in the faith of "not listening," but who came to listen for themselves, and they heard from the Saints everything so contrary to the false accusations of the Saints' persecutors, that their eyes were opened and they embraced the truth. But the majority went by shaking their heads, and some gnashing their teeth under the influence of the warning from the pulpit to "*not listen.*" The leaders of this sect are more faithful in their disciplinary rules than were their forefathers; for these make the crime of "listening to them" a sin of excommunication, so that having once gone to the unpopular faction which says "prove all things," their sins are unpardonable! They can never come back to them. This makes me think of the jailer who threatened to turn the prisoners out into the world as a punishment for chatting to each other. "Not to listen" to them was his motto, as it is theirs, while the greatest blessing to the poor prisoners would be to be excommunicated from such prisons to freedom, so that they may prove all things they choose, especially to test a plan that professes to be a divine message to them. So it will be seen that the doctrine of "not listening" is old and very popular; and the prophecies demonstrate that they will be as successful in the latter days in getting the people "not to listen" as in any previous age. As it was in the days of Noah and the days of Lot, namely, "*do not listen to them*," so will it be in the days before the coming of the Son of Man. And it is obvious that a very large church is to be on the earth in the latter days preaching the doctrine of "do not listen to them," to whom it is said, "Because I have called, and ye refused; I have stretched out my hand, and no man *regarded* ;" i.e., "they did not listen." "But

ye have set at nought all my counsel by 'not listening,' and would none of my reproof;" and the reason was that their preachers were shouting "do not listen to them." "I also will laugh at your calamity; I will mock when your fear cometh."

Moses complained bitterly because of the preachers who told the people, "Do not listen to them;" and it was because of "not listening" to the servants of God that Israel's heaviest punishments came. God lamented through David because of the success of the craft of "not listening," "Oh, would that my people had hearkened unto me," said He. So it was with Isaiah in his day, however important the message God sent; "they will not listen," he said. The Lord complained through Jeremiah that their ears had become so heavy that "*they cannot listen*." When He set watchmen over them to lead them in his paths, saying, "Hearken to the sound of the trumpet," they said, "*we will not hearken*;" the reason was because the false teachers had always taught them to "not listen." "Hear, O earth; behold, I will bring evil upon this people," he said, because they did "not listen." The servants of God in every age were unable to get the ear of their fellowmen, because of the multitude of preachers of the doctrine of "*not listening*." Such was the complaint of Christ and his followers, and this is the source of their followers' grief, because people "do not listen." But it will not continue so forever! Oh no, "in their month will they be found," and this age will not pass before the shouts of thousands will be heard echoing in the rocks of Wales, "Oh, if only we had listened to our teachers instead of numbing our ears by listening to those who said, 'Do not listen to them;'" "but the summer is ended, the harvest of our souls is past, and we are not saved" will be their sigh, when God has gathered up into shelter those who *did listen* to him, and those who did not will suffer together the destructive drops of the winepress of His wrath, for "*Not listening*."

How long, responsible Welshmen, will you let men like these pull the wool over your eyes, so that they can unbutton your pockets and flog you afterwards if you dare put your thoughts into action! Why speak of the black slaves of America, while there are so many slaves around us, as much more pitiful as their skins are whiter!

PUBLISHED AND PRINTED BY D. JONES, SWANSEA.

J23 JONES, Dan. *Pa beth yw "Mormoniaeth"?* (What is "Mormonism"?) *Swansea: Printed and published by D. Jones, [1854].*
4 pp. 17.3 cm. *Welsh Mormon Writings* 83.

Except for the first two paragraphs, all the contents of this edition of *What is "Mormonism"?* are in the first edition of this pamphlet published about eight years earlier (see **J5**). A long quote from the Book of Mormon that appeared in the first edition is omitted in the 1854 Swansea printing, as are three other paragraphs. Also a different introduction is used. Because a larger print and wider spacing are used in the 1854 printing, the quantity of content is substantially reduced, although both editions consist of four pages.

The Welsh title of the 1854 edition (*Pa beth yw "Mormoniaeth"?*) is slightly different from that of the earlier edition (*Beth yw "Mormoniaeth"?*). But since both *pa beth* and *beth* mean "what," the meaning, and therefore the English translation, is unaltered.

WHAT IS "MORMONISM"?

ALL the lecturing, preaching, publishing, and uproar of its opponents, together with the great zeal of its supporters in explaining it, proves that "Mormonism" is not only important and interesting, but it also proves that there is a need to understand what it is. Who will answer the question correctly? If its opponents, why are not the opponents of *every other sect* and organization the most suitable to teach us what they believe? If Baptist preachers are the most suitable to preach Mormonism, then the Mormons are the best ones to preach Baptist beliefs;—the Independents say most correctly what Calvinism is;—the Unitarians ought to be believed in preaching Trinitarianism; and one should go to the Papists chapels to truly understand what are the true tenets of Sectarianism, &c. Yet it is more reasonable to believe its own preachers explaining it so the reason will be believed about everything else except for "Mormonism."

The author has researched carefully into it for over a dozen years, and has had better opportunity to truly comprehend it than any other man of this nation, and he has proved to the satisfaction of thousands of its followers that he has no other purpose than to give a *true* portrayal of its principles, which are as follows, namely:—

I. That there is but one true gospel or plan revealed among men, whereby a sinner may be reconciled with God, sanctified, and prepared to have a part in the "adoption, that is the redemption of the body,"—to enjoy the company of the firstborn, and all the saints perfected, when they will reign with their Lord for a thousand years, and thereafter may dwell eternally in the presence of Him who is "a devouring fire," and the "everlasting burnings" of all imperfections. That this plan is perfect, like its Author, conceived in the divine council before the world existed, that it is, like its Author, *unchangeable*, in all its parts and its movements, bearing the same fruits, or answering such purposes in every age in the world, in which it has been, and is.

Price Halfpenny.

II. That this same perfect plan was revealed by the good Creator and Father of mankind to his children in the beginning, by himself, by angels sent from him, by visions, the spirit of prophecy, and revelations in all manner of ways.

III. That this same perfect plan has been corrupted and perverted by men, in many ages of the world to such an extent that it became necessary for its author, the Creator and Sustainer of the world and its inhabitants, to restore it, through the same means as it was first established.

IV. That that perfect plan that was established by Christ has been changed and corrupted by men to such an extent, for hundreds of years, that it was no longer to be found in its power, its purity, and its essential glory among men; and this is the cause of all the various divisions and sects that overwhelm the world, namely because men are seeking to rediscover that plan, and having failed they make ones of their own as similar to it as they can, and give it the name of "Christianity," "denying its essential power," as the prophecies say they would do in the "last days."

V. That this same perfect plan has again been restored to the earth, and established in this age in the same manner, and by similar means as in every previous dispensation; namely, by the voice of God in heaven, by angelic ministry, visions, and revelations from the Lord. This is a new *dispensation*, not a new *plan*, but a complete restoration of the *original plan*, namely the one which was purchased in the eternal council, which was established by the patriarchs, the prophets, by Christ, and the apostles, and this last time, that is the "eleventh hour," by an angel from heaven to bring in "the latter-day glory," "the fulness of the Gentiles," "the restoration of Judah," and "the remnant of Israel," yes, that "the times of the restoration of all things" that God spoke through the lips of all his holy prophets ever might come, to prepare the way for the second coming of the Messiah to reign triumphantly over all his enemies in glory, for a thousand years. That is part of *true* "Mormonism."

Next, we shall show the first principles in the fulness of the eternal gospel in this age, as in every previous age, which are as follows:—

1. All must believe in Jesus Christ, as abundant Savior, crucified and resurrected.

2. To repent of all their sins, and leave them, walking a new life, doing justice to all men, and serving God.

3. To be baptized, namely buried in water, by one of God's chosen servants, in the name of Jesus Christ, *for the remission of sins*. See Acts ii, 38, and xxii, 16; 1 Peter iii, 21, &c.

4. To receive the Holy Ghost, through the laying on of hands by the elders of The Church of Jesus Christ of *Latter-day Saints*. See Acts viii, 17, 18, 20, and xix, 6; 1 Tim. iv, 14; 2 Tim. i, 6; Heb. vi, 1, 2.

5. To believe in, and pray to enjoy the spiritual gifts, and the good blessings, that were enjoyed by those who obeyed this heavenly plan in former ages; such as, speaking wisdom—speaking knowledge—miraculous faith—the gift of healing, and being healed, through anointing with holy oil in the name of the Lord, the prayer of faith, and the laying on of hands. See James v, 14, 15; Mark xvi, 18. Also, to endeavor to gain the gift of prophecy, discerning of spirits, speaking with strange tongues, interpreting the same, receiving revelations from God, angelic ministry, the company of good spirits from the eternal world in visions, &c., and all other blessings that are promised in the scriptures to the children of God. See 1 Cor. xii, and xiv, 1, 5, 18, 39; Acts ii, 39; Mark xvi, 17, 18; Eph. iv, 11—14.

6. All who profess this plan should live in holiness and righteousness, praying with every prayer, as the Spirit lends them expression; do good to all, especially to the family of faith; pray for those who do them harm and persecute them; disassociate themselves from all the Babel-forms, and every form of unsound doctrine, remembering that such things corrupt good morals; "Come out of Babylon, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii, 4.

And lastly,—Those who come into the bond of this new covenant, and the fulness of the gospel, should watch and pray, lest they fall into temptation, but be ready, waiting for the coming of the Son of Man; for he will come suddenly

and immediately on the children of darkness, when they say, "Peace, peace;" when they, after all the warning, as in the days of Noah, are eating and drinking, marrying and giving in marriage, and casting the evil day far away from them; therefore, the Son of Man will come in such an hour as they think not.

This is the correct depiction of the evangelical plan according to the scriptures, and as the Latter-day Saints have it, and all that is contrary to this comes from evil; and what comes from evil is not Mormonism though all the sectarian preachers of the world claim that it is; and if anyone should come to you, professing to be servants of God, without bringing this doctrine—yes, "though an angel from heaven preach any other gospel unto you than these things, let him be accursed." As John says, so say we—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." The Saints are frequently accused of preaching a new gospel, throwing these scriptures in our faces, yes, by some as guilty as David was, when he gave the verdict on himself; and it was not more appropriate for Nathan to say to him, "Thou art the man," than it would be for us to say the same thing to these accusers. And whosoever takes the trouble to compare our profession with the scriptures will see clearly that it is a completely false accusation, for it is the eternal plan we have—it is our accusers who are preaching new gospels, if in fact they are gospels. Dear Welshman, do not believe them, rather look to yourself; for some of these prefer to see you lose your life, than see the hope of their profit fading; and then they shout loudly, "Away with these people, they speak against our 'great goddess,' whom our fathers have worshipped." But we say, may he who has eyes read our books—may he who has ears hear our message, for it is godly, and our testimony is abiding truth. This is Mormonism!

Says your true friend,

D. JONES.

PRINTED AND PUBLISHED BY D. JONES, SWANSEA.

J24 JONES, Dan. *Tystioliaethau diwrthbrawf nad o'r "Spaulding Romance" y gwnaed Llyfr Mormon!!!* (Irrefutable proofs that the Book of Mormon was not obtained from the "Spaulding Romance!!!) *Swansea: Published and printed by D. Jones, [1854].*

24 pp. 17.3 cm. *Welsh Mormon Writings* 84.

Nearly 90 percent of the contents of *Irrefutable proofs* was taken from *A review of the lectures of the Rev. E. Roberts* (pp. 21–35), a pamphlet also published by Dan Jones seven years earlier in Merthyr Tydfil (**J13**). Only the first two and one-half pages, plus an occasional editorial comment, are new to the 1854 pamphlet, though wider spacing between lines in the later version results in several more pages.

For the 1847 *A review,* Jones had obtained his information about the "Spaulding manuscript" from a variety of sources, since he was not a personal witness to any of the happenings. About half came from Benjamin Winchester's 24-page pamphlet, *The origin of the Spaulding story* (Philadelphia, 1840); the remainder was gathered from several other sources, including letters by Sidney Rigdon and Parley P. Pratt.

IRREFUTABLE PROOFS

THAT THE

"SPAULDING ROMANCE"

WAS NOT THE SOURCE OF THE

BOOK OF MORMON!!!

IN ANY neighborhood, town, or country throughout the world, wherever a Book of Mormon can be found, hardly anyone is unacquainted with the various and inventive efforts that are made to obstruct belief in it; and no less well–known than that is the fact that those who profess to be religious educators, such as "Priests," "Reverends," "Preachers," and teachers in the midst of every nation, are the generals of the militant army against it without exception of party, creed, or denomination; and from among all their attacks on it, they believe that their strongest sling, their heaviest cannon, and the *Tomahawk* that gives the fatal blow to Mormonism is that which they call the "*Spaulding Story*;" we have seen hardly any treatises, and we have hardly ever heard a sermon without this as plaster on some corner of it, and we have heard of hardly any giant or pigmy who goes out against Mormonism without bragging that this clumsy "jawbone of an ass," despite how old it is, has pierced the skull and has been the death of Mormonism by the strength of his own powerful arm. It was worn out in the western world, and its skeleton was put into exile; but across the ocean it came, and to the aforementioned group and their servile Editorial host, the landings of "Kossuth," and the authoress of "*Uncle Tom's Cabin*," or even the landing of America itself would not please their taste more, it seems! Perfect,—truly—as a complete remedy for their wounds, as a force against their fears, and as a net to keep those they have deceived

from escaping from their clutches,—according to their choice, here it is! Such good news,—let its landing be observed as a holiday! In vehicles to the pulpits and the Newspapers, to set the world on fire, drive the dear "Spaulding Story" forward!

Despite how old and feeble the following investigation proves its pedigree to be, it has traveled practically the width and breadth of the earth! From Russia to Patagonia—all the islands of the Pacific Ocean, the African Continent, and the bulwarks of far off India,—wherever there may be a Missionary, a Bishop, or a zealous sectarian, there it will be!

The lying deceit that claims the Book of Mormon to have originated from the "*Spaulding Story*" has been disproven so frequently, so clearly and so completely in America, in England, and by ourselves in Wales for many years now, that we had come to believe that even one "Priest" would be ashamed to recite it any more, and that we would not have to dirty our hands to touch it now, except that the aforementioned group has made a second attempt lately to resurrect it and to spread it throughout the country, and that perhaps there might be many who have recently joined or who are now looking into our religion, who have not seen those refutations. There are before us now, no fewer than a dozen little Welsh and English pamphlets that attempt to tell this story, and we cannot identify any two of them that are not different, if not completely contradictory with respect to it. We shall not take the trouble to examine them separately, rather we shall go immediately beneath the roots of them all, for the shame, we should think, of the "Rev. G. C. F. Harries, A. C.," for his translation of the lying treatise of the "Rev. F. B. Ashley," and also the Rev. William Rowlands, a Curate of Merthyr Tydfil with his shameful Catechism, if there is any shame in them; and let the other host of Priests be ashamed, those who have no better work than to spread these foolish tales throughout all the houses of town and country. Is a work such as this worthy of the "Tithe" of all the fruit of our earth? A work that it would have been better for them not to have created or produced! A work for which we possess an abundance of truths to prove it a tissue of lies woven together from every corner, despite the host of "Reverends," and their other titles that support them, and those truths will shine in the light of the sun before the eyes of the public, so there will be time, until every lover

of the truth will acknowledge that it was the fawning servants of the "father of lies" who made it for the purpose of deceiving. Thus we shall begin with the "*Spaulding Story*;" the inventors of this deceit say that a man by the name of Solomon Spaulding, to entertain himself, wrote a *romance* that professes to give an account of the early inhabitants of America, as if it had been written by one of them, which he called "Manuscript found," and as if he had restored it now from the earth. It is claimed that the manuscript was put in the hand of a man by the name of Patterson, a printer who lived in Pittsburgh, that one by the name of Sidney Rigdon was there at the time, that he obtained the manuscript, and that he assisted Joseph Smith to make the Book of Mormon from it, by adding to it parts of the scriptures, &c. To verify this they brought forth things which they professed were testimonies of Mr. Spaulding, his 'Reverend' brother, and this 'godly' family throngs of 'Reverends' with the most honorable titles, as if that would make it more authentic.

And now let us search their "refuges of lies!" These matters were first published in an essay entitled "*Mormonism Unvailed*," by E. D. Howe, Painsville, Ohio, U.S.A., but the book's original author was a man named D. P. Hurlbut. A little history of this man's character will help us understand the aforementioned account. First we shall quote the irrefutable testimony of a very well-known gentleman by the name of Mr. B. Winchester. Although he published it at the time on the platform of these experts, we have never heard that any of them have doubted this testimony about Mr. Hurlbut:—

"I came to know Mr. Hurlbut in Jamestown, the state of New York. He had been an assistant preacher with the Wesleyans, but had been excommunicated for adultery. A short while later he joined the Saints, went to Kirtland in Ohio, where he was eventually called to be a preacher, and he successfully preached for a while in Pennsylvania; but he fell to shameful sins such as adultery, &c., and he was excommunicated by the conference; and they took his license from him; nevertheless, because of his repentance and good promises he was finally allowed membership in Kirtland. On his return from there, he attacked one of the daughters of Mr. Thompson, from Geauga County, Ohio; he tried to rape her, and was caught in the nefarious act. He was released on conditions, and he was excommunicated from the church forever for this. When Hurlbut saw that he

had ruined himself in the sight of the Saints and their acquaintances, he set about the work of taking revenge on Joseph Smith, &c. He went around the country lecturing against the leaders of the Saints, making all sorts of false accusations against the character of Joseph Smith and his family, pulling down, to the utmost of his ability, what they had previously built. While Hurlbut was with the Saints he was accused by preachers, religious people, and his acquaintances, as the worst man in the land; they greatly faulted the Saints for allowing such a man into their midst, saying that he was an obstacle for others to come forward, but when the same Hurlbut turned against the Saints, the doors of chapels and houses were opened before him, and the same preachers and religious people flocked in great numbers to listen to him, and they swallowed his invented lies, without a word of truth in them, very keenly and sweetly; yes, as eagerly with their mouths open, as the scribes previously waited for Pilate to sign the sentence of the Son of God. Instead of harming Mormonism like this, Hurlbut saw that it was increasing remarkably, by his drawing the attention of thoughtful men to investigate it, and since his *stock* of lies became stale from his constant repetition of them, he decided to devise some other trick to fight more successfully against the Saints. About this time he came to know a man by the name of Mr. Jackson, and others, in the Township of Jackson, Pa., who were personally acquainted with a man by the name of Solomon Spaulding, who had written the aforementioned "manuscript" many years earlier. This was the first word Hurlbut had heard of Mr. Spaulding or his manuscript. None of these people had ever thought that there was any similarity, let alone connection, between that manuscript and the Book of Mormon. After this Hurlbut hatched the ungodly plan 'that the Book of Mormon originated from the manuscript;' and when he returned here, having fashioned his story, and tried to get Mr. Jackson and others, who had read the manuscript, and also the Book of Mormon, to attest to the *likelihood* that the Book of Mormon was made from the manuscript, they were greatly appalled; and, urging him to earn his bread in an honest way rather than by making up an unfounded story to deceive his fellowmen, they drove him away.

These people testify to this, especially Mr. Jackson, who had read the 'manuscript' and the Book of Mormon! And in trying to persuade Hurlbut to leave his awful trick he said that 'THERE WAS NO SIMILAR-

ITY BETWEEN THE TWO BOOKS.'

Mr. Jackson gave a fatal blow to the whole thing as follows:

'And,' he said, 'Mr. Spaulding's was a very small treatise, in the form of a *novel. It did not mention a word about, or refer to* THE CHILDREN OF ISRAEL; but it professed to give the history of some nation that came from Rome; Mr. Spaulding professed to have translated this history from a *Latin parchment* he had found. But as for the Book of Mormon, (he said), it professes to have been written by one of the TRIBES OF ISRAEL, and in a completely *different style from the other*.' This is the testimony of one of the men of highest character in that county, and its consistency with the book itself should satisfy any number of sensible people. And Mr. Jackson refused to allow Hurlbut to put his name to such a shameful strategem. Yet so great was Hurlbut's hatred of the truth, his desire to prevent people from believing, and thinking that he would earn a few dollars from this, he did not pass up this opportunity to try to prove that it was that *novel* that was the origin of the Book of Mormon. Having failed to succeed in that district, he went to Kirtland, and he announced a meeting and invited everyone who disbelieved 'Mormonism' to assist him 'to put it down completely and forever.' He had many on his side from among preachers, prejudiced professors and everyone who hated the Saints because of their religion; they formed themselves into a committee to aid Hurlbut against Mormonism, under the name "Anti-Mormons."

Hurlbut informed them that he had heard in Pennsylvania that one S. Spaulding had written a *novel*, and that the *likelihood* could be shown that S. Rigdon had obtained it, and called it the "Book of Mormon." He said that he was about to write a Book for that purpose, and to oppose Mormonism in every other way he could, if they would help him with money for that. Great was the joy this caused to his committee, and others of the same opinion; they unanimously decided to set him to work with great urgency. One preacher with the Campbellites, by the name of Newel (a notorious mobocrat), presented him with 300 dollars to publish the book, the title of which was to be '*Mormonism Unvailed*;' others contributed to the same cause. This enabled Hurlbut to quickly set out on horseback; and the first place he headed was for New Salem (the place where Mr. S. lived when he wrote his 'manuscript'). Having arrived, he called

together several of those who were hostile toward the Saints, and he informed them of his intention to try to prove that it was from the 'Manuscript' that the Book of Mormon originated; and no one there, yes, even in the place where the 'manuscript' had been written, had ever thought of such a trick, or even mentioned that there was any similarity between them; but his strategem was completely new to all of them; in spite of that the majority agreed, and they gave him money, and they urged him to go to Spaulding's widow, (now Mrs. Davieson,) who lived in Monson, Massachusetts.

The Saints had been preaching and baptizing many around New Salem for some time, and steadily increasing, and although the partisan shepherds had grown angry against them because they were losing their members, and their hope of profit was paling; although they had already searched at length for any kind of material or stories to try to oppose them, *yet none of them had ever thought there was any connection between, or similarity between the* '*manuscript*' *and the Book of Mormon*; although that was the place where the manuscript is said to have been composed. But to return to the story.

When H. arrived at Monson, *Mrs. Davieson put the aforementioned* '*manuscript*' *in his hand*, ... which H. himself denies in his treatise, namely '*Mormonism Unvailed*!' She also informed him that she had a trunk in the state of New York that contained other writings that he could have if he wished. On his way back H. called at Palmyra, N. Y., (close to the home of J. Smith when he obtained the oracles); there he collected as many names of men opposed to the Saints as he could, under a list of the worst accusations any son of Belial could devise, in an attempt to blacken the character of J. Smith and his family. Afterwards he added to it many fake names, in order to give an appearance of truth to his lies, because he believed that they would be better received when supported by D. D.'s, Revd's, and A. M.'s, &c. This is the original source of the stories 'that J. Smith had been digging in the earth for silver,' 'that he was a 'fortuneteller,' 'a drunkard,' 'a thief,' 'of a disreputable family,' 'without character,' &c., &c. Yes, this is the *gang* by whom the shameful stories published and proclaimed against him to this day were fathered! But all who know him consider the bad word of people such as these a recommendation of J. Smith, for it proves that he did not agree with their wicked and ungodly ways.

In his conversation with Mrs. Davieson, H. learned that Mr. Spaulding had moved from New Salem to Pittsburgh in the year 1812; and soon afterwards from there to the town of Amity, Pa., and that he had died in 1816. He thought that this would help the plan along admirably; and as soon as he returned to New Salem, his fellow conspirators urged him to go to Pittsburgh to find out whether Mr. S. had left his manuscript there on loan. His only purpose in all of this was to try to convince the public that S. Rigdon was the author of the Book of Mormon. And as does every liar when he wishes to force his lie on the public, so did he; for he knew that S. Rigdon had been in Pittsburgh before this time, and thus he tried to establish that S. Rigdon had seen Mr. S.'s manuscript there. After this H. returned to Kirtland to look for more material and to compose his book, and while there he tried to murder Joseph Smith. But mercifully he was caught in his murderous trick before succeeding, and after a trial he was found guilty of trying to kill him, and he was forced to pay surety of 500 dollars to keep the peace. Here he added the names of his chief supporters to the list he had got in Palmyra, to blacken J. Smith's character. But before long, he showed himself in his true colors by committing his old sinful tricks, and he was forced to flee from the laws of the land.

When his most faithful supporters, and those who were the most eager for the book to become public, saw that H's character had been damaged forever in the sight of all his acquaintances, they urged him to sell his writings to a man by the name of E. D. Howe, Painesville, for fear that it would not be bought by anyone who knew H; and so not only did they suffer a loss, but they did not have the pleasure of persecuting and getting revenge on "Mormonism" and its leaders. Howe bought Hurlbut's writings for 500 dollars; thus that filthy and lying book, namely "*Mormonism Unvailed*," became the stepson of this Howe, who was greatly opposed to the Saints because his wife, his sister, and others of his relations had joined the Saints. With his "unjust gain," Hurlbut went and bought a small holding in the county of Erie, Pa.; and he married a wife and soon turned out to be the most disreputable drunkard in the land; he spent everything he had until he became a tramp, yes, and worse than that, for he took up the craft of stealing for his livelihood; and when he was caught stealing a chain from a neighbor, he fled the country lest he receive

lodgings in the jail, and that is the last I heard of his story.

I have given a detailed account of this Hurlbut so that the public may know the author, first inventor, and lying progenitor of the "Spaulding Story" as the origin of the Book of Mormon. And so that the public may understand about the foundation and authority of this story, as well as its author and its supporters, those who call preachers, authors and lecturers "respectable gentlemen." These witnesses were considered professed and paid enemies, and untrustworthy among their acquaintances. This proves that those who tell the story after them are under the influence of the same spirit, servants of the same master, and perform the same task as those who prefer a lie to the truth. What man can be found so good in any country, that one cannot get plenty of such men as these, to accuse him of similar things as those they bring against Joseph Smith? Especially when "the learned men of the age" preach this and hire them to do this. In what age or country was there not a prophet or apostle who was not similarly accused by such witnesses? Yes, remember that great trial in the court of the high priest, when such witnesses were employed against our blessed Savior, and who were doubtless believed against him as easily in that age as these accusations are now believed against his servants. We remember his saying, "Blessed are you when everyone says all manner of evil against you." And it is obvious that they were no more untruthful than these. And as for that treatise, namely "*Mormonism Unvailed*," the character of its authors was so disgraceful that they could sell hardly any copies of it in those parts. And instead of Howe's becoming rich, it was a burden upon him, so that he could not sell it despite his *hawking* it around for half price. And anyone who reads it will see that there is no foundation to the accusations in it, only imaginations; "I suppose," "maybe," "perhaps," &c. Yet when the "religious" authors of the eastern states got hold of these stories they published them widely, declaring that they were true.

SEE THESE CHIEF WITNESSES HANGING EACH OTHER!!

Among other reverends who declared that the above story was true, one Presbyterian preacher, by the name of Mr. Storrs from Massachusetts, published it; and so that the great desire of these men to spread a lie can be seen, we shall show how these two treatises

contradict and destroy each other, although they both profess to give the same story, and the truth of both is attested to by men with noble titles. Mr. Storrs, in that which he claims to be the testimony of Mrs. Davieson, Spaulding's widow, says "that this new sect (the Mormons) use the Book of Mormon in place of the Bible." This Rev. knew well enough that the Saints believe the Bible completely and base their whole teaching upon it, for he heard them preaching. He says that Mr. S. moved to Pittsburgh, 'became acquainted with and showed his manuscript to Mr. Patterson, the Editor of a newspaper, who liked it very much and borrowed it.' Now, if this is true, why did they not get Mr. P.'s testimony? We reply that it is because they knew that Mr. P. would not agree to their lying plot. From the other side, based on Mr. P.'s testimony, the above is an obvious lie.

As soon as this appeared to the world, Mr. J. P. Green went to Mr. Patterson and asked if it was true.

Mr. P. replied that *he had never before heard a word of such a thing, that he did not know such a man as Mr. Spaulding, nor his manuscript!* Notice this clear testimony now.

In his treatise Hurlbut says that he had been with Mr. P., and that he said that he 'knew nothing of such a manuscript as that of Mr. S.' Behold the two authorial partners at loggerheads already! Yet, it is said that S. Rigdon was in contact with Mr. Patterson's press in Pittsburgh. But the truth is, Mr. Rigdon had never been in any sort of contact with a printing press, and there is a good reason why not, because such a press was not in existence when Mr. R. was in Pittsburgh.

Here one can see that the Rev. Mr. Storrs has been guilty of plotting and publishing a *known* lie. Whatever he does, he cannot deny it; and it is too obvious for his cloak of holiness to be able to hide the horns and hooves of this monster. Again he says, 'Here he (Rigdon) had an opportunity to copy the manuscript of Mr. S.' Mr. R. lived in Pittsburgh only from the year 1822 until 1826, and that he had anything to do with the Book of Mormon, we utterly deny; and he knew not a word of its existence for years afterwards, as we shall prove as we go on.

But first, note how these authors contradict each other! Mr. Storrs says that Mr. S. wrote his manuscript in New Salem in the year 1812. But he conceals the time he moved to Pittsburgh, for he knew that

otherwise he would destroy with the one hand that which he tried to build with the other. His partner, now his opponent, namely Hurlbut, said that Mr. S.'s widow told him that they moved to Pittsburgh in 1812 and from there to Amity in 1814. But Mr. Storrs has the widow saying that the manuscript had been returned to its author before they moved from Pittsburgh to Amity, and that she had safeguarded the manuscript. Note when this was admitted true, that they themselves admitted that the only time Mr. Rigdon could have gotten hold of that manuscript was between 1812 and 1814; for since *that time*, Mrs. Davieson admits that she safeguarded it in her *own possession*. Note, Mr. Rigdon was born in 1793, and thus in 1812 (namely the time it is said that he wrote the Book of Mormon from the manuscript) he could have been only 19 years old! His mother assured me (says one witness), that before they ever heard of Mr. Spaulding, he had never been within hundreds of miles of Pittsburgh, nor any distance from home, but worked the land with his parents until he was over 26 years old!

Here are the two traitors fighting each other again, with the truth coming into the open!

And indeed, whoever could believe that an uneducated young lad, who scarcely did anything but follow the plough, composed a book containing over 600 pages, and then kept it hidden for about 20 years so that not one syllable concerning it was heard from him or anyone else; I say, he who thinks this possible can also believe Mahomet's story of his seven heavens.

Take note that it is they who said that Mrs. Davieson 'kept the manuscript from 1814 until the time she gave it to Hurlbut;' and compare this with the fact that Mr. Rigdon had never been in Pittsburgh *before* 1822, about eight years after the manuscript was under lock and key with Mrs. Davieson!! See how these devoted plotters reveal their trickery, and hang themselves, and each other, by putting *dates* down, which they did to give an appearance of truth to their stories!

They also claim that some woman brought the Book of Mormon to New Salem, and called a public meeting to preach, and that she read parts of it in public; that John Spaulding (the brother of the late S. Spaulding) was there, and that so great was his anxiety at seeing

such use being made of his blessed brother's manuscript, that he wept bitterly. We oppose this story, in the first place, by announcing that no woman ever preached with the Mormons, and that no woman ever had the authority to call a meeting; and we have never before heard that any woman of the Saints did such a thing. The Saints do not believe in feminine priesthood as anyone who knows anything about them well knows.

Next, I *myself* lived in New Salem *at the time* referred to, and I bear witness that *no such meeting was held, nor anything similar*.

Again, no one by the name of John Spaulding lived there, nor in that state either; and thus, from an undeniable base, I bear witness that every syllable of those claims is also false, concocted expressly to deceive; and they cannot refute me, for I challenge them to bring forth their proof.

Behold the whole *fabric* in a ruin now, and its inventors buried in it, and the Reverends, Harries, Rowlands, & Co., in their black robes mourning at the grave of their dear Jezebel, Mrs. "Spaulding Romance!" Oh, their misfortune! what will become of them?

It was a poor undertaking for the Rev. Mr. Spaulding, who professed to be a servant of God, to compose a *Romance* (that is invented lies), to force it upon the public as truth, and it was a poor inheritance to leave behind to support his family! . . .

Compare this with what Hurlbut himself says, namely, 'And the fact also that Solomon Spaulding tended towards atheism before his death, as the letter from his own work which is now in my possession will prove.'

Thus here again, notice Hurlbut and John Spaulding contradicting each other in this Reverendish Sanhedrin, and by this proving whose servants they are, for the works of the 'father of lies' is what they do.

Remember that Hurlbut obtained Spaulding's manuscript from his widow, according to what she says in the following, promising her that he would publish it, and that she would have part of the profit, and that's the last anyone heard of him. Where is the original manuscript now? Let Hurlbut answer. Why does he not bring it out into the open, when all his tricks are so obviously refuted in its absence?

Why was the original manuscript not published so the public could compare it with the Book of Mormon for themselves, and see if they were similar? They dare not say they cannot do this, when Mrs. Davieson proves that she placed it in his very hand.

Let our readers put their powers of reasoning to work, to consider *why this silence, and why the hiding of that manuscript*. And then they will see that this in itself is enough to *stamp* the *lie* on the face of the whole trick from one end to the other!

Neither this H., nor Storrs, nor any of their supporters, can excuse themselves from publishing it, by claiming that it is not worth their attention; for their great efforts already, the treatises they have published, the lecturing and the quoting to the newspapers, prove that they themselves consider the thing to be of great importance!

Well, why do they not publish the manuscript that is in their own hands and, which would prove more easily and effectively than anything else, that it is the source of the Book of Mormon, if what they say is true?

We shall furnish them the only answer they can give, which is, if they were to publish the manuscript their lies would be made as obvious as the noonday sun, and yet their refusal to publish it proves the same thing just as clearly!

I wonder if all the godly Reverends, and the faithful and true patriots, who have been so diligent in devising and spreading this story all over the country, will allow the Mormons, and the public, to call upon them in vain to bring that manuscript into the open, while they themselves stand before the court of truth, like trembling *culprits* before the *bar*, until it comes? Now Mr. Harries, will you be mute to this challenge? What do you say, Mr. Rowlands, will you shout at this, "just as priests were spreaders of tales in the beginning, thus will they continue forever, Amen?" It shall be seen before long! This is their only defense now; and neither will they do this, for it would be tantamount to calling back their lies. And again, we say, could it be that these men, who profess so much love for their fellowmen, and so much desire to enlighten them by their having the truth, and who have done so much already with this story,—will not finish it, I wonder, by publishing that manuscript which is incomplete, to substantiate their previous claims, while knowing that many thou-

sands of people believe the truth of the Book which they call a lying *Romance*, and by so doing endangering their souls! What! since they love it so greatly, and since they have been challenged to reveal the original manuscript, which they acknowledge is their strongest witness in their possession; why do they not send to the host of their fathers, fathers of baptism and godly (?) fathers who have this article in America to reveal it to the world, so that it can answer for itself? That is a fair challenge,—the root of the debate—the heart of the matter; out with it for the public of the world, and we shall not fear the result! Will they be silent despite all their boasting of zeal, and goodwill, and love, &c., so that they will not enlighten the public about such an important thing, when (if their story is true on their admission) it is so easy for them to do this through that manuscript?

What do you say, reader, about a pack of men who shout (about a book which so many believe to be holy), that they know it is false, and that it was published by a man in order to get money for his family, and that they possess the 'manuscript' that *proves this*, but who in spite of all of this refuse to reveal that manuscript on any account?

Do they not stand self-condemned before the conscience of every thinking man for the gross neglect of their duty, or for purposefully plotting an evil trick like this to deceive their fellowmen, and to prevent them from searching for the truth?—Of the two possibilities, it must be that one is true, and now there is no doubt which one, we think, especially when one remembers the trickery and great diligence of these people to prevent the spreading of the truth, in order to ensure their hope of profit.

The following letter is a mortal blow to the treatise called *Origin of Mormonism*, which letter Matilda Davieson herself signs, and which proves the above book, the work of the Rev. Mr. Storrs, from Holliston, or D. Austin, or both, to be a shameful *forgery*, stemming from jealousy, because their members and one of their deacons had joined the Saints; and this is how they tried to hold onto the rest and prevent them from doing likewise.

WIFE AND *DAUGHTER* OF SPAULDING PROVE THE *BOOK*

OF MORMON WAS NOT MADE FROM HIS *MANUSCRIPT!!!*

"A CUNNING DEVICE DETECTED."

(A quotation from the American Newspaper by the name of the "Quincy Whig.")

"It will be recollected that an article appeared lately in several Newspapers purporting to give an account of the origin of the Book of Mormon, [namely the writing under scrutiny]. How far that article has effected its author's purposes, or what his purposes were, I shall not attempt to say at this time, but I shall present the other side of the story before us through the following letter, so that the public may judge the matter according to the article itself.

"Copy of a letter written by Mr. John Haven, of Holliston, Mass., to his daughter, Mrs. Elizabeth Haven, of the town of Quincy, Ills.

"Your brother Jesse passed through Monson (where the widow Spaulding lives), where he had the company of Mrs. Davieson, her daughter, Mrs. M. Kinestry, and Dr. Ely, for several hours; and during this time he asked her the following questions; and he had the following answers *in the presence of Dr. Ely*, and let them deny Dr. Ely if they can, word for word as closely as I can remember: viz,—

Quest. Did you, Mrs. Davieson, write a letter to Mr. John Storrs, giving an account of the origin of Mormonism?

Ans: I did not; neither did I ever see the letter till I saw it in the "*Boston Recorder*," with my name on it. The letter was never brought to me to sign.

Ques. What did you have to do with that letter?

Ans. Dr. R. Austin came to my house, and asked me *a few questions*, and wrote some things at the time.

Ques. Is what is written in the letter true?

Ans. *Some things* are as I answered him.

Ques. Have you read the Book of Mormon?

Ans. I have read *some in it!*

Ques. Is there any similarity between Mr. Spaulding's manuscript and the Book of Mormon?

Ans. *No*, except there are *some* names in them that are rather similar to each other.

Ques. Does the manuscript describe an idolatrous or a religious people?

Ans. An idolatrous people.

Ques. Where is the manuscript?

Ans. P. Hurlbut came here and took it away, promising to publish it, and I was to have half the profit.

Ques. Has Hurlbut published the manuscript?

Ans. No, but he notified me in a letter that when he looked at the manuscript it did not read as they expected, and they should not print it.

Ques. How large is the manuscript?

Ans. About one-third as large as the Book of Mormon.

Ques. to Mrs. M. Kinestry. How old were you when your father wrote the manuscript?

Ans. About five years of age.

Ques. Did you ever read the manuscript?

Ans. When I was about 12 years old I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or a religious people?

Ans. An idolatrous people.

Ques. Do you think that there is *any similarity* between the manuscript and the Book of Mormon?

Ans. Perhaps *some of the names* are rather similar.

Ques. Are you *certain* that as much as one of the names is the same?

Ans. NO, I AM NOT!

Ques. Have you ever read as much as one word of the Book of Mormon?

Ans. *No, not one word*!

Ques. Did you give permission for your name to be attached to Mr. Storr's article in the "*Boston Recorder?*"

Ans. *No*; I never meant that my name should appear under such a thing. I was very sorry to see it there.

"You see by the above, that Mr. Austin in his great zeal to destroy the Book of Mormon, and to show his hatred for the Saints, has asked Mrs. Davieson a few questions in order to have the occasion to write his own thoughts to Mr. Storrs in her name. Mrs. Davieson

is about 70 years old now, and aging rapidly."

Understand that that is what the widow of Spaulding and her daughter say, despite all the fuss that is made about them and their '*story*!' It is seen that it is completely contrary to the stories of all the Reverends of the world! Let them confer with one another before coming out again. But remember that the widow Spaulding and her daughter are with us, and prove clearly that the Book of Mormon was not made from the 'Manuscript;' rather it was the 'Reverends' who forged her name, and her daughter tries to prove that; but behold the shame on their own faces now, and the truth coming into the open!

Now, must not their case have been bad when *they would forge* the names of two women to substantiate it? And proving this *forgery* shatters their entire *fabric*, because this was its basis. None of the above people were Saints; and it can be seen that Mrs. M. Kinestry's desire in trying to suggest that even some of the names were quite similar, when she admitted that she had not read a word of the Book of Mormon, proves that she too did her utmost against that book!

And I wonder if any man would be clever enough to compose the Book of Mormon from such a small manuscript, and make it such that all the wisdom of the wise men of the age could not find refutations in it, without concocting lies based on *forgery*,—sufficiently clever, we say, to do all this, and yet sufficiently foolish not to change the names that had been in the 'Manuscript?' Reason! reason now!

Apart from that, if S. Rigdon had been able to compose the religious part of it, why could he not have composed the other part also without seeing Spaulding's manuscript, when it was a small one at that? And furthermore, whoever reads the Book of Mormon can see that the historical part and the religious part of it (as they are called), are interwoven, so that it is not possible to separate them.

Note also that Storrs makes one to believe that Mrs. Davieson said that the 'manuscript' was lost. And here she herself says that she 'gave it to Hurlbut, and that he had promised to publish it.' See the trick of Hurlbut and his supporters hiding their true purpose of getting the 'Manuscript' from Mrs. Davieson, again inventing a lie as an excuse, namely that they could publish it, and that she would

receive half of the profit! It is amazing the tissue of contradictory lies that these people told *freely* and *knowingly*, to deceive the public in cold blood!! We wonder at God's great patience in tolerating such injustice! Yet their madness had become obvious to all who read it. And I wonder if they would have labored so energetically to oppose the Book of Mormon had it not been of holy origin, and true? Oh no; a kingdom divided against itself cannot stand.

I thought that the cunning device of the "*Spaulding Romance*," to try to show the origin of the Book of Mormon, had been completely destroyed, and clearly refuted to all who choose to understand, so that there is not a trace of truth in it.

Yet since so much use is being made of it by authors and lecturers, even in our country, we shall add the testimony of P. P. Pratt, which he published in New York in reply to a man by the name of L. R. Sunderland, *and which proves beyond any argument, that S. Rigdon knew nothing of, and heard not a word about the Book of Mormon, until quite some time after it had been published to the world!!* And that he knew nothing about the aforementioned Manuscript until this Hurlbut published this lie about it. Having declared his acquaintance with Mr. Rigdon for years, when they were both preachers with the Baptists, and of their nonconformity under the name "*Disciples*," or what is called "Campbellites," &c., the historian shows the manner, and the time he himself first heard mention of "Mormonism," as follows:—"In August 1830, when on my preaching trip in the county of Ontario, the state of N.Y., I first came to know of the Book of Mormon. At this time it had been published to the world for over *six months*, and had won about 50 believers; and these were the only "Latter-day Saints" in the world at that time. At first I had a very strong prejudice against the Book of Mormon, and until I remembered Paul's advice, "Prove all things, and hold fast that which is good." Having sat down and read it in detail and compared it with the holy scriptures, I fervently prayed to God for him to somehow show me if it was true; and it was not long before the Lord in his grace gave me *evidence* of its truth through his Holy Spirit. And what was I to oppose God? Soon I obeyed the ordinances of the gospel, and I was called to the ministry through the revelation and laying of hands of the servants of God, and as a result I went around

preaching the gospel.

Having returned to the county of Ontario, N.Y., I saw Joseph Smith for the first time ever. About the 15th of October, 1830, I set out with O. Cowdery and P. Whitmer towards the state of Ohio. We called to see Mr. S. Rigdon, and at this time *he first saw the Book of Mormon*, and I had the pleasure of first putting it in his hand! He was very surprised when I offered it to him telling him what it was; and it was not without sincere persuasion and much reasoning with him that I succeeded in getting Mr. R. to take the book and read it; he considered it too incredible in his sight that such a thing as a holy book was to come forth. There were great efforts made before he could completely believe its content. And when at last he was convinced of its truth he called upon all his relatives, his friends, and his congregation, and a great crowd gathered together. He addressed them very seriously for about two hours on this matter, and the majority of the congregation wept the whole time, under the pressure of his appeals and his reasons. He asked for the forgiveness of all those to whom his previous behavior or teaching could have been an obstacle, because before he conscientiously taught them according to the light he possessed; he gave notice of his intention to obey the gospel and the following morning he and his wife were baptized by Mr. O. Cowdery. I was present; the scene was serious and majestic; hosts of onlookers, mostly under a special influence; several others were baptized at that time, and after that until during that winter and the following spring the numbers of Saints had increased to *over a thousand;* the Lord bestowing the Holy Spirit in its powerful acts upon the Saints, and the word of the Lord increased more and more, and many preachers obeyed the gospel.

Early in the year 1831, Mr. Rigdon was ordained by us, and he visited brother Joseph Smith and saw him *for the first time* ever.

Soon after this our enemies began trying to say that it was S. Rigdon who made the Book of Mormon. Yet, none of them imagined a word about the "*Spaulding Romance*" at that time, nor for years afterwards, until Hurlbut published his deceiving forgery in "*Mormonism Unvailed*." In the western states whole neighborhoods, nearly, obeyed the doctrine, after the "*Spaulding Romance*" had been published among them; and indeed we did not consider it worthy of

opposition, until after religious authors and preachers of this town (New York) had published it assuring that it was the truth.

Now, I seriously bear witness that those who designed the "*Spaulding Story*" (about Mr. Rigdon, &c.) are false witnesses similar to those who accused the disciples of stealing Christ's body from the grave. This in short is the history of the "*Spaulding Story*." Doubtless many have used it as an excuse for not believing and obeying the truth, but it did not prevent anyone with an honest heart, keen for the truth, from accepting the holy and gracious message which God sent to the world. For such as these search the thing, and prove it instead of following the stories of professed enemies of the truth.

I seriously bear witness that I know that the Book of Mormon is divine truth revealed through the power of God. And in spite of all the tricks and false accusations of the devil and all his servants, they will never shake any of its foundations. They can never disprove its witness, rather it will spread faster the more it is opposed, and will shatter all its opposers like the fine dust of the scales." "P. P. PRATT."

One need only consider the excellence of the testimony of a witness like this about the stories and imaginings of professed enemies, out of jealousy, to prove the truth of that Book to every reasonable man. This man is a *witness*,—his testimony is based on *knowledge*, and not on the newspaper *stories* like the others; and if the public knew this witness as well as we know him, and if they understood how much he suffered for the sake of his testimony, not a single word he says on this matter would ever be doubted.

Since the "*Spaulding Story*" claims that it was Mr. Rigdon who composed the Book of Mormon, we shall next quote a letter of Mr. Rigdon himself, which he wrote to the Editors of a newspaper that published the "*Spaulding Story*," and this testimony remains unanswerable to this day.

"Messers. Bartlett and Sullivan.—In your publication dated the 18th, I saw a letter signed by someone who calls herself Matilda Davieson, pretending to give the history of the origin of the Book of Mormon, by telling some *moonshine story* about a certain Solomon Spaulding, of whose existence I never before heard a single word,

until I read the above letter, and that which D. P. Hurlbut says about him; and that which I now understand about his character is what I gather from the work of his wife in bringing my name before the public, to try to prove that I know of something which I never knew, and on the testimony of his own wife, the false manuscript of her husband; for she admits that her 'pious husband' during his life wrote a *Romance* (lies) for profit! How many lies he preached in his life for money she does not inform us, but it is easy to judge that he who would do the one would not be too good to do the other. Since this is the only story I have about such a man as the Rev. S. Spaulding, I only have a poor opinion of his gentlemanliness, his scholarship, and his piety, for if he had been given one or the other he should have taught his wife not to lie, or unite herself with liars, adulterers, and the worst sort of men.

"As for the lengthy and filthy story which says that Spaulding's Manuscript had been in the hands of Mr. Patterson, of Pittsburgh, who owned a printing press there, and that I had said that I was in contact with such an office, &c., &c., it is necessary only to inform you that they are imagined lies every word, without as much as a shadow of truth in one of them.

"In Pittsburgh there was no man called Patterson who had anything to do with a printing press while I was there. I heard that one of that name had been there, and had been unfortunate, and was broken up years before I ever went there. Yet if I were to say that I had ever heard a word mentioned about such a man as Solomon Spaulding, or his hopeful wife, before D. P. Hurlbut published the above story about me, I should be a liar like unto themselves. If they are telling the truth, why did they not get Mr. Patterson's testimony to substantiate it, since it is mainly from him that they could get this? And the absence of his testimony shows that there is no basis to the *fabric*. The reason was that Mr. Patterson was too truthful and good a man, to be a means of spreading such lies; and if he were to be called upon, Mr. Patterson would testify that I am telling the truth about this.

"Next, gentlemen, allow me to give you the history of this Dr. Hurlbut (as he is called; not because he is a Physician, but he got the title of Dr. because he was a seventh son) and his supporters

who plotted and spread this shameful pack of lies; for if you were to know as much about this Hurlbut's character as I know, I do not think that you would ever stain your columns by publishing any of his work. [Then our witness gives a story of this man's terrible behavior, similar to the first story we gave, as well as an additional story about how some of his supporters were caught in bed with his wife by H. himself, and because of this for the sake of peace, he got a hundred dollars from them, and a yoke of oxen, and in this way peace was made between the authors of that book called "*Mormonism Unvailed*," for of course it was to H's benefit as well that that book should appear, for it was on those conditions that he had sold his right in it to Howe; then says our historian,] H. took his wife and went to another part to live, leaving the old deacon Clap, his sons, Mr. Bentley, Howe and Co., to suffer the shame of trying treacherously to invent lies to blacken the characters of those men they feared to face in a debate.

"The tale that is in your publication is one hatched up by this gang before they split up. What but lies can one expect from such people as this? It has been a source of no ordinary satisfaction to me, to know that my enemies have no better weapon to use against me, or against the religion that I embrace, than lies; for if they had any better they would certainly use them. I must confess, however, that there is some constancy in our persecutors in this, for, as truth never can destroy truth, it would be vain for our persecutors to use truth against us, for this would only build us up; they seem aware of this, when they clutch at the only weapons they can get, namely lies. This is the only weapon ever brought against the truth.

In order to give their lies an attractive and fair appearance, they dress them in much false holiness and religion; for everyone knows that a falsely religious lie will be accepted more readily by many than a lie of any other sort; and hence the lies of these people come signed by 'a pious widow of a pious priest.' Yet it appears that the most notable of all his pious deeds has been to write a bundle of lies, for profit, themselves being witnesses; but they think that his wondrous piety sanctifies them as the truth, and that lies become the truth under the breath of such holy men, especially when they are graced with the titles of '*Reverends*,' &c. But that dark time has passed for

reasonable men, when bare lies were shone up and mended by the falsely religious and the appearance of holiness. The public well knows through experience that those who claim the title of Rev. are not infallible, but that many of them think that this mantle will hide their lies from the disgrace they deserve.

"The only reason my persecutors assail me with lies is because they do not dare to face me in a debate, for they know that if they were to do this they would lose; then they try to prevent the public from investigating our doctrine by publishing falsehoods. This I consider a high encomium on both myself and the doctrine I profess."

"I am, yours respectfully,

S. RIGDON."

By now it is well known to the public that the authors and the American Revs. we have been talking about, have brothers of the same father in England, and alas even closer to us; yes, in Wales; and they are clearly recognized at their work using the same weapons against the same divine truths in the same way. We shall give an example of their recent work in England, to illustrate their great desire to oppose the truth, so that they are forever contradicting each other. And to show to those Welsh people who tread the same path, that the fall of all of these in shame into the ditch they dug for the innocent, signifies that their fate will doubtless be similar. Only the truth will withstand thorough testing.

We quote the following of Mr. John Taylor's review of the work of the Rev. Mr. Heys, a Wesleyan minister, against the Book of Mormon, in which he tries to show the origin of that book. Fairly compare face to face the story of his brother the Rev. Mr. Livesey about the same thing:—

"Mr. Heys says that Joseph Smith is the author of the Book of Mormon. Mr. Livesey says that S. Spaulding is its author. Here are two claims so incompatibly opposite to each other as it would be to claim that Mr. Heys and Mr. Livesey are the same man. The one claims that Martin Harris and O. Cowdery wrote it from the mouth of Joseph Smith, while he looked at a stone he held in his hat. The other declares that S. Rigdon wrote it by modifying a manuscript by one S. Spaulding. The one asserts that it was written in the county

of Susquehanna, and by M. Harris and O. Cowdery. The other just as strongly affirms that it was written in Conneaut, the state of Ohio, and then declares that it was written in Pittsburgh, Pa. Each of the above places is many hundreds of miles from the other; and it is impossible for more than one of their claims to be true. So much for the consistency of the testimonies of the Revs., which they offer as facts against the Book of Mormon!

Another example of the lies of the Revs. can be seen in the following:—In "*Mormonism Unvailed*" three of them, that is the Rev. John Spaulding, Rev. John Miller, Rev. O. Smith, and others of the same "devout" taste, claim that they listened for hours on end to Mr. S. Spaulding reading his manuscript, until they were quite learned about its content, and that it professes to give 'the history of the ten tribes of Israel' who were lost, and that it was from them the American Indians originated. These Revs. also bear witness 'that they have read the Book of Mormon, and that the historical part, the names, &c., are similar in the two.'

Now, in order to see how much trust should be placed in the testimonies of these Revs. who have rather filled the world with stories against the Book of Mormon, in order to see that all they say is lies, let the reader read the book for himself, for the Book of Mormon does not profess to give the history of 'the ten tribes of Israel,' neither that 'the American Indians originated from them' as they claim, but it is now to be seen that the Book of Mormon gives the history of the tribe of Joseph. If they had read it as they claim, they would surely see the difference and they would have been saved the shame of this lie.

Here are the best authors of Mr. Heys and Mr. Livesey, and here are the authorities of the Welsh lecturers, authors, and editors as well, without excepting the Curates of Merthyr, except Peter Ingersol and his 'falling out' with the latter. Both Mr. Heys and Mr. Livesey are respectable ministers with the Wesleyans. They both claim that their story is based on facts. Mr. Heys assures us that his witnesses are credible, most certainly; but Mr. Livesey claims just as strongly that his witnesses are just as truthful and irrefutable! What is to be done? And one must believe both sides, for the two Reverends claim that they are true, when they are as opposite to each other as is possible.

And if both sides of the story assured by such men as these are not true, who will believe that one of them is true? We answer that no reasonable man will believe them, no longer than they have the opportunity to hear both sides.

We shall not enlarge upon the "Spaulding Romance," but wish in our hearts that the above will be a means, under the approval of the Spirit of truth, to convince our dear fellow-nation, lest they hide in the refuges of a lie from the arrows of the truth; and so that they will not believe these unfounded tales and the like which are told against the Saints, in spite of sometimes being endorsed by high titles; but may "Prove all things and hold fast that which is good" be the motto of us all.

D. JONES.

PUBLISHED AND PRINTED BY D. JONES, SWANSEA.

J25 JONES, Dan. *Beth yw "gras cadwedigol"?* (What is "saving grace"?) *Swansea: Published and printed by D. Jones, [1854].*

8 pp. 17.3 cm. *Welsh Mormon Writings* 85.

This pamphlet's first four pages are printed in the 18 November 1854 *Zion's Trumpet* (pp. 565–69) as a "Quoted segment of the treatise that is now in the press." No further mention is made of it until the 12 May 1855 price list in *Zion's Trumpet* (pp. 159–60). Its price was three shillings and sixpence per hundred for distributors.

The contents of *What is "saving grace"?* are purely doctrinal. Dan Jones explains the Mormon interpretation of *grace* as a divine gift, but one which does not exclude the importance and necessity of works. Jones's doctrinal explanation appear to have been borrowed from some other writer or writers within Mormonism; the source, however, has not been identified.

WHAT IS "SAVING GRACE"?

NEARLY every time believers of this "godly" age are asked to obey the ordinances Jesus Christ commanded, the answer received is "The ordinances are of practically no importance when one has received saving grace; the ordinances and devotions are outward and unimportant things; one can either receive them or not; all that God asks now is that one have a new heart,—the image of God on one's Spirit—a rebirth or the work of grace on one's heart." That is the hiding place of thousands of believers, and it is self-justification that makes the divine commandments futile. We readily acknowledge that those things are good in their place, the more the better; but let us reason together—if the popularity of this assertion is sufficient proof of its truthfulness, it will do no good to examine it; however, since salvation depends on having *grace in the heart*, it will be most beneficial to determine whether it is possible for grace to be in the heart of those who believe this statement!

Let us note in the first place that "grace," according to the language of the scriptures is equivalent to "gift," "endowment," or the presenting of any blessing of God to men; and thus it must be, like every other gift, substance: if the gift is not *substance*, it is *worthless*, since one can comprehend only substance and nothingness, and thus it cannot be a "gift." It is said that "eternal life is a gift of God;" consequently, eternal life must be substance. When it is said that the Lord gives "grace to the humble," it signifies the granting of some blessing as substantial as are *all his mercies*.

When God gives "grace in the heart," he must give his Spirit *substantially* to influence the heart; and since it is acknowledged that the heart is but flesh, but that it signifies the influence of the substantial Spirit of God on the no-less-substantial spirit of man, that shows that the recipient must agree with the conditions that God placed as a rule for man to receive the influence of his Holy Spirit. To deny that he gave a rule is the same as claiming that man is capable of making his own rule; and that would be to deny the commandments of God altogether. To acknowledge that he has given the promise of the grace of his Spirit through obedience to his commandments is the

[*Price Halfpenny.*

same as admitting that grace cannot be in the heart of anyone who has not obeyed those divine commandments, regardless of what man himself supposes or asserts. This leads us to the scriptural and correct standard to prove who has "grace in the heart," namely he who has obeyed God's plan. And since throughout all the scriptures there is no promise for anyone to have the Spirit of God except by the proper administration of the ordinance of the "laying on of hands," who else without this ordinance can have "grace in the heart?"

And since there is no scriptural basis for the laying on of hands on any persons before they are baptized "for the remission of sins," and since repentance and faith are indispensable qualifications for baptism, how is it that those who convince themselves that they have received "grace in the heart" while not having done all of that, are not deceiving themselves and are deprived of such grace?

The importance that Jesus Christ and his apostles placed on obedience to all the commandments of God, and the exactness with which they taught that, prove, together with all their promises, that the only way they knew how to obtain "grace in the heart," was by total obedience, proving also the uniqueness of the way in which we obtain it.

The few exceptions that God made for Cornelius and others do not authorize anyone to change or neglect his *divine plan* for that.

But the ordinances, such as baptism and the laying on of hands, &c., are not essential for the enjoyment of "grace in the heart," says the zealous sectarian; they are merely external and carnal things, for does not the scripture say, "by the works of the law shall no flesh be justified?"

We answer that in this verse Paul referred to the ceremonial law, yet Paul says that baptism and the laying on of hands are ordinances of the gospel, divinely commanded, and essential to obtain "grace" from God. He obeyed them himself, and his chief work was to encourage others to obey them also. It is true that no one is saved by external works unless they derive from true faith, and from correct purposes; yet the misuse that is made of the ordinances by hypocrites does not excuse another from obeying them, for in every age and under every circumstance God required obedience to every "external" commandment, as they are called, and there is no instance of his approval without that. He commanded Israel to "rend their hearts and not their garments," for some had performed that demonstration hypocritically, and hypocrisy is what He forbade, not the deed.

Another fact that proves that the condition of sanctification and

godliness that many think of, is not to be enjoyed without complete obedience of the *body* to external works, yes, to every divine commandment, whether so-called 'temporal,' 'external,' or 'earthly' things, or spiritual things, is that every deed of man is a spiritual deed, because his body is but a tent in which an intelligent being resides, namely his *spirit*. There is no intelligence in the body itself, as is proved by the departure of the spirit from it. Thus every utterance of the mouth, every movement of the limbs, and every deed of the body must obey the promptings of the internal spirit, and consequently it is fitting that they are called deeds of the spirit or spiritual deeds.

The responsibility of man when he is judged "according to his works in the flesh, whether they be good or evil," proves that it is the spirit that God holds responsible for that which was done in the flesh; and thus will it be also for that which one neglects to do.

This is too clear to need explanation; and thus it is no less clear that it is spiritual to obey the ordinances which are too frequently disregarded in favor of carnal and futile things. Every deed proves that it pertains to an intelligent being; thus it must be that man's every obedient act proves what his spirit is thinking. If the body in and of itself is not intelligent, why do we talk about "physical" or "carnal" deeds? Are any eating, drinking, loving, hating, or one good or bad deed done that do not derive from the prompting of the spirit to the constitution? If so, only the body will be punished or rewarded for that! If not, it is not just carnal.

Thus we see that baptism is a deed of the spirit as much as are faith and repentance. It is the spirit that hears the commandment, and it was the spirit that agreed and decided whether to obey or disobey; the body obeys the one or the other as the spirit wishes: if it wishes to go to the edge of the water, the feet are completely willing to carry the body there; if the spirit wishes for the body to be buried in the water, is there not complete agreement in every member? Therefore, baptism is a spiritual deed, and the body is but a machine at the service of the spirit. Perhaps this principle seems strange to the reader, yet it is not as strange, we think, as it would be to hear his fellowman say that his feet had gone astray and taken his body down to the water, and that his body had insisted on getting baptized contrary to his wishes, and that he was sorry he could not forestall it! Would not such a claim be the object of scorn, and would you not say immediately that his body could not cause his feet or hand or himself to

move from the place without his spirit's wishing that? That is proof of our statement then, namely that all the deeds of man, when traced to their proper cause, are nothing more or less than the deeds of his spirit, which dwells in and fills his tent to the tips of his fingers, every joint, knuckle, and bone of him, using them as tools in his hand to do his own will.

The only difference that is between the movement of the attributes of the spirit, such as loving, hating, pondering, or planning, and the fulfillment of such by the action of the body is the degrees of power that are in them. When the spirit believes it to be a duty to be baptized, that is faith, which shows its power only by obliging the body to do so; as it is said that faith without works is dead, because it is not capable of influencing the body to carry out its wish, so on the other hand it is said that faith is perfected through works. On the one side and the other it is seen that the spirit is the primary agent. "Without faith it is impossible to please God," and since there is no faith where there is no obedience to God, it is obvious that the one who has not sufficient faith to oblige his body to go to the waters of baptism also has not sufficient faith to merit "grace in the heart," rather he deceives himself. Since their faith is commensurate with their works, those who do the greatest works for God, according to his word, are those who please him the most, and as a result receive the most "grace in the heart," while the disobedience of the one who disobeys forfeits his right to that "grace" which is promised only to the faithful, commensurate with their faith, which is proved by their works.

We do not wish to suggest for anything that the works are deserving of the blessings, rather it is all grace; yet, *only the obedient* will have grace; obedience is what qualifies one to enjoy the promised blessing. It is not the water that washes away sins, for the purpose of baptism is not "to wash away the filth of the flesh," rather it is "the answer of a *good conscience* toward God, by our Lord Jesus Christ." Since the spirit is the conscience, a proper baptism must be a spiritual work, and must originate from the belief of the spirit that it is obligatory; while, on the other hand, if a man were immersed without his believing, that immersion would not answer the purpose any more than sprinkling benefits a baby, who is without conscience in the matter, since he does not understand; and thus, God must change his plan of imparting "grace," we see, before those who expect grace through faith only, disregarding the works He requires, before the hypocrite

who obeys without faith,—the baby ignorant of the matter, or anyone of the disobedient can receive "saving grace."

In a word, God gave no such things as temporal or carnal commandments, neither can they be only external works, either by God or by men; for the Spirit is the God who *inspires* his commandments and his works,—He speaks the commandments to the spirit of man and does his works for his spirit—his promises and his warnings are spoken to the spirit of man, and man's body is given to him to obey, and he, body and spirit, will be held accountable for his disobedience as well, and the one and the other will be rewarded, in "life and immortality" when the obedient will receive "adoption, to wit, the redemption of the BODY."

Although frequent use is made of the words physical, carnal, and temporal works, they always suggest the effect and not the *cause* of the deed, or the one who does the deed; for inasmuch as no deed or effect can be shown to be disconnected from its appropriate agent, and the worker cannot be other than an intelligent being, and since the body alone does not have intelligence, being merely the machine, as was proved already, of necessity it follows that the spirit is the intelligent being, and consequently, the agent of the deed, which appropriately deserves to be considered a *spiritual deed*, although worked on a *carnal* object. If God gives carnal commandments, he is a carnal God to that extent! If his ordinances are carnal, their author is carnal. If God is not allowed to be a carnal being because he created a carnal world, and because he governs all carnal substance to answer his own wise purposes, how does the creation of a spiritual being, as is man, and the creation of those substances in obedience to God to bring about those purposes, as is the water in the baptism, the oil for anointing the sick, the bread and the wine in the sacrament, and the hands for giving the Holy Ghost, deserve to be called carnal or ungodly deeds?

The acknowledgement of God's right to the service of the spirit, because it is He who made it and owns it, is such clear logic to prove his right to the service of the body also as its creator and its keeper; and, the fact that God wishes to save the body and the spirit to life, logically forces on the mind of the intelligent the necessity of serving God with the body as well as with the spirit—and the two together, and not the one without the other, which is not acceptable.

The fact that God intends to restore this earth and its inhabitants, and do so through their own instrumentality, places us in the most

advantageous position to understand and choose the good and refuse the bad—to be "workers together with God," as the Apostle says. All this works in harmony with the frequent commandments that we are to "work out our own salvation with fear and trembling," performing every good work that is asked of us. God does not require some state or sensitivity of the spirit only. The existence of every member, knuckle, joint, and bone of the body proves this clearly. Nor is it just a matter of avoiding evil, although we must certainly do so. Neither does he ask for some "grace hidden in the heart" that has to do with the spirit alone. All that the spirit itself can do is still insufficient to please God. This does not apply to the spirits of the unseen world, since they do not possess bodies. Men who possess bodies, however, are foolish to think to please God or be saved by him just by the service of their spirit; we must serve God with both body and spirit in all things he requires. Offering the service of the spirit alone to God, and refusing the service of the body, is hypocrisy as bad as offering to him the service of the body alone while the spirit refuses to serve. All the shouting of "the blood of the cross," "faith in Christ," "pray unceasingly," and pondering on "the virtue of sacrifice," "rejoicing in the eternal design," "resting on the grace of God in the election," "devotion through faith to rest on Jesus;" praying for grace in the heart until one's tongue sticks to the palate,—if one were to weep bottles of tears, or if one's body were given to be burned; the most spiritual and heavenly condition that the most fanatical man can work himself into, is nothing but hypocrisy and loathing, self-justification and "dirty rags" in the sight of him who said,—"Oh, love me, keep my commandments," in the presence of him who assures that—"He that saith that he loveth God, and keepeth not his commandments, is a liar, and the truth is not in him;" all that the spirit of man can think or do, we say, is nothing but hypocrisy, while he refuses to carry out the works that God requires of him; neither will the carrying out of every other work that he himself imagines suffice in place of that. If that feeling of spirituality and heavenliness does not derive from the Spirit of God in the physical obedience to the deed that God seeks from him, it is but fanaticism,—deceit,—imaginings unlike religious substance, and the influence of false, anti-Christ spirits, on the truth of reason and the word of God, though it be a torrent that sweeps its thousands to the place they do not imagine they are going; and where they will perceive, woe be to them, the truth of our statement that one cannot serve God in the spirit while the body is disobedient to his

work, and "works will not follow them" to reward them because of them.

One part of the "Christian" world has gone to the other extreme by asserting that works justify and save man; and a numerous part of the rest has gone to the opposite extreme of believing that physical works are of no importance to save man, only to obtain "saving grace," &c., which deprives God of the service that he deserves, namely the body and the spirit in obedience to all he seeks, which is the only service acceptable to him.

We are not suggesting that he who serves the Lord with all his heart according to the light he possesses, will not enjoy happiness in his bosom and peace toward God commensurate with his conscientiousness, in so doing; but this is what we say, rather what God says: namely, that He will not accept any persons who are disobedient to that which he seeks from them; for example, God would not condemn any who do not obey the ordinance of baptism or the laying on of hands before he sends his servants to teach them concerning that, and to administer it to them; but after he sends his servants to teach and to properly administer these divine ordinances, it is vain for the disobedient to expect to obtain "saving grace" by doing all other things they choose; for they are under the same condemnation as were the Jews when our Savior said to them—"This is the condemnation, that light is come into the world, and men loved darkness rather than light." This principle frees our own forefathers from the unavoidable punishment to their children, because they were not offered the greater light that is offered to us, and thus they did not refuse it.

In case the reader until now has not understood the difference between the enjoyment of "saving grace" and true religion in the soul and the popular whim, namely that it has no connection with the works of the body, come with us for a moment to look at the effects of "saving grace" on the prophets—on Jesus Christ, and on all his apostles; being confident that they will not be considered carnal and sensual because of them! Moses proved his devoutness by obliging all Israel to kill with the sword all their brethren who had worshiped the golden calf; the "saving grace" of Abraham made him a wanderer from place to place, and in his sight, piling stones on each other to make an altar was a task as religious as praying for acceptance of his sacrifice; were our zealous sectarians to see a man working so hard as did Noah to build the ark, no doubt they would shout at him, "stop

working so hard, poor old man, if there is grace in your heart you will be saved without that dilapidated old boat!" Were they to hear Israel blowing their rams' horns at the walls of Jericho, they would no doubt tell Joshua that he was deceiving the people with some carnal and useless toys, that it would be much better for them to throw their old horns away and pray for "saving grace in their hearts!" In the sight of our age, those who have inspired themselves to the extremities of the air, reaching our little earth and all that pertains to it, it would be foolishness to call on them to build a Temple as did Solomon, and they would call Jeremiah a lunatic for "marrying two harlots" at the same time—for eating what he ate, and for doing what he did with a girdle, &c.: no, it is all external and unnecessary. In a word, all the works of the Son of God, from his baptism to his cross, were unnecessary, according to the same logic—all carnal; only prayer was essential. If Christ had to obey his Father in every deed, why is there no longer the same need for all to obey Christ? The apostles proved they had "saving grace" by devoting themselves to doing all things that God required of them, whether it was preaching around the world without purse or scrip, baptizing or laying on hands, or whatever God told them to do; that is what they would do, without stopping and asking if it was a carnal deed, or whether it would be necessary to obtain "saving grace."

Lastly, we say, that the only way that heaven has organized to present "grace to the heart," that which is indispensable to "live a new life," and although "devout" and "holy," is by *the obedience of the body* from true faith, to *every word*, commandment, ordinance, and work that comes from God;—to neglect any external work He commands will bring a punishment commensurate with the size of the blessing that would derive from obedience; for the one and the other are the work of the spirit.

Do not deceive yourself, dear reader, into believing that the effect of "grace in the heart" is your conscientiousness and feelings, unless they result from your faithful obedience to the commandments of God; unless you have first obtained the remission of sins by being baptized for that, and unless your faith has obliged your body to submit to the divine practice of the laying on of hands,—the *only* way to obtain "grace in the heart," says your experienced friend,

D. JONES.

J26 [JONES, Dan.] *Traddodir darlithiau gan Capt. Jones, yn Neuadd y Saint, Heol Orange, Abertawy.* (Lectures to be delivered by Capt. Jones, in the Saints' Hall, Orange Street, Swansea.) *Swansea: Printed by D. Jones, [1854].*

4 pp. 17.3 cm. *Welsh Mormon Writings* 86.

The lectures mentioned in the title of this publication were to begin Tuesday evening, 9 January 1855, at seven o'clock. A series of seven lectures is listed on the first page, all to be given on successive Tuesday evenings until 20 February 1855. The topics were the "Anti-Christ" and his various attributes.

A number of other topics are listed on the following page. These were to be addressed as a continuation of those previously mentioned, also on Tuesday evenings. The remainder of *Lectures to be delivered* is identical, except for nine omitted lines, with *Invitation!* (**J21**), printed several weeks before.

Lectures to be delivered also contains information concerning other meetings held in Swansea, the new Church headquarters in Wales. Meetings in Welsh were held every Sunday at 11:00 and 7:00; meetings in English were scheduled for Sundays at 2:00 and 6:00, and for Thursday evenings at 7:00.

LECTURES

TO BE DELIVERED

BY

CAPT. JONES,

IN

THE SAINTS' HALL, ORANGE STREET,

SWANSEA.

To begin at 7:00 *o'clock Tuesday night, January* 9*th,* 1855*, and to continue weekly until further notice, on the following topics:—*

LECTURE I. Antichrist—Who he is,—his ancestry,—his birth, and his beginning.

LECTURE II. (Jan. 16.) His treacherous purposes,—his plans, and the most notable features of his character.

LECTURE III. (Jan. 23.) His armies,—his generals,—his weapons of war, together with an account of several of his victories.

LECTURE IV. (Jan. 30.) Variety and shrewdness of his assaults.

LECTURE V. (Feb. 6.) His trial before the High Court,— his sentence,—his binding, and his imprisonment.

LECTURE VI. (Feb. 13.) His liberation,—his innumerable armies,—who they will be,—his last great battle, and his fall.

LECTURE VII. (Feb. 20.) His execution,—his burial, and desintegrative fate,—his generals, and all his armies.

Also, the foregoing will be followed with weekly lectures on the following topics:—Personal second coming of the Son of Man to the earth.—How he will come.—For what purposes he will come.—The indicative signs of, and the advance preparations for his coming, together with a chronology of his coming.

The Millennium.—How it will begin.—The renewal of the earth, and the resurrection to life:—Inhabitants of the world in the Millennium.—There will be resurrected Saints.—Transformed Saints.—Godly ones in an immortal state,—in a married and a child-bearing state,—with relatives, friends, and acquaintances, and there will be Pagans there also.—Activities and enjoyment of the various inhabitants during the Thousand Years.—Descent of primitive Zion.—The City of Enoch,—the 'Heavenly Jerusalem' from heaven to earth,—its inhabitants, its glory, and its immutability.—The resurrection to judgment.—Destruction of the ungodly.—Desintegration of the earthly elements.—The new heaven and the new earth, pure and eternal, and what the "Eternal Life" which will be enjoyed by its inhabitants will contain.

Lectures will also be delivered on great Babylon of the last days,—who is she, her character and her fall,—how and when it will be. The return of the Jews to Palestine,—building of Jerusalem, and other Cities in Judea:—Second visit of their Savior to them when in their final distress,—their recognition of Him,—their belief in Him, and their great joy in Him.

An account of the main notable features of life, and the martyrdom of Joseph Smith and his brother, because of their religion, while in prison awaiting their trial, (by one who was there,) and refutations of the false accusations published and proclaimed against their character. Mission of the "Prophet Mormon,"—Is it scriptural and logical?—Is it divine, or where is it from?

Who those are who are called "False prophets of the latter days," and how they may be recognized.

Proofs of the truthfulness of the Book of Mormon, together with an account of its beginning,—its contents,—its usefulness,—its discovery, and its translation, and whether there are scriptural prophecies concerning it.—Does it disagree or agree with the Bible? &c.—

That the present enjoyment of revelations, spiritual gifts, and miracles are scriptural teachings, logical, and factual.

N.B. There is also a sermon in Welsh every Sunday at 11:00 o'clock in the morning, and at 7:00 in the evening, and English at 2:00 and at 6:00 every Sunday, and at 7:00 every Thursday night there, on the following subjects, where we desire to see the reader come to

hear for himself, for,—

DEAR READER,—*Know that you must* stand before the judgment bar of God! *Remember* that your works will establish your fate in the world to come! *Believe* an experienced friend saying that only the enjoyment of the *true* religion will bring you happiness in this world and in eternity; and for your immortal soul, *believe* the testimony of a *truthful witness*, that the following are principles of the *only divine religion* that is or ever has been in the world.

Do not let the influence of a false religion excite your emotions to cast this sincere 'Invitation' from your hand; for it is an irrefutable truth that God has spoken from the heavens what *you must* do to be saved. If you do all other things that every sect commands, and all you consider to be your duty, and neglect to do the following prescribed divine things, you will not be saved. Eternal life is not, nor ever has been promised except *only* by obeying *every word that proceedeth* from the mouth of the Lord, whatever that word may be. He must receive complete obedience, from the heart, to *every* commandment He gives. The religions of those who change one jot or one tittle of the commandments of Jesus Christ cannot be divine even if all human wisdom professes them, praises them, or makes any other claim to the contrary; consequently, for the sake of your eternal salvation do not be charmed into believing them. Furthermore, if every preacher, author and editor, atheist, and drunkard, yes, even if the whole world joined together to claim that the following teachings are deceit, do not believe them, lest you deprive yourself of the true religion, rebel against God, and lose your soul because of so doing. Come then, to the place indicated below, despite every opposition, and insist on hearing for yourself, for you will be judged for your own mind, and for yourself you must die, and live or die again for eternity; come to listen for yourself, and you can hear that the scriptural, logical truths, divinely proved to you *yourself* are:—

That an Angel from heaven has come to earth with a message for all its inhabitants, which contains clear and correct instructions as to how to receive forgiveness of sins and salvation.

That it is impossible for any religion to be divine unless its possessor enjoys *direct revelations himself.*

Faith in the testimony of *living* witnesses to believe in the existence of God the Father, in the crucifixion, resurrection, and ascension of his Son Jesus Christ to heaven, as our abundant Redeemer, to believe and obey all his commandments, and to believe also in the powerful workings of his Holy Spirit according to his promises.

Repentance from all evil, and a determination to keep from all things that are contrary to the law of God.

Baptism by immersion for the remission of sins, and that this is the only ordinance established by Christ to obtain forgiveness.

The present enjoyment of the gift of the Holy Ghost by the laying on of hands of the Elders,—as a witness of the Spirit of God's approval,—prophecy,—speaking in unknown tongues,—interpretation of tongues,—receiving visions, and healing the faithful sick by the laying on of hands and the prayer of faith, and receiving all necessary revelations for salvation.

A complete apostasy of the whole world from the purity of the gospel, and its deprivation of the Kingdom of God for ages.

A complete restoration of the Kingdom of God to the earth, in its offices, ordinances, teachings, discipline and blessings as established by Jesus Christ its Head, which is proved by hundreds of thousands of witnesses throughout the world, by several thousands throughout Wales, and some in your midst.

The gathering of the children of God together to the place on the earth appointed by Him, to be taught more precisely in the law of the Lord, to build Zion, and to be delivered from the diseases, the plagues, and wars that are already beginning throughout the world, the famines, earthquakes, contentions, and the frightful destruction that is at the door, and which will come like vengeance of the Almighty on the disgraceful refusers of this gospel, &c., &c.

Reader! come, we repeat, and hear for yourself, so that you may be able to judge these *truths*, understand them, obey them, and enjoy their promises youself.

☞ We have a variety of pamphlets on all the above principles, &c., which are available in the "Zion's Trumpet" Office, Swansea, for various prices, and also refutations that will satisfy every honest man, to the false accusations that are proclaimed about us and our religion, as far as we have seen, which can be obtained through the post by pre-payment, or by inquiring of the Saints.

J27 JONES, Dan. *Yr arweinydd i Seion*. (The guide to Zion.) *[Swansea: D. Jones, 1855].*

16 pp. 17.3 cm. *Welsh Mormon Writings* 87.

In the initial plans *The guide to Zion* was to be a substantial publication that would sell for approximately sixpence. This is apparent in the 7 January 1854 *Zion's Trumpet* (pp. 18–19), where Dan Jones printed one and one-half pages of information outlining the contents of his proposed guide. Having been to the Salt Lake Valley and all points along the way, Jones was qualified to share a firsthand experience with future emigrants. He hoped to have the booklet printed and available within a few weeks.

In the 28 January 1854 *Zion's Trumpet* (p. 61), Jones announced that the first part of *The guide to Zion* was off the press in sufficient quantity for that year's emigrants. He apologized for not having prepared more and asked for patience from those who had been disappointed. There is no extant copy of this first segment, nor was the project ever completed as originally planned.

Jones decided to delay work on the publication because of possible changes being discussed by Church leaders concerning the route of the emigrants. Several months later he would go ahead with the publication of the pamphlet since no decision had been reached. In the 20 January 1855 *Zion's Trumpet* (pp. 31–32) Jones announced that *The guide to Zion* was finally off the press. The booklet is much smaller than he had intended it to be, and it sold for far less—just one and one-half pence each. It contains detailed instructions for passing through New Orleans, but ironically, the large group of Welsh emigrants that year were routed through Philadelphia.

The pamphlet has twelve divisions of varying sizes with the following headings: preparations before starting from Wales, women's preparations, furniture, instructions for the £13 company, instructions for the "Perpetual Emigrating" group (those who borrowed money for the journey, to be repaid once the emigrants became established in Utah), instructions to various craftsmen, instructions for being in Liverpool, instructions for being on the ocean, things to purchase in St. Louis, instructions for choosing horned animals, instructions for driving a team of oxen, and directions for camping.

THE

GUIDE TO ZION.

BY CAPT. D. JONES.

PREPARATION OF EMIGRANTS BEFORE DEPARTING FROM WALES.

FIRST, pay your rightful debts to everyone, or obtain the kindness of those you owe either to freely forgive or to allow you time to pay at the end of your journey; without doing one or the other we do not advise anyone to emigrate toward Zion.

Second, strive to be free in your consciences by warning all your fellowmen you can, especially your relatives, and exhort them to obey the gospel and flee to redeeming Zion in time. Your behavior will make your memory blessed.

Third, search for history, names, births, marriages and deaths of your ancestors as far as you can, together with your living relatives. The importance of this will be understood by its future consequences better than we can inform you now.

So much for general counsel, which the poor and the noble alike should obey. For the purpose of instructing everyone concerning the preparations and what we would like concerning clothes and every kind of goods, we have divided our emigrants into three classes; namely, 1. Those with money who are able and intend to go in their own wagons across the *plains*. 2. Those who will go with the £13 companies. 3. Those who will go with the "Perpetual Emigrating Fund."

1. We urge the wealthy class of our emigrants to pay their tithing! Concerning clothing, as a general rule we would say that it would be

wise to prepare plenty for themselves and their families for two years. They do not need to be different from the clothes they wear at home. Take a similar proportion of summer and winter clothing as used here. People can take off or put on clothes as the warmer or cooler weather circumstances dictate. Hats and bonnets are difficult to transport. *Coats*, homespun, together with some velvet or moleskins to be worn on the way and for working; also a coat of light material for warm weather. *Trousers*, of strong material, fustian or moleskins and the like, that thorns will not easily tear are best for the land journey at least. Also some of homespun cloth, or like those worn here. *Shirts*, an abundance of shirts is good; instead of linen, cotton (factory) is better because sweat causes the former to wear out sooner than the latter, unless the collars and fronts are of linen. Colored checked shirts would be advisable for the land journey, and for some tasks after arriving. *Underclothing*—of flannel—enough for a year—and material to make underclothing of another and better kind, after arriving in Zion. *Shoes and Boots*—Not too strong, nor with the great nails that are commonly seen. The leather of this country is better than American leather, therefore it would be best to have three or four pairs each. Wear the oldest on the sea, and keep the others safe from seawater and seabreeze, for the leather and stitching will rot. The same with clothes also, as far as possible. Leather is quite expensive in the Valley; and since the law permits only sufficient for the present necessities of this country to New Orleans, it would be wisest for those who are able, to take leather with them from St. Louis. We do not think it would be a bad thing to take the *Gutta Percha* to the Valley, since the work of the cobblers is expensive there. *Stockings*, homespun, mainly; as for *worsted* and cotton, they can be bought cheaply in St. Louis. The former, knitted in Wales, are the best we saw anywhere. Several pairs for each person would be useful, since there will be no chance to mend them, perhaps, as at home. Besides, the friends that are already there, if you have no *relatives*, would be glad to buy the occasional article of clothing as listed above. Remember them!

FEMALE PREPARATIONS FOR THIS CLASS.

It would be good to have a couple of flannel gowns, or some strong homespun material, and some homespun and flannel petticoats, although they will not always be needed; yet, since the shop will be a fair distance away, it would be better to have them at hand when

they are needed. Underclothing similar to the homespun, but of greater variety, because of the difficulties in traveling. Stockings and shoes according to the above instructions for the men. *Umbrellas* and *Parasols* would be useful when reaching a warmer country. If you wish to fit in with the gentlewomen of Zion, you had better prepare a couple of quite *stylish* gowns, yet not unseemly; silk and *satin* gowns would not be out of place there, besides gowns of good cotton on the journey. Also prepare ribbons, for they are expensive there. A variety of everything would be good for the children. We advise women also to prepare fine linen, about ten yards each; when they arrive there they will realize its worth. Abundant bedclothes for those who have a way to carry them. Very comfortable things to sleep on while on the sea, on the rivers, crossing the *plains*, and also after arriving, are feather beds; and some affirm that they are more comfortable to die upon also! At least, if they are taken, sew two bedsheets around them to prevent their being soiled, and keep them dry. Take an abundance of needles, pins, linen thread, cotton balls, knitting wool, hooks and eyes, buttons, *tapes*, scissors, knives and forks, spoons, and similar things that you may think of; not because these things are not there, but because taking them is so easy, and they are much cheaper here. It is better that most of the clothes be made or cut out before arriving at New Orleans, lest you be suspected of intending to sell them, and thus lose them.

HOUSEHOLD FURNITURE, &C.

Rather than giving the following things away, or selling them for half price, it is better to take them with you: a cauldron or two, a teakettle, a saucepan, a frying pan, and good china, or plates and basins, to be used at sea, even though tin ones would be more convenient, and fire irons, if they are good, and brass candlesticks will be useful after arriving there, for those who have means to transport them. It would be wise to line the chests with *sheets* of good *tin*, to keep the moisture out, and then vessels can be made from it at the end of the journey.

TO THOSE WHO ARE GOING WITH THE £13 COMPANY.

Let us state that the rules of emigration do not permit them to carry in the wagons but a hundred pounds each, besides their food; as a result they are able, according to the above, to choose the most useful clothes

to make up that weight. We do not advise this class to take chests, except perhaps one in a family; for they can carry their weight of clothing, or something else they choose. Sacks of painted or oiled linen, which keep the moisture out, are available. We do not need to expand here on the conditions of this excellent Society, or its advantages; that can be found in the TRUMPET, translated from the *Star*. It would be good if all emigrants took with them a little oat bread, and pickles, and other fancied foods in addition to that which is prepared for them on the ship.

TO THE "EMIGRATING SOCIETY" CLASS.

We would say that something similar to the previous class will be their preparations also, because they are not permitted to carry but a hundred pounds each overland. Although it may be that circumstances sometimes require that the President of the Camp permit an exception, yet the costs of anything over a hundred pounds will be around seven pence a pound to be carried to the Valley in the wagons. If everyone were permitted to carry whatever they wished, it is apparent that goods would take the place of people, the transportation of whom is the chief purpose of the Society; and the fewer goods, the more people can be transported. Therefore it is proper for this class to choose wisely what things are truly necessary for their comfort on the journey. From Wales, until they go into the wagons, no one will be so particular about the weight of his clothes.

TO VARIOUS CRAFTSMEN.

We answer that it will be better to take some of their tools, unless they can get near their worth for them here; that is, if they are good and easy to carry. In St. Louis there is almost every kind of common craftsmen's tools to be found almost as cheaply as here; and most are better made or of better design than in this country.

GENERAL ADVICE WHILE IN LIVERPOOL.

Perhaps there may be one, or more, leaders to every company to Liverpool, and while there, these will be able to offer better instruction according to the circumstances, so that here we need only to urge

everyone to do as they advise, as a general rule; yet there is no danger of impressing too much on everyone's mind, before starting, that they must take care to keep an eye on their things, if not their hands on them, until it is all safe. Do not listen to the offers of strangers, who, like a swarm of wasps, surround you while there; do not listen to them, or answer them, much as if you did not understand them, and indeed, the less English some people understood, the easier it was to lead them correctly. The President will take care of who will carry your things, and to what place, if you will but do his bidding. Many fair offers and flattery will you hear, without doubt, but watch your pockets and your goods, while you pray also to be rid of such. Mothers, if you have small children, you will have a job to follow them along the streets of Liverpool; and if you need to look at the *curiosities* and the fine things in the windows, it is better to do so after making sure your children are in a safe place, than to let something run over them and kill them, or to let the *kidnappers* snatch them from your side where you will not see them again, or to let some other accident happen and cause grief. Having reached your lodgings, tired, cold, perhaps, and the children crying, it is good to have a rather good *store* of that ointment for every wound called PATIENCE. This will be sweeter than honey at that time, and from then on, to all who possess it, and better to see the bottom of the sugar keg than for the pail to have no more *patience* in it. Those who have not prepared the following necessities for the voyage, will get them here through the directions of the President, without doubt: Vessels for cooking food, according to the size of the family, an iron saucepan, a frying pan, a teakettle, tin plates, and tin cups, plenty of tin bottles to hold three quarts of water for each one each day. It will be better to have a few candles and *matches*, and as little as you choose of spirits; better to have a bottle or two of consecrated *olive oil*; and as much faith as possible—it will be of more use; better to have a few bottles of *castor oil* for the children, and for the weak in faith, just in case; for the change in weather, food, and location causes bodily disorder, as it were, for a short spell; it is good for those inclined to this to watch what they eat; perhaps it would be better to have the occasional feast of bread, or food made of oat flour. Be sure to buy potatoes, bottles to hold vinegar, soda for making bread, onions, and mustard. Those who have the means to buy and transport *moleskin, fustian*, and similar things, of British make, in large amounts, will find plenty of use for them, as long as they do not

take it deliberately to cheat the American government of its tax. Try to distribute the clothing, especially the children's, and the other things that will be needed often, so that they are at hand, and the remainder can be put safely out of the way in the hold of the ship, and thus there will be more room to move around; and it will be more healthful to have room for fresh air to travel through the ship. The women should prepare several small bags, suitable to hold flour, biscuits, sugar, rice, raisins, tea, coffee, salt, &c., for they will be needed at the start of the voyage, yes, before leaving the dock. To avoid fuss, prepare beforehand, and have everything at hand. If there is food left over, take care of it, for all will be responsible for their own food until after the ship has departed. Do not take shillings, half crowns, sixpences, or tokens to America, because you lose twopence to the shilling. A full worth is received for a pound, and perhaps a little extra. Do not take bills from any Bank in the world there.

After boarding the ship, remember there will be no fire to cook food there, until you go to sea; prepare for that. While the men are placing all the furniture in order, filling the vessels with clean water from the shore, hanging pictures and curtains around the bed, the women must watch that the children do not climb on the side of the ship, where some rope might sweep them into the sea, as happens to many. Shepherd them well in the beginning, teach them not to run up and down, and thus much trouble will likely be avoided during the voyage, if not broken bones also. After the bed is made neatly, in a place you will be shown in an orderly fashion by the president, and after everything else is in its place, and after you have boiled water in the teakettle on the shore, every wise and gentle woman is seen making herself at home, and as cheerful over her cup of tea the first night, as if she had been there a long time! Let everyone who wishes to avoid a lot of trouble, take care to be on board the ship by the time they are advised to be there, for the examination of the Doctors! let nothing prevent you from this, and have the receipt for payment of passage convenient. Let no one appear sad of countenance at that time, lest they be turned back, for your eyes and almost the skin of your teeth will be searched. Take care that the candles do not set fire to clothing, nor anything that may set the ship on fire, better to have a lantern; and hardly any ships allow the light to go out on them on any condition; do not let the children have them, for there is nothing more terrible and destructive than

a ship on fire at sea; there is no back door in it as there is in a house, nor a place to escape, therefore take care in this matter!

GENERAL COUNSEL ON THE SEA.

Beside the interesting teaching that will be received from the officers of the company, we add;—do not worry about dying from sea sickness, unless you feed it to a fever by staying in bed, which turns it fatal to many; but strive to eat healthful food, and stay on the deck to breathe pure air as long as you can; this is the best medicine of all, long and frequent experience tells us. Take care not to be in the way of the sailors nor go into the ropes; many have met their end before their time because of carelessness in this matter; this also often stirs up the presidents and sailors to be nasty to the emigrants. Of all places orderliness is desirable at sea. Chests, &c., should be bound and nailed in their place, before the ship begins to rock, and before the passengers begin to get sick. After about fifteen nights of trouble-free going on the sea, there will be quite a change in the weather; and although there will be no rain, rather a pouring of clouds in place of rain, care should be taken not to get wet in it. It will feel more comfortable now to take off winter clothing immediately; yet, it is better to suffer, because of the uncertainty of the climate, and remove them gradually, lest you catch a dangerous cold. It is good for the health to bathe in the mornings in sea water, especially for children, the more often the better. Of every advice given so far, let us give to our sisters, especially the younger ones, the most important advice, i.e., doubtless the ship's officers and sailors will try to be kind to you in many ways; they begin by paying special notice and conversing, then by inviting some number to a respectable place at the back of the ship, and then they start with their *jokes*; in a short while, they invite one, or more perhaps to begin with, into the cabin perhaps to have dinner, or for a glass of wine, or to do some work for them. But watch and be on your guard! When they go as far as that, if you do not think evil, it will be high time for you to beware of it! Little by little, they will show their intentions; to destroy you is their only purpose. Do not give them a chance, and do not socialize with them; beware of their company as of the gates of death! They can show great kindness but remember what it may cost! One sold his birthright a long time ago for a mess of pottage; so has the dinner of many a one in the cabin cost her more

than the worth of the ship and its cargo! Daughters of Zion! you who leave friends and relatives, country and everything, with your longing to go among the pure in heart, do not forget the fiery trial, the accursed temptations that you will have on the sea and the rivers, to despoil you of your chief excellence—the crown of your glory. With clean hands and pure hearts may you reach redeeming Zion. The memory of what we have seen compels us to forewarn you of the danger that has been so destructive to others. Do not believe the promises of seamen under such circumstances, as the poison of vipers is beneath their lips; so it is also with your fellow travelers who are strangers to you, especially on the steamboats, on the western rivers. Oh! that you could hear the moaning of those who refused these counsels while smiling, and believing that they were able to take care of themselves. Do not think they are like the Saints, as they will not defend you as do the brethren. The leftover food from the voyage will be of great use to you on the rivers and the land travel; carefully take with you your cooking vessels, and water vessels, &c. Self-preservation persuades each one to obey the discipline and instructions of their presidents, with respect to keeping themselves and their places clean, and bringing their beds to the fresh air often, to be peaceable, obliging, and godly, &c.

Before reaching the end of the journey, or New Orleans, an abundance of rain water will be had for washing; it would be wise for the women to have on hand plenty of soap for that before departing. When you come into the Port, you will have as much work watching out for thieves as in Liverpool; and another caution that you will need to be aware of is not to drink the liquor of that country. The length of the voyage and the low price will be strong temptations; may the consideration of the importance of health, good examples, and your responsibility to the God who owns you, and in obedience to the call of the One for whom you left your country, subdue the temptation until you are delivered from the consequences that have made many wretched.

It is likely there will be here some appointed steward to receive you, if he has not already hired a steamboat to carry you up the Mississippi. You cannot do better than obey his direction thankfully, if he has been sent to do this, which will be easy to prove.

The river water is now troubled and unpleasant to see, yet is delicious and as healthful, if not more healthful, than any water you will get on

land. You will get a cask on the boat, and a bucket with a rope attached at the back end; fill the cask, and let it settle; it would be better to boil it and let it cool, before drinking it. Let the men take care to do this when the boat is stopped along the shore; it is not allowed on any account for women or children to carry water when the boat is running, because it is dangerous in that the bucket could drag them overboard. Many have drowned in doing this; be on your guard before it is too late. The cooking vessels come in handy at this time; firewood will be available on the boat. Do not eat much fresh meat or the fruits of that country at the beginning, lest they may cause diarrhea, which is extremely difficult to cure, and often turns into a fatal fever. The foregoing advice will be very interesting to women now! Take care lest your thieving fellow travelers steal from your chests and your pockets; many travel on these boats only for that purpose, and since the boat often lands near some town, they then have opportunity to escape. Do not go far from the boat when it stops, lest you be left behind. Watch the goods round about, lest they be plundered or put ashore by mistake.

Do not accept paper money without being sure of the *Bank*. There are coins called *five Franks*, quite similar in size to a dollar; they are often confused unless care is taken. They are 5 cents less than a dollar, and they are recognized by the figure 5 and a large letter F on them. It is just a matter of paying careful attention, and the money will soon be understood. A cent is about a halfpenny, and there are coins of 3, 5, 10, 25 and 50; the last is a half dollar; it may be that there are other coins besides those noted, but it is easy to know their worth by counting a halfpenny as one *cent*.

When you reach St. Louis, we advise you not to listen to every tale you hear concerning the Saints, for of every place you have ever been in, this is the last gathering place of apostates and evil-doers excommunicated on the sea and in the States; if they are not in the common burial ground of such men, the only place they will ever be united, namely, the grave, you can expect to find them here, or perhaps they will find you. We do not mean that everyone here is like that; for circumstances keep some here to make preparations for finishing their journey; but it is easy for one who possesses the Spirit of light to recognize the difference. The aforementioned evil men appear very kind, and invite you to their houses, and persuade you to stay with them, that here is a good place, &c., and having had the chance, especially if

there is some coldness already, or jealousy of some officer, or if such do not possess the Spirit of God, they will soon begin to whisper old tales about the Valley, about Brigham, or some of the other officers they have seen. Let all observe their feelings when listening to them; do they cause them joy, enlightenment, love, or a desire to serve God, and to reach the end of the journey you aimed at in the beginning? If they do not, the less you believe them the better. What do they know of the Valley any better than they knew before starting from home? Not so much truth, but nine-tenths lies. How unreasonable it is for anyone to lower himself to believe them, after coming so far, in the stories he believes to be lies before starting. And there is none that will do so, unless he is already in degrees of darkness; and these will darken them more and more if they listen. Know the voice of your shepherds, then, in this of all places,—this is the "place of the skull,"—the skeleton mine, and the *rookery* of all unclean birds.

WHAT THINGS TO BUY IN ST. LOUIS.

Unless your presidents advise you to the contrary (which is possible because of circumstances), buy stoves; many kinds are found for various prices, from £2 and above, according to their size; contained in these are three lengths of *pipe* or chimney, and several pots, &c., suitable for it. These are very useful in the valley because they save much wood when cooking; iron cooking pots of every kind; there is a very useful oven to bake bread, on the trail, called *Spider* or *Bakekettle*, with a lid on it, so that there is fire over the loaf as well as underneath it. Buy an axe with a handle to chop wood; the *Collins* brand is the best. An iron plough, a handsaw, planes, augers, files, a corn scythe and a scythe for cutting hay, a shovel, &c. Here they are cheaper by far than in the Valley, for those who have means to carry them; also a boxful of glass 8 by 10 inches, a case or more of mixed nails of different sizes; oil and paints, olive oil, soap, *groceries*, pepper, Indigo, starch, ginger, and the like. Table salt should be obtained, besides some to give to the animals, about a handful for each one per week. If there is any money remaining, there are many ways here to spend it for useful things to take to the valley. Buy the things considered necessary to build houses, such as locks, hinges, latches, &c. You may be directed to the best shops by the President who is staying in this city,

the name of whom this year is Horace S. Eldredge, 13, Market Street. A gentleman very well known to us and in whose word you can trust. Here also are bedcovers, and ropes for securing animals at night on the trail, and for various other purposes. There are clay and china pots here; common ones are to be found now in the Valley.

Concerning provisions for the journey, every instruction will be received from the President. A bushel or two of apples, and dried peaches would be tasty.

CHOOSING HORNED ANIMALS.

For those who have sent money in advance, through the office in Liverpool, their wagon and team will be ready for them. If there is a choice of such, choose skilled drivers, quiet oxen broken to the yoke; those of middle age will be the most likely to be thus. If there are but two yoke of oxen and two cows together, ones who are unaccustomed to the yoke will not be of any use to a Welshman who has never in his life yoked oxen. But if there are three or more yoke at one wagon, the untrained ones can be placed in the middle and broken in before long. It is good to have a yoke which is not in use in case one breaks, and several *bows* (links), bolts and *linch pins*; whips are available here cheaper than anywhere else. There should be a good pair of oxen for every seven or eight hundredweight in the wagon; cows cannot be depended to pull much if they are in milk; if they are, it would be good to have a small churn to hold milk; then one can churn and make butter; and have a wooden or tin bucket, or one of each. Everyone should understand correctly the weight of his load before starting, and not take anything that is more than the worth of its carriage to the end of the journey. Oxen from five to eight years of age are the best, before that they will not bear the journey, and after that they will become of less and less use after reaching the end of the journey. Iron shoes should be taken for the oxen, but there is no need to put them on until their hooves wear thin; they will show that themselves, poor things, by saving themselves and pushing to the edge of the road, where they have grass to offer comfort to their feet. Take care of them in time. Remember some kind of grease for the wagons, either lard and *black lead* mixed together, or *tar* with flour in it; a couple of pounds to each

wagon; the Captain of ten will tell you how often to use it.

INSTRUCTIONS FOR DRIVING OXEN.

Of all other skills this is one that requires great *patience* to learn, and he who has most patience will learn first, and as a result, will have the least trouble. Strive to learn the language that has been taught to the oxen; they are not spoken to like horses. Commonly, an ox is like a human and wishes to understand before he obeys; if you give him an unfamiliar command or sign, he is likely to do just the opposite from what you want him to do. If you put the whip to his back for that, then he believes that you want him to go faster that way; and away he goes, and you after him: if you panic and whip him worse, then he will do worse and worse; and you may believe that he is the superior and faster, since he is the stronger, and he has four feet to your two. Many draw trouble on their heads needlessly like this. An animal should not be struck any more than a man should until he has understood his task; and the more he is whipped, the more difficult he will be to handle than if you deal with him gently. We have seen much running, perspiring, beating and bad tempers, in trying to yoke oxen, all of which could be avoided, if they are spoken to gently, instead of raising the voice, for they are provoked at once by this. If Solomon had been breaking wild oxen to the yoke all his life, he could not tell better truth than "a soft answer turneth away wrath, but grievous words stir up anger." That is the truth as it is with oxen. Having seen much of the two ways to deal with oxen, we would advise gentleness every time. Hold the yoke with the left hand, and the bow in the right hand, and then go to the furthest ox first, very quietly, saying, *sook, sook,* until you get the bow around his neck and the yoke on his shoulders; and if he moves or treads on your toes, it is better for you to bite your tongue than scream at that time, as you do not know when you will have such a chance again. If you have the proper feelings yourself, the ox will follow you to his partner, and he will come under the yoke if you do not frighten him away by your rashness. After getting the key through the bow, take care to fasten it so it will not work loose. The driver should have about a dozen *hickory* keys ready, or an iron one with a small *chain* attached. With patience the oxen will become easier to deal with as they get used to you and understand your way, until soon they will do as you wish, if you do not damage your rapport with them by falling into a bad temper.

That is enough about yoking.

Next we will offer instruction on driving them. Oxen depend much on attitude and behavior besides the voice of the driver; their sight is always upon him and his whip. If you shout *ho* do not strike the furthest on his outer shoulder, as you do with a horse, or the effect will be the exact opposite; but reach him on his hip, and he will come forward to the other; stand a step back yourself, and the nearest ox will take the hint and follow you. If you wish to draw aside suddenly, take one step forward yourself toward the head of the ox, giving a prod to his side with the base of the whip; if that is not fast enough, throw the tip of the whip lightly over the nose of the furthest, to slow him down. When going down a steep slope, it is best to lock, for the last oxen will be badly buffeted by holding back, and their hooves will be worn in this way more than in any other, besides the danger of the wagon rushing upon them, or some other accident. It is always better to take time to lock whenever necessary. Take care, when needed, to hold the whip before them to stop them, or hold back so as not to touch their eyes; because of carelessness or cruelty in this, hundreds have reached the end of their journey blind, and others have become thin because of it and failed to reach the end.

It is better to leave the length of a team between one team and the next so that they are not in the dust raised by the first team; also this will allow more air when the weather is warm besides being a warning to the last if the first happens to stop suddenly, especially on hills and crossing rivers. Every driver should know by the attitude of his animal, if he is healthy, the yoke comfortable, and everything as it should be. If they walk sideways and bent, understand that the yoke is hurting their shoulders, and must be made easier as soon as possible. If they hold their heads high, the bow is too long, and the yoke lies too far back on the shoulder bone; shorten it at once by cutting the keyhole lower or placing something beneath it. If they keep their noses toward the ground with their tongues out prematurely, it is likely that the bow is too short, or too narrow, which is extremely harmful to them. Wash their feet often so that the poisonous *alkali* in the dust does not burn them, and grease them or put tar on them. Watch for the *hollow horn* disease: it is recognized by the uncooperativeness, the hair rising, and the base of the horns appearing cold. Cut holes to the base of the horn with a *gimlet* and pour *Spirits of turpentine* into it often, together with rubbing it around the base of the horns; this will take their life if it is not cleared; the *fouls*

is also a common disease, which is dead meat growing between the hooves; draw a rope back and forth through it well, then fill it full of *tar* and bind with strong rags or skin, if you have some, to keep the dust out. By following this frequently, it will improve.

There should be a careful and constant watch on all the animals from the beginning, for upon them depends your success and your journey. Consider if they were lost, or if they failed to carry you further, what would be the consequences of being left hundreds of miles from anywhere, almost without hope of deliverance! Do not let an animal's sickness become worse while expecting it to heal on its own, until it has become so bad that it cannot be made completely well; otherwise, what good can the animals do? Keep an eye on them, watch them closely, and take care of them all you can. But of all sores and diseases, accidents and poisons, we believe the *disease of the whip* is the worst, the most deadly and the cruelest! There is reason to fear that more good oxen are butchered by the *butchers* of the whip, than by letting their blood with a knife in all this long journey! Oh such barbarous cruelty to innocent creatures, and often while doing their best also to serve the pitiless creatures that punish them. At times we saw the occasional wagon sinking into a bog and the driver whipping mightily; if his big whip broke, or if his arms tired, he would call the drivers of the other teams, who by then had caught up with him, and away they would go, each one putting a new knot in his whip, and placing themselves on the list of giants (butchers rather!) on either side of the oxen, and now they would let them have it! However loud their screams, they are eclipsed by the cracking of their enormous whips, and the welts they leave can be seen on the skin of the poor creatures that by this time have pulled until they were sunk into the mire and fainting. The *negro drivers* are heard boasting who is the best driver, and whose whip cracks the loudest. More than once we had to nurture the appropriate feelings in some of the boys, by having them imagine themselves in the place of the ox for a whipping or two. Without that, some do not understand the taste of the whip. It is a complete mistake to believe that the cruelest whipper is the best dri-ver. In circumstances like the foregoing, we often got the drivers to put their cruel weapons down, and put their shoulders to the wheels, or some part of the wagon, and out it would come at once, something that all the whips in the camp could not have moved. Animal owners, take care of the lives of the animals entrusted to you by their Creator. Do

not allow such cruelties to take place. The president should discipline sharply for that, because after these cruel men have destroyed their animals, they expect help from the camp. Since the circumstances of traveling together forces one to depend on the other, no one knows who will be next to ask for help; and since they are all obliged to help one another through, anyone who mistreats or neglects his animals is responsible to the entire camp. There should be a *whipping post* in every camp, where these unmerciful whippers dwell, so they are reminded of their merit.

Do not allow the driver to sit in front of the wagon all day, out of laziness, and sleep until he is far behind, and then whip onward too fast in order to catch up with the rest; rather the oxen should be given time, and driven at an even pace where the road permits. Where one does otherwise, all those behind him are forced to do the same; in this way many overexert the animals unnecessarily. Some drivers whip the last pair constantly, because they are within his reach from the wagon when he is too lazy to get down and make them all pull their share. Often the last pair are seen with their tongues out when forced to push with their horns the others in front of them. This is considered inexcusable carelessness, regardless of who does it. Take care that the oxen do not rush to water, for when they are hot and thirsty they are very desirous to have it, lest the wagon break or worse. The pairs should be loosed from each other, by unhooking the *chains*, before they are watered in a deep or muddy place. Oxen should not be made to trot, for that will cause them more harm than walking that distance three times. Watch that stones do not get stuck between their hooves and make them lame. When they need to be shod get help and instruction from the captain present. Let no one grumble against his president if he travels slowly and carefully at the beginning, for on such a long journey it is wiser to take it slowly. Just because your animals are fat and able to travel further does not prove that would be best, for it is better to try to keep them fat for the first half of the journey, as the way is mostly level, with plenty of grass, so that they will be able to pull up over the steep slopes of the Rocky Mountains before you where the grass is much sparser, than to wear them down before reaching those places, and then to leave their bones and the wagons, and depend on others to carry you to the end of your journey, as many have done. It is better for you to be longer on the journey, and keep

your animals with you, and able to work after reaching the Valley. Doubtless the President of the camp will know his job in this; therefore, be satisfied with his method, even if you were to travel only a dozen miles a day at the beginning.

DIRECTIONS TO CAMP, WATCH, &c.

The captain of the company will direct where and how to camp each night; usually *corralled*, or camped in a closed circle, which is done by bringing the furthest front wheels of one wagon to the closest back wheels of the other wagon in front of it, until all are in a circle, except for an entrance. This is a great safety if Indians were to strike, besides being an enclosure for the animals until they are yoked, the cows milked, &c. Men are called to watch the animals in a circle in the nearby grass, and others are called to watch the camp at night. This is very important work, because the Indians are so cunning. Rarely do they show themselves in the day if they intend to plunder at night; thus you are not safe just because you have not seen Indians. The nearer to you the Indians camp, the safer you will be. Without any warning they crawl in among the animals, yes, to the camp sometimes on their hands and knees in the dark, dressed in wolf skin as a disguise; and if they accomplish their objective, they jump on horses, letting out their *war whoop*, to terrify all and get the prey out of sight, while you are searching for your weapons. Therefore watch and pray, for in the hour you do not expect, these human wolves come among you. There is almost nothing that determines the character of man in the opinion of his fellow travelers as much as his behavior with respect to his duties on this journey. The obedient person has never lost his good name.

J28 JONES, Dan. *Llofruddiad Joseph a Hyrum Smith!* (Assassination of Joseph and Hyrum Smith!) *Swansea: Printed and published by D. Jones, [1855].*

16 pp. 17.3 cm. *Welsh Mormon Writings* 88.

Dan Jones was with Joseph and Hyrum Smith in Carthage Jail the two nights before their martyrdom on 27 June 1844. A few hours before the shots were fired, Jones was sent to Quincy to enlist the services of a defense lawyer; consequently, he was an eyewitness to most of the events immediately preceding the onrush of the mob at about 5:00 P.M.

Jones's first published account of the Martyrdom appeared in 1847 in his *History of the Latter-day Saints,* pp. 73–83 (**J12**). By official request from Thomas Bullock in Salt Lake City, Dan Jones wrote a lengthy account in English of events surrounding the Martyrdom; this account is dated 20 January 1855 and is housed in the LDS Church Archives in Salt Lake City. (The letter from Jones to Bullock is printed in its entirety, together with the English translation of his 1847 account of the Martyrdom, in *Brigham Young University Studies* 24 [Winter 1984]:78-109).

In the 3 February 1855 issue of *Zion's Trumpet* (pp. 42–46), Jones printed a segment of *Assassination of Joseph and Hyrum Smith!* which he said was "then on the press." Apparently, while writing an answer in English to Bullock's request, Jones was prompted to publish a separate pamphlet on the same topic in Welsh. It is strange, however, that except for the first page, the contents of the 1855 pamphlet are almost word-for-word identical to the 1847 account. The account in English is much more complete, although there are many things which are common to both.

The first eleven pages of *Assassination* are originally by Jones; the final five, however, are translations of writings about the Martyrdom by Willard Richards and Thomas Ford. Governor Ford's letter to the people of the State of Illinois concerning the Martyrdom is abbreviated in this pamphlet; also it does not have Dan Jones's bracketed comments that appear in the 1847 account.

ASSASSINATION

OF

JOSEPH AND HYRUM SMITH!

THE erroneous accounts the writer has heard and read in Newspapers, pamphlets, &c., together with his desire for the public to understand the truth of the matter, prompt him to offer to them "that which he saw, that which he heard, and that which he knows" concerning the assassination of these remarkable men.

The turmoil that ended the lives of these men began in April, 1844, when a number of men, proven evil-doers, and who were excommunicated from the Church in Nauvoo because of their deeds, purchased a Printing Press, and published a Newspaper by the name of the "Nauvoo Expositor," in which they published shameful false accusations against Joseph Smith, and the elders and gentlemen of the city, with the purpose of causing commotion for revenge. Because the agitators had transferred their property to others, so they could not be brought to justice for the blasphemies they were proved guilty of publishing, the City Court, by the guidance of several Magistrates of other Counties, determined that the county charter which had been given to the city granted city officials the right to destroy the Press, as a *nuisance*, which was done, as had been done shortly before then with the Press in Alton in the same County, and in several other places, by the Mayor's ordering the General and his officers to destroy it. Its owners took this opportunity to go through the country to incite the people to get revenge, by killing J. Smith, for his having enslaved the freedom of the Press. Soon several thousand enemies gathered in the towns of Carthage and Warsaw, which are about 16 miles from Nauvoo, and a plot was formed to get J. S. to Carthage to have the opportunity of killing him; some of the party [*Price* 1*c*. turned

traitor to the others, and they made an oath to all of them, which was sent to the Governor of the State, who lived about 300 miles from there. In the meantime J. S. was summoned to Carthage; but according to his right, he went before another Magistrate, and was freed. Again he was summoned, and the third time Governor Ford, having arrived in Carthage, June 22, and having believed the stories that mobs were there and feasting on the spoils they had plundered from the Mormons, sent the Sheriff with a numerous escort to summon J. Smith, and others to Carthage, promising he would defend their lives from the mobs, and that they would have justice if they came there. After hearing that, they left Nauvoo Monday morning, the 26th, and J. Smith and his brother, and about twenty of us, besides the *City Council* went toward Carthage. And J. Smith could have delivered himself from their clutches in many ways; yes, hundreds gathered around him, begging him with tears on their cheeks, out of affection for him, not to go to the slaughter; for almost everyone, and he too, believed that he would not come back alive. And I shall never forget that scene, when he stood in the middle, and looking around him, and then at the city and its inhabitants, who were dear to him, he said, "If I do not go there, the result will be the destruction of this city and its inhabitants; and I cannot think of my dear brothers and sisters, and their children, suffering the Missouri scenes again in Nauvoo; no, your brother Joseph prefers to die for them. My work is finished; the Lord listened to my prayers, and promised I should have rest from such cruelties before long, so then do not prevent me with your tears from going to bliss." And having embraced his little children, who clung to his clothes—having bidden farewell to his wife, whom he loved very much, in tears—and having given the last comfort to his old, godly mother, he addressed the whole crowd very effectively, urging them to be faithful in the way, and with the religion he taught them, and thus he would be able to meet them before long out of the reach of mobs and every oppression, and that he was about to seal his belief in it with his blood; and had he a thousand lives, it would be worth them all.

After this strange and heartbreaking scene, which no tongue can relate, nor pen write, we set out from his house on horseback, but completely unarmed, apart from some of us who had pistols in our

pockets. When on the upland, where the temple was, and with a host following to have the last sight of him; he stood, and looked back at the city for a moment with great solemnity, and then he said, "Oh! city, once the happiest, but now the most pitiful in sadness. These people are the godliest, the kindest, and the dearest to heaven of all the people of the world. Oh, if they knew what awaits them!" But he restrained himself, and after looking over it again, we proceeded on. When within four miles of Carthage, we met a large crowd of armed men near us, quite unexpectedly; and when they saw us, they formed up to attack us. At this Joseph Smith stopped his horse in the middle of the road, and addressed us cheerfully and fearlessly, urging us— "Dear brothers (said he), you cannot come with me any further; flee back for your lives, and may all their vengeance pour down on my head; I shall suffer it, for I go like a lamb to the slaughter, with my conscience clear toward God and men." And thereupon he was surrounded by soldiers (as we understood them to be) and their bared swords; and the General ordered him to "*surrender*." At this, his soldiers, as though they had won the battle of *Waterloo*, shouted *three cheers* for their victory. J. Smith addressed them briefly and comprehensively, and showed them that he had never been their enemy, or ever disobeyed any of their laws, and as proof of their misconception of him that he was now on his way voluntarily, and not of necessity, into the midst of those who were thirsting for his blood; and he said to them further,—"I ask one favor of you, if you are Americans, do not refuse me! If there is any humanity in you, and honor or human feelings, do not deny this last request of mine! This great favor is, that you defend my life so that I may have a fair trial before the assizes of my country. I do not dread the outcome, be it the most horrible death, as much as I fear dying with a blemish on my character, or for the world to disgrace the religion I profess: will you promise this?" he asked publicly. Their General answered immediately (that is, Dunn; he and his army had come from MacDonough County, although completely unacquainted with Joseph Smith before this), "If this is the Joe Smith whose evil we have heard so much about, I have been completely disappointed; all we heard was lies, lads, and I know that this is a good man, whoever he is, and I (said he with a great oath) am determined to defend him until he has a fair trial, even though

it should cost me my life;" and his whole army agreed to the same thing with "three cheers for Joe Smith," louder than before! After this, Dunn showed a letter from Governor Ford ordering the people of Nauvoo to surrender all their arms to him; and although it was so cruel and foolish to ask this, yet the Saints obeyed, and gave up quietly the only defense of their lives they possessed, at the request of the governor, who, at the request of the rioters, facilitated their murderous intentions. It is strange that the governor would do this without disarming the attackers, unless he was of the same heart and mind as they! We turned back to Nauvoo; all the arms and cannons were collected together; and in the afternoon, we set out again for Carthage, which we reached alive by midnight, although the rioters had tried to kill Joseph Smith, despite the soldiers. At the request of the armies, General Demming appeared before them with J. and H. Smith; for hardly any of them had seen them before, or known anything about them except the tales of the rioters. This caused quite a commotion in the ranks of the "*Carthage Greys*" army of Captain Smith (the same justice who issued the *warrant*, and who, with his army constituted the main rioters), because they considered that too much respect for the prisoners. Eventually, by threatening to order the other armies to imprison them, the "*Carthage Greys*" were quelled. In the afternoon an inquiry was held in the Hamilton house, because it was too dangerous for the prisoners to appear in the *Court House*. Because of the fury of the rioters, they chose to post bail for their appearance at the Quarter Session rather than go on trial. They finished posting bail, and the *City Council* was allowed to return home; but the mob had prepared another arrest for J. and H. Smith, by appointing two of their number, by the names of H. O. Norton and A. Spencer to swear a *warrant* against them for treason against the state. At this the *sheriff* insisted on transferring them to prison immediately, without trial or anything; but the rioting in the streets was such that they refused to go without an escort to defend them, and after it got dark, the "Carthage Greys" came to the house, and defended them as far as the jail, in the midst of threats, oaths, and curses. The prisoners had asked some of us to follow them to the jail for the sake of having our company, they said; but I could see before this that it was in order to be proven witnesses of their words, their behavior, and their character, until

death, that we followed them; and we are grateful that we had such an honor, and woe betide us if we do not make the proper use of it without doubt. We were all locked up together in a dungeon, which was about ten feet square; and here we spent the first evening of our imprisonment in sweet conversation about "the mystery of godliness." Oh, such joy possessed them when they foretold that they were both about to finish their race, and go their reward! I never saw them more cheerful and intent on heaven, nor did I ever before think that Carthage Jail was the "gate of paradise."

The next morning, we were all moved to the room above the jailer's house; in the afternoon the Sheriff came to take them to the Court, but the jailer refused to let them out until one or two of the leaders of the *mobs* agreed to walk arm in arm with the prisoners; for he considered that a stronger escort than the "*Carthage Greys*," and the whole lot; and in this way they went about half a mile towards the *Court House* amid such shouts and threats from the drunkards, and the curses of those who were thirsting for their blood, until I imagined it was not unlike that bloody scene on Calvary, and I heard words quite similar to those used there to taunt, such as, "Now, old Joe," said some to his face, "if you are a prophet, how did you come into custody like this?" Another answered, "Oh, if Joe were a prophet, he would soon call for a host of angels, kill us all, and escape." Yes it was inane remarks like these that filled his ears along the way to the *Court House*, where their professed enemy again sat in judgment on them, with his hostile partners as witnesses, and lawyers against them. Only with earnest pleading from the prisoners' lawyers, Messrs Reid from Fort Madison, and Woods from Burlington, was a postponement of the trial to the next day obtained, so that the witnesses, who lived about twenty miles away, could be brought there. At last this was permitted, and the prisoners were taken back to the jail. The magistrate shied away from signing the *subpoenas* to fetch the witnesses for the defense, although he knew no one else there could do so, until he thought it was too late. The jail was watched by eight or ten of Captain Dunn's retinue, who were the least prejudiced of all; and thanks to the efforts of the prisoners and the rest of us preaching to them, they believed our testimony to the point of admitting that the accusations brought by the rioters were lies with the express purpose

of revenge on J. Smith. Not infrequently they were heard persuading each other to return to their homes, and that they would not join the mobs to persecute any more. After that, other *guards* would come, to whom we would preach in the same manner, although the occasional one would be so vengeful that he would not let Joseph Smith speak, while at the same time they would listen to the others.

About twelve o'clock that night, we lay down to sleep; we expected nothing less than an attack on us nearly every hour; even so, the only defense we could provide was to set a chair across the door in such a way that it would fall if the door was opened. I had not yet fallen into a deep sleep when I heard a sound like the heavy tread of an army approaching us. I got up, and I looked through the window, when I could see, by the light of the stars, an army already opposite the door! I listened to what they were saying; but they were *whispering* so secretly that I could scarcely hear anything but this, "What number shall go in?" When I heard this, I awoke my brethren; but there was no need to tell them why, for the sound of their feet rushing up to our door already signalled that it was time to beware. We stood by the door to attack the first one who opened it, and we could clearly hear them breathing outside. It was as quiet as the grave for a minute or two, as we expected a shower of bullets perhaps in our midst; and then J. Smith asked bravely and loudly who was there, and what they wanted. At that they stole down quietly; and from then till daylight they were conferring opposite our windows about what they should do. Sometimes they decided to rush in on us; but before they reached the door, perhaps another faction would restrain them; and so they continued until the assassin's terror, daylight, dispersed them all except for about eight of the "Carthage Greys," who stayed there as guards. In the morning I went, at the request of J. Smith, to the lower door to inquire who and what were behind that disturbance in the night. I addressed my questions to the officer of the *guards*, who answered me with horrible curses, that the prisoners could never come out alive; that I should see before night that he was a better prophet than Joe Smith; that I was not a jot better than he, nor was anyone else who supported him. At this I reminded the gentleman who and what he was, that Governor Ford had under the oath of the state promised protection to the prisoners, and had put their lives in his hands, and

that I would inform the governor of his threats, which greatly enraged him. I went to the Hamilton House and revealed all to Governor Ford, and I reminded him of his promise to protect the prisoners, requesting him to put others to guard them instead of the "Carthage Greys," who were thirsting for their blood; but it was in vain; he suggested there was no danger whatsoever. After that I went into the midst of a large crowd of the rioters, and heard their publicly proclaimed decision to make a pretense of leaving until Governor Ford left, and then they would return, and were determined to kill "Joe Smith," even if they had to tear down the jail. Having heard such a sentence being sealed on the innocent with *three cheers* from everyone, I returned, and related everything to Governor Ford; but again he did not consider it worth his notice! I hurried to inform the prisoners of these things, but those evil "guards" would not let me back in. The prisoners earnestly beseeched them to let me in, saying that the governor had permitted that (which he had promised when he visited the prison the day before); but all in vain. I returned a third time to the governor, describing the danger they were in, and I requested a pass from him to go in; he refused this too, even though I followed him until he was on his horse setting off with the escort towards Nauvoo; but he did order General Deming to give me a pass for Willard Richards, as secretary to the prisoners, but to no one else.

The governor left about eleven o'clock, leaving eight of the *Carthage Greys* to guard the jail, and about sixty others in the town to keep a lookout with them. And then their aims became clear; the people would come back to the town in hosts howling and threatening; and not only threatening, but preparing for the bloody slaughter. I myself was the only Mormon in their midst, and great were their threats to me; they gathered around me in droves; and not infrequently they aimed stones at me, because I dared to defend the prisoners, and dared them to allow them to have a trial the next day by the law of their land, as is the right of every man; and I reproached them with the fact that they had given themselves up to them on that understanding, and they were now in their power, and if they could prove them guilty, I would agree with the verdict with all my heart, &c. While I was pleading like this, one of their chief rioters admitted, "that nothing could be proven to convict them, and that the law

of the land could not reach them, but *powder and balls will*." At this one of the *guards* came to inform me that "Joe Smith" was asking for me, and although the *guards* would not allow me to go into the jail, nor J. Smith to come out, yet they allowed Willard Richards to come, whom I informed about everything I understood of the intentions of the *mobs* to kill them before nightfall. He told me that I was in greater danger outside, and he put a letter in my hand, with Joseph Smith's request to take it to *Quincy* (about sixty miles away), and to return as fast as I could. News of the letter went through the mobs like the wings of the breeze, and some claimed it was orders to the "Nauvoo Legion" to come there to save the prisoners; and others claimed some other things. When I was asking for my horse to be made ready, some swore that I should not go from there alive unless I gave them the letter; but they could not agree on this, which was just as well for me, for I had decided to die rather than release it from my hand. Then they split into two or three groups; one wanted to chase me out of there immediately, letter and all; another group threatened that I would not reach Nauvoo alive; and at this I saw several with their guns in their hands, running across the fields to the nearby woods, through which the road to Nauvoo passed, and although I understood their intention, yet I could not see how I should be saved, yet salvation would come somehow, I doubted not a bit. While they were quarreling amongst themselves, and my horse was ready nearby, I saw my chance, and it was no time after I reached the saddle before the horse and I were out of their sight in the middle of a cloud of dust, with the bullets whistling through the air everywhere except where they wanted. Before I had time to think about the road that lay ahead of me, which was almost completely unfamiliar to me, I found myself in the *prairie* hurrying towards Warsaw, instead of on the road to Nauvoo; I realized my mistake after having a look at the surrounding countryside, and I crossed the *prairies* to the right road. Later I found out that my life had been saved, through the horse's mistake, from those who were watching me in the woods; and also from the other side, I understood that I was as it were between two fires, because if I had gone a mile further without turning from the Warsaw road, I would doubtless have been killed by about 300 of the cruelest of the *mobs*, who were coming along that road to Carthage, and who killed the prisoners soon

afterwards! But I proceeded on my way, leaving Governor Ford and his escort; I arrived at Nauvoo before sunset. While I was waiting here, the Governor arrived, and I heard his speech to a large crowd of people; and its content was not directed at, nor worthy of, anyone but the rioters. He told with relish the unfounded tales of the mobs, as though he believed them to be true, and then he said in the hearing of the wives, children, and dear friends of those godly men, who were being cruelly murdered at that very moment, and he threatened loudly, "*a severe atonement must be made*." The governor's officials were heard urging him to hasten from there, assuring him that the deed (that is the assassination) was sure to have been accomplished by that time. Towards the middle of the night, a steamboat came down the river, and I went on it towards Quincy; and the boat called in Warsaw on its way before daylight, and great was the excitement there! It was reported with great joy that "Joe Smith, and his brother Hyrum had been killed in Carthage Jail;" and Oh, how sweet was the news to their lips! That "Sharp" fellow again had published an *extra* with great haste, accusing the Mormons of having gone to Carthage to save the prisoners, and saying that the *guard* in the fulfillment of their duty had shot J. and H. Smith lest they escape, when, in fact, I was the last Mormon to be in Carthage, and was driven out at *bayonet* point, as it were! Yes, when in fact it was this very "Sharp" himself who was leading the ones who had killed them, and boasting, "that he had put one bullet through old Joe;" and while his fingers were still dripping with innocent blood, he invited everyone from everywhere to gather to defend Warsaw, announcing, completely contrary to the truth—that the Mormons had already burned Carthage to ashes, and killed its inhabitants, General Ford and all, and that they expected them to burn Warsaw at any minute! Yes, he published this in his paper, and sent messengers to the other Counties to call the militia to defend them, when in fact he knew that he was in no danger at all from the Saints. And I heard, when I was there, his party admitting and praising "Sharp's" trick to get people there; and that "to attack the city of Nauvoo, and kill or exile the *d-m-d* Mormons was their objective." This incorrect account of the killing of J. and H. Smith flew across the world; and we do not believe that the truth has yet caught up with it. This is an example of all the accusations of this Sharp and his party

against the Saints. I was rash enough to contradict him there on the bank, from what I knew; and if the boat had not been at my side for me to jump into, they would have killed me too for that. After reaching *Quincy*, I could see that Sharp's messengers had arrived and had stirred up the whole city, to the point that they were expecting the Mormons there to kill them too; and the *militia* were busy preparing to go to save Warsaw, as they thought. As soon as I had the opportunity, with the people gathered together, I opposed those lying messengers to their faces; and then the people saw that they were in no danger, and that none of the Mormons had even raised a hand to any of them, or was about to, and everyone returned to his business, and I went with another steamboat towards Nauvoo, which I reached by eight o'clock the next morning.

Oh! what a mournful sight was seen in Nauvoo that day! There never was, and there never will be, its like; everyone sad in the streets, all the shops closed, and all business forgotten. Onward I quickened my steps, until I reached the house of the late Joseph Smith. I pushed through the grieving crowd, until I reached the room where his body and his brother's had been placed (for they had been brought from Carthage the previous day); there they lay in their coffins, side by side—noble men, as they had suffered, side by side, from one prison to another for years, and had worked together, shoulder to shoulder, to build the kingdom of the Immanuel; eternal love had bound them steadfastly to each other and to their God until death; and now my eyes beheld the blood of the two godly martyrs mingling in one pool in the middle of the floor—their old mother, pious and sorrowful, on her knees in the middle of it between the two, with a hand on each of her sons who lay in blood—her heart almost breaking with excruciating agonies and indescribable grief. At the head of the deceased sat the dear wife of each one, and around their father stood four of Joseph's little children, and six of Hyrum's children, crying out from time to time, "My dear father," "And my dear father, too," said the others, with no reply but the echo from the walls, "Oh my father," and from the hearts of the mothers, "My husband killed," and the old mother groaning sadly, "Oh my sons, my sons."

Eagerly and sorrowfully the thousands pushed forward in turn, to have a last look at their dear brethren, whose profound counsels, and

heavenly teaching, had been music to their ears, a light to their paths, and a joy to their hearts many times. In the streets round about, there reigned almost the stillness of the grave; but all, rich and poor, had crystal tears streaming down their cheeks. Even the sun and the elements had become still as if in surprise, and all of nature looked at the man's fury towards the finest on earth in every age and part of it. I shall always remember my feelings at the time. Now I saw the two men of greatest virtue and wisdom on earth without doubt, whom I saw just now it seemed preaching tenderly, from between the iron bars of their prison, the gospel of peace to those who sought to kill them; the two stood like two reeds in the midst of storms as witnesses to Jesus, despite the jealous rage of the press, the pulpits, and the *mobs* of the age, straightening like the reed with its head up after each breeze by despising profit and worldly fame, they held steadfastly to their aim until they finished their work, and like their elder brothers, and their Leader before them, they did not love their lives unto death, they did not refuse to face knowingly the slaughter; but leapt on the bloody altar *which they saw* awaiting them in Carthage, "that they might have a better resurrection." But what pen can describe that scene and the feelings of the thousands of mourners? The only comfort which sustained them from sinking under the oppression and the loss was that a day of swift reckoning on this was coming soon, that he who has the just scales in his hand perceives it all and will——, but I shall restrain myself. It is easier for the reader to imagine this scene and its consequences than it is for me to describe them.

The two were buried secretly together, for rewards of several thousand *dollars* were already being offered by their enemies for their heads!! But to return to Carthage and the story, from whence I escaped about three o'clock in the afternoon, on the 27th. The following picture will show the attack on the jail, and the situation of the place, clearly; it was written by one of the four who were there at the time, namely Dr. Willard Richards.

"TWO MINUTES IN THE JAIL.

"Possibly the following took three minutes to be accomplished, although I do not think it was more than two; and I wrote it at the request of, and as an explanation to my friends.

Carthage, *June 27th*, 1844.

"A shower of bullets was shot up the stairway to the door of our prison in the second story, and we heard the sound of many footsteps rushing up. We closed the door, and stood inside against it, to keep it closed, there being no lock or *latch* on it that was usable. The door is of thin *pine*; as soon as the sound of footsteps reached the top of the stairs, they fired through the door, and the first ball passed between us, and showed that they were assassins. At this we changed our attitude. Mr. Joseph Smith, Mr. Taylor, and myself sprang back to the other side of the room, and Mr. Hyrum Smith retreated two-thirds across the chamber opposite, facing the door, when a ball was fired from the door, which went through his head; then he fell backwards extended at length, without moving his feet. From the holes in his clothes and subsequently his body, it appears that another ball shot him through the window at the time, which entered his back, passed through his body, lodging in his watch, which was in the right pocket of his *waist-coat*, shattering it into pieces. The two balls must have hit him at the same instant. When he fell, he said clearly, "I'm a dead man." Joseph looked at him, and then said, "Oh! my dear brother Hyrum!" Then, opening the door a few inches with his left hand, he discharged a six shooter at random into the entry, from whence at that moment came a ball, which tore open Hyrum's breast, and entered his head under his jaw, and went out through the top of his head, while other muskets were aimed at him simultaneously, and some other balls went through him from the door. Joseph continued to fire his revolver in their faces, standing to one side, and reaching his hand around the casing of the door, but three barrels missed fire. Mr. Taylor stood by his side with a stick in his hand, with which he hit the points of the bayonets and the muzzles of the guns that were pushed in the door. By his side I stood with another stick, but I could not come within striking distance without being in the muzzle of the guns. After the revolver failed,

we had no means to defend ourselves; and as we expected a rush of the mob into the room at any minute, and the door was already half full of muskets, pushing forward into the room, and with no hope from anywhere of saving our lives, Mr. Taylor rushed to the window, which is some 12 or 15 feet above the ground outside. When he was about to jump out, a ball from within was shot into his thigh, and at the same instant another ball from without was fired, which hit his watch, which was in the left pocket of his *waistcoat*, shattering it into pieces, and leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds. The force of this shot threw him back into the room, and he fell to the floor, and rolled under the bed which stood by his side, where he lay as though dead. Nevertheless some at the door continued to fire upon him, and tore away a piece of flesh from his thigh bigger than a man's hand, although I tried my best to save him by hitting and knocking down their guns with my stick. As a last resort, Joseph ventured to the window from which Taylor had fallen; but almost before he reached it, two balls pierced him from the door, and another from outside through the window which entered near his heart; and he fell outward, where bayonet points received him, and he cried out clearly, 'O LORD MY GOD.'

"No sooner had his feet gone out of the window than my head went in, the balls whistling all around. At this the cry was raised, 'He's leaped the window,' and those who were near the door, and on the stairs, ran out. I withdrew from the window when I saw it would be of no use to follow him, and leap on over a hundred bayonets, which had by now gathered around Joseph Smith's body. Still unwilling to leave him, I again reached my head out, and watched carefully for a while to see if there were any signs of life in him; regardless of my own safety, I made up my mind that I would see the end of him I loved as myself. Being satisfied that he was already dead, with over a hundred of the rioters rushing towards him, and more coming from the other side of the jail; and as I expected every second that they would return to the jail, I ran to the iron door of the cell which was next to the door of our room, and where they still stood shooting, to see if it was locked. When I was near it, Mr. Taylor shouted to me, "Take me with you;" and having seen that that door was open, I returned, and carried Mr. Taylor there, that is to the inner prison, and stretched him

on the floor, and covered him with a mattress, so that he would not be noticed, for I expected the mob to come in any second. I remarked to Mr. Taylor,—'This is rather a hard bed, but if your wounds are not fatal, I hope you can live to tell the story.' I expected to be shot every instant, and I stood in the door ready for whatever might come.

"WILLARD RICHARDS."

These rioters had come mostly from Warsaw, and were led by "Thomas Sharp," and other Press owners. They were about 300 in number, and had colored their faces black, red, and yellow, so that they would not be recognized. The following describes the scene in Carthage at the time.

"12 *o'clock at night, Hamilton Inn, Carthage.*

"To Mrs. Emma Smith, and Maj. Gen. Dunham, &c.

"Governor Ford has just arrived; he promises to look into everything and make matters straight.

"I say to the citizens of Nauvoo,—My dear brethren, be prudent; recognize that the 'Lord reigns.' Do not rush out of the city; do not gather together in Carthage; stay at home, and prepare for an attack on you from Missouri. The Governor promises all the help he can give: he has already sent for soldiers. Joseph and Hyrum have been killed, but not by citizens of Carthage, from what I understand.

"We shall prepare the bodies to be brought home as soon as we can.

"The people of the area are very frightened, and fear that the Mormons will come here seeking vengeance. I have given my word for the Mormons, that they will stay home peacefully as soon as they can be informed; and that no one is in danger from them. And again I beseech my brethren in Nauvoo, in the name of the Lord our God, be prudent, patient, and forebearing, in this again, as you have always been; let only a few of our friends who choose come here to see the bodies and to help to take them home. Mr. Taylor's wounds have been treated, and they are not fatal. I am in good health.

"WILLARD RICHARDS.
"JOHN TAYLOR.
"SAMUEL H. SMITH."

"N. B. Defend yourselves until I can send assistance to you, June 27th, 1844.

"THOMAS FORD, *Governor of the State*."

The following quote from the speech of Governor Ford to the people of the State of Illinois shows that he had opened his eyes to understand who was at fault for this commotion:—

"I desire to give a brief but true description of the disgraceful affair which took place in Carthage, in regard to the Smiths, as far as my knowledge extends. The Smiths, Joseph and Hyrum, have been assassinated in jail; I do not know by whom, but I will know. I had pledged myself that they would receive protection, and on that basis *they surrendered* as prisoners. The Mormons surrendered all the arms in their possession, and the Nauvoo *Legion* submitted to the command of Capt. Singleton of Brown County, *willingly* and *obediently*. And I had sent him there for that purpose. The rioters required all this to prove that the Mormons were peaceably disposed; but it appears that every obedience and submission on the part of the Mormons proved ineffective in bringing them [the rioters] to peace. It was not I alone that gave the pledge of security to the Smiths, but my officers and men assured me that they would assist me in protecting them. If this deed was committed by these people, they have added treachery to murder, and have done all they could to disgrace the state, and sully the '*public honor.*' On the morning of the day the deed was committed, we had proposed to march the entire army to Nauvoo; but I discovered clearly that the army would not be satisfied with less than the utter destruction of the city; and that once we arrived there, pretexts would not be wanting for commencing hostilities. The Mormons had already complied with everything required of them, and had submitted to *much more* than should have been asked of them. * * *

"THOMAS FORD, "*Governor, and Commander-in-Chief.*"

When Governor Ford saw that the foregoing speech was ineffective in forestalling the aims of the rioters, he published the following announcement:—

"*Quincy*, *June 30th*, 1844.

"Sir,—I do not think the Mormons will cause any disturbance, or that there is any reason for the opposition to fear anything. I regret to learn that the rioters are still telling and publishing a thousand tales and false accusations completely without foundation, for the purpose of getting people together, without my authority, hoping, having got them to Warsaw, that they will join in their treacherous and rapacious councils to attack Nauvoo. This is a fraud upon the country, and it must not be endured.

"I am afraid that the rioters of Hancock County are fast losing the trust and sympathy of their fellowmen, not only there, but throughout the world. I strictly order you that you do not permit them to attack Nauvoo, or any of its inhabitants from now on, without my authority. I think it would be better to disband your forces too, unless you think it necessary to retain some to repel and disperse the rioters; you must be the judge of that.

"I desire you to order away immediately the people who came over from Missouri and from Iowa.

"I order you to hold under warrant anyone who supports the gathering to attack Nauvoo, or any other disturbance; and that you use every means to prevent the disgraceful, and previously successful, practice of publishing all sorts of false accusations and untruthful tales, which is done deliberately to excite the public against the Mormons.

THOMAS FORD, "Commander-in-chief.

"To Brig. Gen. Deming, Carthage, Ill."

Now, we shall end this true account, and we exhort the reader to believe that Joseph and Hyrum Smith were servants of God—to obey their divine message, and we testify that God *will prove* to him through his Spirit, as he has done to me, that it is true. This is and will continue to be the prayer of your well-wisher,

D. JONES.

PRINTED AND PUBLISHED BY D. JONES, SWANSEA.

J29 [JONES, Dan.] *Ai Duw a ddanfonodd Joseph Smith?* (Also: *Ai dwyfol oedd cenadwri Joseph Smith?*) (Was it God who sent Joseph Smith? [*Also:* Was Joseph Smith's mission divine?]) *Swansea: Printed and published by D. Jones, [1855].*

16 pp. 17.6 cm. *Welsh Mormon Writings* 89.

There are two states for this pamphlet, both identical in every respect except for the title. The translated title for the first state is *Was it God who sent Joseph Smith?,* and for the second state the title is *Was Joseph Smith's mission divine?*

The contents of this pamphlet are simply a reworking and translation of much of Orson Pratt's *Was Joseph Smith sent of God?,* a 23-page booklet published at Liverpool in 1848. Orson Pratt skillfully combines logic, scripture, and eloquence in his defense of the divine calling of Joseph Smith.

WAS IT GOD WHO SENT JOSEPH SMITH?

ALL the publishing, the lecturing, and the warning to beware of us, all the false accusing, the persecution, and the scorn directed at us, together with the zeal and the tireless devotion of the Saints to convince the world of the truthfulness of their testimony, and the thoughtful and diligent searching of the honest in heart from among every level and station, are as many substantiating facts of the interest of our subject, and prove that the *cause* of all the uproar and these incomparable consequences deserves an impartial, prompt, and thorough examination. Our country, and the world, whenever they hear of the name of this person, are as if awaken from an eternal slumber,—they marshall their ranks voluntarily and boldly, either for or against him. Those who are impartial are few and infrequent. His name and his memory are as dear and revered by the one part of the world as they are hated and despised by the other part; and the tumult is increasing with unprecedented speed. The commotion is already too much for anyone to hide from the test,—"that he is beneath their notice;" for the great attention that his opponents give him suggests that Joseph Smith's claim of being divinely sent is highly important; and it deserves consideration and examination as much as the unbiased mind deserves obligatory logic. Apart from his followers, those who know him best testify that his mission contains peculiarities of the ages and the mysteries of God, and that it bears the scent of life to life or of death to death for everyone who smells it.

Believers in the Bible readily acknowledge that all the inhabitants of the world should listen when the Lord speaks from heaven, and their comfort and their benefit, yes, their very lives depend on

believing in, and obeying his commandment no matter how contrary it may be to their feelings and their previous beliefs. People, towns, countries, yes, a world, except for eight souls, were destroyed one time, because they scorned the message of God as the "deceit of a foolish man." The behavior of each one to the divine message in every age has established his fate eternally; and every scorn shown toward his servants God considers scorn toward Him as well.

We do not suggest that a man's *assertion* of his own mission, independent of proofs, is sufficient proof that his mission is from God; but his *profession* of such a thing deserves an investigation, to determine whether it is true or false. There is no account of any of God's servants who came to our earth without declaring that he was sent by God. It is also a fact that God has never sent a servant to deceive the world or with a message that would deceive. God himself and not his servant is to prove the divinity of his mission and the truthfulness of his message—God never said to any of his servants, "Go to the world and prove to the people that I sent you." No, we say, he did not expect a man to prove divinity—at best all that man can do is human; we must have God to prove divinity, and since the divinity of the mission of Joseph Smith is our question, if there are no proofs of that to be had from God, let his assertion be refused as presumption, and he himself as a deceiver; but, if Joseph Smith can give directions how the reader can obtain from God divine proof of his mission beyond every argument, God will have proven through that, that it was He who sent Joseph Smith; and all the assertions, tales, and skill of all the men of the world together would not be sufficient to refute a proven divine fact. Has anyone of the learned men, the Reverends who profess to have a divine mission, or a leader of a party throughout our country or the world, offered to instruct his followers, as Joseph Smith promises to do, how to receive from God assurance concerning the divinity of his mission? If they do not, one must acknowledge that Mr. J. Smith is more *unlike* a deceiver than all that do not do so.

A divine mission, from the mouth of an inspired servant, differs so greatly from a secular mission, that it is easy for a lover of the truth, one who seeks, to perceive it;—it penetrates his mind like a two-edged sword, it eradicates false traditions from his heart, and pierces the iron seams of old beliefs and heresies consecrated by

antiquity, and made respectable and popular by human wisdom. It distinguishes, with perfect precision, between truth and error—between the teaching of Christ and the teachings of men; with ease it subverts all logic and brings human wisdom against it. All opinions, creeds, and organizations previously formed by human wisdom in their academies and colleges vanish, like the morning dew before the rays of the sun—they all sink into oblivion in contradistinction to a message directly from heaven, which shines light into the honest mind like the great heat of the noon-day sun, and it says in the ears of those who search, "Here is the way, walk in it." While the human endowment of teachings are fears at best, the great characteristics of the divine mission are the "great *certainty* in the Holy Ghost," and the knowledge of its divinity from the one who will never leave his followers destitute; it is so different from a secular mission that it does not join with, or mix with, nor does it wish any association with any of them ever; it speaks, "*Thus saith the* LORD," with divine authority; and it claims obedience from every station and every nation. Whoever obeys it to the end will be saved; and whoever refuses it will be damned, no matter how great his former justice and goodness—not *one exception* will be allowed. Such was every divine mission that ever came to our world, and unchangeable God will not send one that is contrary to all the others; if the mission of Joseph Smith is not similar do not believe that it is divine.

To go forward with the examination,—the great and important question is, did Joseph Smith's mission come from heaven or from some other place? If God sent him, the sooner the better for all to understand that. If he did not, the church he established is not the church of God, rather the scores of thousands who have been baptized in it continue in their sins—their assertions are presumptuous—their testimonies are false, and they are of all men most pitiful.

Although thorough conformity with the *plan* is essential for a divine organization, the most perfect and detailed imitation of the *form*, if destitute of the *power* and *authority*, is not sufficient proof that its establisher had a divine mission. If Mr. Smith does not bring better proofs of his *profession* than the *form*, do not believe that he was a servant of God any more than are the establishers of sects that possess hardly a joint, a bone, or a knuckle of the Body of Christ;

rather of the two beware of Smith's mission, for its form is more dangerous to deceive, inasmuch as it is more similar to the original organization. Other churches do not profess to have apostles, prophets, evangelists, and inspired servants of God, which is a proof as clear and powerful as are the clarity and power of the truthfulness of the New Testament, that they cannot be God's churches. But the Saints profess that they enjoy all the essential offices and gifts to be the church of Christ, and they profess that they have the essential authority to properly administer in all the ordinances, offices, and ministries of the original church, which proves their similarity to the plan, just as the enjoyment of the same teachings, ordinances, offices, &c., is proof of that. In all these things, then, Mr. Smith taught the same things, and he imitated the servants of God in the early ages; and until now no witness from the New Testament against any part of his mission can be had; until now his divine mission stands or falls on the same foundation as the one on which the authority of those authors stands; and it is the same thing to refuse the churches of the one and refuse the churches of the other with respect to their form and their profession.

One thing is certain and self-evident; namely, if there were no additional proofs of the divine mission of Mr. Smith than its perfect imitation of the church that is acknowledged as divine earlier, no one could refute his mission by the scriptures; for his mission is infallible no matter how great his *supposed* character flaws may have been. Can this be said as appropriately about any other messenger who delivered his mission or who established an organization in our country, or in any other country for the past two hundred and fifty years? No doubt it cannot; otherwise, let the proof be shown as is done here. Although good men, with a desire to serve and benefit their fellowmen, many of them, have established organizations and societies by human wisdom, their teachings mixed with truth and error, and their clashing opinions about ordinances and the most important things of the church of God, are such that they cannot stand the test of divine inspiration for a moment; the errors appear too clearly to be hidden—something too much or too sparse—noncomformity to the plan,—the faulty administration or total neglect of some ordinance, or some other deviation would show that it was *man*, not God, who made it. And now, after all the human wisdom

the best of the world could manage, and after pondering, and striving their best to lay a foundation for the church of God, whereon to build effectively, we awake in the midst of turbulence to hear the account of the burial of their establishers under the heaps of their buildings, with their followers either trying to rebuild monuments or the originals, or each one by himself using the old stones however he can manage, some that are constantly breaking into pieces—splitting into shreds, and proving that the old human materials cannot withstand the heat of divine fervor, or the moral earthquakes of the last days—they are shadows of the twilight, and images that bear little resemblance to the old *form*, not to mention their being destitute of its *power*. How did all this happen? If Mr. J. Smith was a deceiver, where did he obtain so much more wisdom than all of his predecessors and his contemporaries? Who endowed him with the essential wisdom and power to establish a church entirely consistent with the divine portait of old? How could an impostor be so far superior to all the combined wisdom of seventeen centuries in order to create an organization different from all others under heaven, and entirely consistent in every detail and every part with the organization that Jesus and his disciples established? What! an impostor perceiving through the thick, black deceit of the ages, and proclaiming perfect doctrine in every sense, against which not one scriptural proof can be brought! That would be a miracle the like of which we have never heard about in the history of our world!

The *purity* and *infallibility* of the doctrine of this new Prophet is an incomparable witness, of no small moment, to prove his divine mission.

Yet we do not allow that even *perfect doctrine* is sufficient proof of the divine mission of its founder. We can conceive it possibile, though not probable, for a man to teach a doctrine unmixed with error, and yet be without *authority* to administer its ordinances. Swedenborg, Irvin, Luther, Calvin, Knox, Wesley, Campbell, and a host of other well-known reformers taught principles that contained a proportion of truth, yet were mixed with error, which gainsays their divine mission, even though they should perform miracles. We have no example in history of a doctrine perfect in every respect being taught by any person, unless he had a divine mission; and it is the same thing to say that Mr. Smith is an impostor after doing all this,

and saying that he has worked a miracle by so doing. If Mr. Smith taught a doctrine in any respect false, he should be rejected as an impostor, though he should, like the magicians of Egypt, turn rivers of water into blood, or create frogs in abundance, or even raise the dead like the Witch of Endor. On the other hand, if he taught a pure and perfect doctrine, he might be sent of God, though he himself should perform no miracle, like John the Baptist, the Prophet Noah, or many others who the Old and the New Testaments say were servants of God.

The scriptures teach us that God sent several well-known prophets in the early ages with missions that contained the destiny of kings, kingdoms, and nations, the disobedience to which would bring damnation; and yet, there is no account of any of those having worked a miracle. Which man is there who is sufficiently wise and powerful to *prove* the *doctrine* of Mr. Smith to be false? It is true that hosts have proved themselves sufficiently foolish to *assert* that, and have done all they could to prove it false; but where is the conqueror who won the battle today? It is true that many egotistical fools have come to the field against it with lying stories and baseless tales about its character, and have proclaimed its death, its burial, and have sung its elegy; but by the time that the first fool had killed it, behold another in the field proclaiming that it was he who had dealt the fatal blow to it, and that what his predecessor had asserted was a lie. And is not our country kept in constant noise and tumult of war against "Mormonism,"—all gainsaying it; every giant killing it in his turn; and despite everything—that it is still very much alive to frighten the superstitious religionists, a fact they themselves prove by their opposition. But, again we say, which great man has *proved* it false? The rock echoes in answer—which!

Who can show the difference between the teaching of Mr. Smith and the teaching of Christ and his apostles? Did they not teach a baptism of repentance for the remission of sins? So taught Mr. Smith. Did they not lay on hands to give the gift of the Holy Ghost? So taught Mr. Smith. Did they not say that inspired apostles, prophets, evangelists, pastors, teachers, bishops, elders, &c., were essential in the church of Christ? So indeed taught Mr. Smith. Did not the primitive Saints teach the necessity of enjoying new revelations, visions, ministerings of angels, the gift of healing, speaking with

new tongues, interpreting through the Spirit, prophesying, and all the other spiritual gifts in the church? So indeed did this last great Prophet teach. Where then is the discrepancy of his doctrine with theirs? It cannot be found. The *doctrine* of the one is as perfect as the doctrine of the others; and again we say, this perfect agreement in doctrine is a strong testimony that Mr. Smith was sent by God.

Second.—In what manner does Mr. Smith testify that he received a dispensation of the gospel? He testifies that one of the angels of God, by the name of Moroni, revealed it to him; that this angel was one of the old prophets that was among the remnants of Joseph on the American continent. He testified that Moroni revealed to him where he had hidden the sacred records of his nation, about fourteen hundred years ago; that these records contain the "fulness of the gospel," as it was taught earlier by this branch of the house of Israel. He gave power to Mr. Smith to reveal the contents of these records to the nations of the earth. Now, how does the testimony of Mr. Smith agree with respect to this matter with the revelation of John on the Isle of Patmos? John prophesies (Rev. xiv, 6) that by the ministering of an *angel* from heaven, the eternal gospel would be restored to the earth. Mr. Smith testifies that he received a dispensation of the gospel from an *angel*. The one uttered the prediction; the other testified its fulfillment. Although Mr. Smith brings forth pure doctrine, were he to say that it was not from an angel he received it, everyone could understand by that, that he was an impostor. If Mr. Smith was an impostor, how was he enabled, not only to teach perfect doctrine, but also to understand by what means that doctrine was restored to the earth? If he was an impostor, why did he choose to testify that an angel appeared to him, knowing that the coming of an angel was something incredible and unpopular in the sight of his fellowmen? If he was a sufficiently wise impostor to teach perfect doctrine, why was he not sufficiently wise to say that he had received it by some more credible means, in the sight of the world? Were Messrs. Irving, Wesley, the Pope, Muhammed, or any impostor of the age or the country sufficiently wise, not only to teach perfect doctrine, but also to testify having received it by *means of an angel* from heaven? If they did not do so, even if they were to teach pure and holy doctrine, we still would not allow that they had received authority to minister its ordinances. If Mr. Smith said that he had found these records by

chance, and that he had been inspired to translate them by means of the Urim and Thummim; or if he professed having received his mission from the Holy Ghost, or from some *other* angel besides Moroni; or in any other manner other than what he said, it would be known immediately, with no further inquiry into the matter, that he was a deceiver. How did Mr. Smith think of all this cryptic exactness if he was a deceiver? Did anyone from among all the wise reformers and theologians of the ages perceive the necessity of all this detailed conformity? Whence his superior wisdom—his unparalleled understanding—and his extensive foresight—that he should so far surpass all the impostors that have appeared during the past 1700 years? Who will not acknowledge all this as strong testimonies of his superhuman mission?

Third.—The restoration of the "eternal gospel" to the earth by the angel Moroni would be of no benefit to men, unless someone had been endowed with authority to preach it and to administer its ordinances. Moroni could reveal a book that contained the beautiful and glorious plan of salvation, but no one could obey, even its first principles, without an *administrator of divine authority* and *ordaining* to preach it, to baptize, to lay on hands to give the gift of the Holy Ghost, &c. But did Moroni ordain Mr. Smith to the apostleship, commanding him to administer ordinances? No. Then why did he not give *authority* by an *ordaining*, together with revealing the eternal gospel to him? Because it appears that he did not have the right to do that.

Not all angels are equal in authority—they do not all have the same keys. Moroni was a prophet, but we have no account that he held the office of apostle; and, if he did not, he did not have the right to ordain Mr. Smith to an office he himself did not possess. No doubt he did all that he was commanded to do, which was to reveal the "stick of Ephraim,"—a record of his forefathers, containing the everlasting gospel. How, then, did Mr. Smith receive the office of apostle, since Moroni did not have the right to ordain him to that office? Mr. Smith testifies that Peter, James, and John came to him as ministering angels, and by the laying on of hands they ordained him to be an apostle, commanding him to preach, baptize, lay on hands to give the gift of the Holy Ghost, and administer all the ordinances

of the gospel, as they themselves did when they were on the earth. Did Swedenborg, the apostles of Irving, or any other impostors in those dark ages profess that the apostleship was given to them by the last ones to have it—by an angel who held the office himself? No; consequently, they are not apostles, rather impostors. If Mr. Smith professed that he had received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we would understand clearly that his profession would be false, and that he himself would be an impostor. If he was an impostor, how did Mr. Smith discover this? Why did he not falsify the apostleship without an ordination, as did the Irvingites? How did he have so much more wisdom than Mr. Irving, so that he understood that he could not be an apostle unless he was ordained by an apostle? Those who believe that Mr. Smith was a false apostle must acknowledge that he has shown much more wisdom than did all the false apostles that preceded him, despite all their learning and their great talents. Does this not form another very strong presumptive evidence to prove the *divine mission of Mr. Smith*?

Such correctness as this in fulfillment of things of such immense importance in contrast to the fact that millions have erred concerning them before, indicates something more than *human*,—it indicates *inspiration* of the Almighty. The purity of Mr. Smith's doctrine—the perfect coincidence of his testimony with that of John's, in relation to the *manner* of the restoration of the eternal gospel to the earth, and the consistency of his testimony in relation to the *manner* of the restoration of the apostleship, are strong evidences that beautifully harmonize with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistibly to force conviction upon the mind that Mr. Smith was *divinely* sent.

Fourth.—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received, through revelation and commandment from God, a dispensation for the gathering of the Saints from all nations. Now, the doctrine of the gathering of all the Saints is either *true* or *false*;

if false, then Mr. Smith must be an impostor. His incomparable correctness on all other points of his system cannot be sufficient to justify it; if this one point, the doctrine of the gathering, be false, that itself is sufficient in our view to prove him an impostor beyond any argument. Why? Because he professes to have received this, as with all his other doctrines, by *revelation* and *commandment* directly from heaven. On the other hand, if the doctrine of the gathering be a true doctrine and scriptural, that will form another evidence that will help in no small way, with all that has been noted, to prove that Mr. Smith was sent of God.

A doctrine may be true and yet not be mentioned at all in the scriptures; for example, Noah's doctrine of gathering into the ark,—Lot's doctrine of fleeing out of Sodom, and Christ's doctrine to depart out of Jerusalem and flee to the mountains for deliverance, were all true, divinely commanded; nevertheless, it could not be proved or disproved by the scriptures given to any of the former prophets. It is just as possible for Mr. Smith's doctrine of the gathering of the Saints in the latter days to be a divinely commanded truth, even if not one scripture mentioned a word about such an event; but Mr. Smith's proclamation of the doctrine would not be any kind of evidence, under that circumstance, that he was sent of God; but if this doctrine can be proved to be scriptural, that is, if there are prophecies in the ancient scriptures that the Saints would gather in a certain *age*, in a certain *way*, and through certain *means*, and if Mr. Smith were to come in the certain *age*, professing that he had received a message to gather the Saints in that certain *way*, and by the *means* the scriptures foretold, then the perfect and exact agreement of Mr. Smith's profession of receiving his message, with the scriptural predictions relating to such a work or message, will be a presumptive evidence that it was God who sent him.

The doctrine of the gathering of the people of God, including Israel, in the latter days, is too self-evident throughout the scriptures to need very many quotations here to prove it. Paul called the dispensation that contained the gathering of the children of God together the "dispensation of the fulness of times, in which He might gather together in one all things in Christ, both which are in heaven, and

which are on earth, even in Him." He places this dispensation in the future to his age, and he says that the gathering would be holy, since "He," namely God, would effect it. John, nearly one hundred years after the birth of Jesus, saw the great and wondrous things that would take place during the coming centuries. He saw the churches of Asia, which were at that time under his personal care, going to lukewarm apostasy. The universal apostasy from the purity of the gospel that was to take place over the face of all the earth, was portrayed before his eyes, under the reign of the "Mother of harlots of the earth"—the great Babylon that should make all nations drunk with the wine of the wrath of her wickedness. He saw that, after all the nations of the world had been in thick darkness for ages, deprived of the church, without apostles, without prophets, without the ministering of angels, without one cheering message from heaven, there would be one more message of mercy proclaimed to all people—that one more dispensation of good news from heaven would be sent by the ministering of an angel, having the restoration of the eternal gospel, whose universal proclamation through the whole world would be followed with a loud cry, that "the hour of God's judgment is come." Following the universal proclamation of this warning message, he saw another angel proclaiming the complete destruction of Babylon. Between the interval of the flying of these two angels, he heard another voice from heaven crying, "*Come out of her my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Remember that it was to be a "voice from heaven" that would call the Saints out of Babylon, not a human voice or plan, and not by human ingenuity alone, but by a "voice from heaven"—a direct revelation from God—a new revelation *contemporary* to the gathering that John saw, calling the people of God out from the contemporary Babylon a little before its fall. If Mr. Smith was an impostor, how did he come to get not only all the other particulars which we have mentioned, perfectly exact, but also to understand that there must be a gathering of the Saints out of Babylon, and that that work must immediately follow the restoration of the eternal gospel by the angel? Why did he not say, "My doctrine will truly save those who obey it and who stay in their country?" If he was an impostor, why

did he place such a heavy cross to lift as it is for men to leave the country and the graves of their fathers? Why pierce strong family lines, which by nature bind hearts so tightly, and which make it difficult to obey its call? We are frequently told, "I believe and admire all your principles except the one about leaving the country: why can I not worship God here as well as in any other part of the world?" This seems reasonable to the human mind; and why did Mr. Smith not foresee that by requiring this he was fettering his deluded followers, while at the same time he was sufficiently wise to foresee the perfect exactness in all other things? But had he taught his followers to stay among the corrupt nations of the earth without gathering, although all his doctrine but this was perfect, that *one* mistake would be an irrefutable proof that his profession was false, and that he himself was an impostor. The silence, without exception, of all the reformers of the previous ages, and the fact that no one else of the millions who professed to be servants of God in our age, claimed to have received a commandment by revelation to gather the people of God, is proof as strong as it is divine of the prophecy that none of them received a dispensation of the eternal gospel, or authority to establish the kingdom of God. Had they received the latter, they would also have received a commandment to gather the Saints from Babylon; for on the truthfulness of John,—the one and the other are inseparably connected to each other. Before the restoration of the eternal gospel, God had no people in Babylon, and therefore he could not call them out.

It is impossible for a man who is destitute of divine authority, by an uninspired priesthood, and by preaching a degenerate gospel, to adopt people to God in Babylon, for they themselves are Babylon, and since,—

> "Like father, like son,
> In size and tongue."

Thus would the Babylonian idol be on their conversions or on their adopted children despite everything. After the restoration of the gospel, only the apostleship, and the indispensable power, can possibly make men "God's people" among the Babylonian nations. *After* and

not *before* that would the "Voice from heaven" be heard calling such people from out of the nations. Despite how incomprehensible all this was to all the human wisdom of the early ages, it was not hidden from the piercing gaze of Mr. Smith, and he did not forget to tell us correctly about all its exactness. Is it not remarkable, seriously, if not incredible, that an impostor could include in his plan, as this one does, all the doctrines and every particular that pertain to the great dispensation of the latter days? It is true that men who for scores of years visited the libraries of the theologians and drank of the wisdom of the ages have established organizations that contain many truths, and show considerable wisdom; but here we have a young boy seventeen years old, with none of those advantages, reared in the woods of the western wilderness, without ever understanding the stars, much less the suns of our highly refined firmament, who unassisted has successfully devised and established a plan irreconcilably contrary to all the others, independent from them all, which is a perfect likeness of the divine plan in every particular, principle, and detail! This young boy was an incomparable impostor, was he not? It seems that he did not pay the least regard to how contrary he taught to the popular doctrines of our world—he did not ask the opinion of anyone in an Academy or a College, nor did he take counsel with the commentary of any commentator in the world. He did not give even a moment's consideration as to whether his teaching would suit the feelings or the popularity of the age. He did not inquire as to whether it would be congenial or offensive to the feelings of the wealthy who would leave their palaces, and their splendid estates, and their luxury of life, nor did he mention the cost of emigrating. No, there is not even one sign that he gave any thought to counseling with flesh and blood, or to considering which things would be offensive or congenial to human feelings; rather in every circumstance he spoke as one having authority, saying,—"Thus saith the Lord," about every doctrine, duty, and promise contained in his plan. Now, for a young man, inexperienced and illiterate, to profess to give the word of the Lord upon subjects of so great a moment—to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular, numerous, and powerful sects of the day, and at the same time have those doctrines exactly accord, not only with the ancient gospel, but

with every minute prediction relative to the dispensation of the last days, is an evidence that carries the word "TRUTH" upon the face of it in a manner too obvious to be mistaken, and leaves a deep and lasting impression upon every reflecting mind, that we can hardly refrain from assenting in our hearts, that surely, "*There is no doubt that it was* GOD *who sent Joseph Smith*."

But Mr. Smith's message contains one characteristic that forms a correct scales, in which those who choose to do so can weigh and prove beyond any doubt whether he was a true or a false prophet. He promised by revelation, which he professed to have received from God, that the apostles of this church, and those who obeyed them, would enjoy blessings that no one else but God could give them: see Doct. and Cov., page 80,—"Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me,—ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost,—and these signs shall follow them that believe:—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation. Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am." See here, this, our last Prophet, roaring boldly through the veils of darkness to a quarryman of our country, and giving a definite promise publicly before the whole world to every soul, male and female, rich and poor, of every color, people, and nation, who obeys his message—a promise, we say, that

no impostor would dare to give on any conditions with one degree of hope that it would be fulfilled. A promise impossible for the human powers of our earth to fulfill; consequently, the enjoyment of this he promises would be divine proven facts of his mission. If an impostor were to promise the aforementioned blessings to his followers, his senses would teach him that they would not be fulfilled. By promising the blessings, Mr. Smith proves himself a more unlikely impostor than their deniers prove themselves. He believed in his own divine mission before daring to promise things that no one but God could impart. Now, if these signs had not followed according to his promise, the hundreds of thousands who gave obedience to his message would be bound to know by that, that Mr. Smith was an impostor,—every soul would have turned from him immediately, and the deceit would have been put to an end. But the fact that multitudes are obeying his message annually and continue in the church, is strong evidence that the promise is fulfilled—that the Holy Ghost is being enjoyed, and that the miraculous signs also follow. The denial of blind men outside is no proof that the gifts are not in the church where they belong, any more than the denial of blind men on the street is proof that furniture is not inside the house. Would any impostor, or leader of a party, or an Archbishop, or any man in the world, who *doubts* his own mission, give the foregoing promise to his followers? Is this promise being proclaimed by anyone from the pulpits of our country? Oh, no, they dare not promise any such proofs as these of their divine mission; they know full well that it would be the downfall and the exposure of the bareness and disgrace of their false, secular, uninspired, and powerless religions; it is easier for them to hide their shame and their heresy by asserting, "There has been no necessity of them since the apostolic age," and that it is presumption to promise them. Oh! foolishness! a need for a divine religion and yet no need for divine proofs of which one it is! No need for healing the sick, is it? For what purpose are there thousands of doctors in our country? No need for modern-day revelations? For what purpose is there a need for the Holy Ghost, then? Oh, what a wide difference there is between the religion of Mr. Smith and Papism, Protestantism, Mohammedism, and every other *ism* of false religion—between his authority and the authority of the sectarian theologians of our world! The one promises his followers the enjoy-

ment of all the gifts of the Holy Ghost, and a knowledge of his divine mission, while all the others deny the entire *power* of religion, until they are like dry stubble awaiting the fire, and teaching at best just to *doubt* and to live in endless fear and trembling.

Having called attention to these few of the many evidences of the divine mission of Joseph Smith, the author adds his witness that God has proved this fact to him in many extra-terrestrial ways, and thousands throughout our land testify of this also. May everyone obey his message and enjoy its promises, by which *everyone* may *know* that all the tales that are told against the character of Joseph Smith and his plan are false; those who do so will be saved; and those who refuse will be judged guilty by these evidences before the God who sent Joseph Smith.

That these evidences, under the approval of the Spirit of truth, may convince the reader to harken to this divine call, and enjoy the witness of the Holy Ghost, as do we, is the prayer of

THE AUTHOR.

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J30 JONES, Dan. *Anmhoblogrwydd "Mormoniaeth"?* (The unpopularity of "Mormonism"?) *Swansea: Printed and published by D. Jones, [1855?].*

12 pp. 17.3 cm. *Welsh Mormon Writings* 90.

Dan Jones attempts to answer the question posed by the title of this pamphlet by proceeding with an inquiry of sorts. By the end of the fourth page he has reached the conclusion that the so-called unpopularity of The Church of Jesus Christ of Latter-day Saints is not intrinsic, nor have the members themselves brought it about; rather, the many accusers of the Church are the cause.

He devotes the remaining eight pages to analyzing the Church's opponents and their motives, but without mentioning anyone by name. Jones chastises them for uniting their forces against the Church and for instructing their parishioners not to listen to the Mormons. Do not the scriptures encourage all to "prove all things and hold fast that which is good?" (1 Thessalonians 5:21).

Jones ends the pamphlet with a stern warning of the fate of all of the true Church's persecutors unless they changed their ways:

> Just as surely as you are ashamed to embrace Mormonism now, its godly author will be ashamed to embrace you when He comes on the clouds of heaven to bid His obedient subjects to join with the *truly* popular hosts on His right hand.

THE UNPOPULARITY OF "MORMONISM"?

THE unpopularity of what people have chosen to call "Mormonism" is too well-known in our land for anyone to deny or to require proof; almost all agree, especially from among those who profess religion, that there is nothing more contemptuous than it to be had. What the reason is for this and who has caused it are questions we attempt to answer in this small treatise; for, as there is a cause for every effect, so there is for this postulation, whatever it may be.

If "Mormonism" *warrants* its unpopularity, the cause of this must lie within itself, and the way to have proof of this is by a fair examination; for it is not wise to believe accusations without examination; otherwise, the slanderers and the liars would make the Courts and the Peacekeepers of our land superfluous, and our world would become a madhouse before long. As ones who profess "Mormonism," we are not ashamed nor does a hair of our heads quiver at the prospect of a detailed, fair, and thorough examination of every detail of our belief: were it not to withstand the examination we would be the greatest winners to understand this, just as conversely its accusers would themselves be the greatest losers by misjudging it; for it is not the *false* rather the *true* judgment of everything that benefits man. Where can a correct standard or rule be found to judge properly what constitutes *true* popularity? *True*, we say, because *false* exists: what constitutes popularity in various countries is so contradictory that one condemns what the other praises; and this is evident even nearer to us; are not the opposing factions of our own country facts to prove the opposing opinions about this? It is no more reasonable for Mormonism to be judged by all than it is for the one to judge the other; there must be a better standard than that. That every kind of evil is said against us no more proves that we deserve such than the evil speaking about Christ

[*Price* 1*c*.

and his apostles proved their religion evil or the accusations true.

However, those who profess Christianity admit that religion is truly popular, although they disregard the majority of religions because of unpopularity: yet all who admit the existence of God acknowledge that He is the most popular of all—as a standard of true popularity: thus those who are most similar to Him ought to be considered the most popular; and since it is a correct rule to judge the tree according to its fruit, it should be judged as equally true that those who obey the plan of God ought to be considered the most popular. Although every country has its own standard to judge what constitutes popularity, logically we should expect a readiness in the Bible-worshipers of our "religious land," to allow the Bible to be the standard to weigh that true religion that is considered so popular. Those who are the most contradictory or anti-Biblical are the most unpopular and not those who are the most Biblical, at least in this country. Not *explanations*, note, but the *Bible* we say is the standard: he who chooses the former over the latter can be nothing but an atheist, namely, a disbeliever of the Bible; with such we do not reason now, rather with those who profess to believe the *Bible*. We believe that we are reasoning fairly, correctly, and clearly now; if so, let the reader follow and judge while we throw the "unpopularity of Mormonism" in clumps as we are able on these true scales. We shall not portray Mormonism as our enemies do, for that is not fair to us, unless it is fair to everyone else. And no one else receives that kind of treatment. Since *we alone* are the representatives of our religion, this is logically our right!

Let us go forward, then, and the first principle in Mormonism is faith in the Son of God as an abundant Redeemer. That will certainly be allowed as scriptural; all right, that is one popular principle. The second principle in Mormonism is repentance for all sin, which signifies, besides sorrow for it, a determination to renounce all sin. Of necessity wicked men will call that unpopular, for the Bible teaches repentance very clearly; and so this is an acknowledgement that Mormonism is popular in two things, and the most important things of all, if not the *only* ones *indispensable* for salvation in the sight of our accusers. Mormonism is not unpopular so far, then! The next thing that Mormonism teaches is baptism by water; the majority of the accusers of Mormonism believe this also, so that is not the unpopular thing; rather it is our belief in the purpose of baptism more than the

manner that is opposed. Well, let us go to the scales and place this topic on one side to see how it weighs. Let us place Peter on the other side, for he says in Acts ii, 38,—"And *be baptized* every one of you in the name of Jesus Christ FOR THE *remission of sins*." This is plenty of weight, is it not? But so that in the mouth of two or three witnesses may every word be established, let us call Ananias to Peter, and let him ask, what is the *purpose* of baptism, Ananias? See Acts xxii, 16. "Arise, and be baptized, *and wash away thy sins*," &c. Without proliferating witnesses, this is sufficient to prove that baptism for forgiveness does not make Mormonism unpopular without making equally unpopular the Bible that teaches such!

Next, Mormonism teaches us to expect the gift of the Holy Ghost through the laying on of hands; this is not so unpopular, for did not the Baptists do this also according to their custom? But the effects that are caused through performing this ordinance are opposed. The resulting prophecy, healing of the sick, visions, speaking in tongues, and interpretation of tongues constitute the unpopularity; for all the accusers say "that those things are unnecessary now." Carefully now, since the Bible is the standard, the accusation cannot be factual unless the Bible itself says so; but the following references prove the complete opposite to that. Mark xvi, 17; Acts ii, 39; John xvi, 13; Acts viii, 17; 1 Cor. xii, xiii, xiv; Eph. iv, 8—14, and many other places that could be noted. But this is sufficient to prove that the Mormons may not be so unpopular for believing in the enjoyment of the gifts of the Holy Ghost, according to the Bible, as are those who deny them, namely, our accusers!

It is true that Mormonism teaches the singularity of true religion; there is but one gospel and one Savior; and no one can deny this if he believes the Bible—all the Bible thoroughly! If there are two religions, who is the Author of the second? Not the same as the Author of the first, to be sure, for the first religion He made was *perfect* without any need for the *second*, which again proves that those who profess multiple religions are the most unpopular, while belief in the singularity of the true religion of the Bible deserves popularity for "Mormonism."

It is true that Mormonism teaches that there is need for Apostles, Prophets, and inspired Teachers, and gifts as before, and the Bible teaches clearly and definitely such a need. Christ taught this by

appointing them,—God teaches this by blessing them, and the Bible teaches in the aforementioned places, and in many other places, that in any age of the world God did not recognize any kind of Church but one like that. Thus, should not the Bible believers confess that Mormonism ought to be considered the most popular since it is more scriptural; and Mormonism is as much more scriptural than are all its accusers as professing and enjoying the scriptural promises are more scriptural than denying their existence and their necessity; for the latter is not scripture but an unscriptural assertion, which should impress shame on the character of the hypocrite who says it while professing to believe the Bible. A small treatise such as this one does not permit us to present the details of all the beliefs of Mormonism, but it is hoped that the foregoing examples of their scriptural base are sufficient for anyone to believe that the rest of their principles are not contrary to scripture either; so far, at least, the Bible believers cannot doubt that it deserves popularity. It is foolishness and hypocrisy to claim that the lack of a scriptural base is the cause of Mormonism's unpopularity, for proving even one principle of it contrary to the scriptures is too great a task for all the wise men of the world to accomplish; and we shall leave that assertion to whoever chooses to examine it.

Next, since there is no cause of its unpopularity within itself, could it be that those who profess it are the cause? While we readily admit that the best of us are human, and that our failings are the subjects of sorrow and constant devotion to overcome them, we reason that it is just as appropriate to condemn all the other beliefs as it is to condemn our religion because of the failure of its adepts to live its principles; and since no sect in our country is faulted because of the failings of its people, we need not say that our religion is faulted because of the failings of its adepts; neither does it teach or excuse in anyone the transgression of God's law.

Well, then, what is the cause of the unpopularity of Mormonism, and who is causing it, since there is no cause within itself or in its adepts? We answer that its *accusers* are the cause of it all. Yes, we say, that group who speaks against it the most because of its unpopularity is the chief, if not the only, cause of its unpopularity; we dare to assert without hesitation that it is the Reverends, the Preachers, Bishops, Priests, and religious teachers, as they call *themselves*, together with the authors and Editors whom God will hold

responsible in the judgment for causing the supposed unpopularity of Mormonism; by falsely portraying it in practically every aspect, these people have influenced our nation to believe that Mormonism is the complete opposite of what it really is, and to condemn it without a better examination of it than what they hear from its professed enemies! Which sect within our country could not be made equally unpopular as this one is considered if all the preachers of every other sect united to invent all manner of falsehood about it, and if all their pulpits were opened to smear it with slime—if every publication were open to the most shameful tales about it, and if every printing press were so hostile, toiling to grind out false accusations against it, as they do with Mormonism? If the Baptists, the Calvinists, the Wesleyans or any other sect had been treated at its inception the way Mormons are treated now, would that sect not have been considered as unpopular as Mormonism, especially if every means of defense were closed to them as is now being attempted with the few defenders of Mormonism? No doubt the people would likewise believe the accusations of their teachers however shameless and untrue they might be.

But whatever of that, the fact is that practically all who belong to the aforenamed clan are striving together to make Mormonism unpopular—this cannot be denied—their behavior proves that they want it to be unpopular, no matter what they have to do to make it so. Without pausing to question the purpose behind their zealous and tireless efforts in this, let the reader ask his own logic whether the behavior of the Preachers, Authors, Editors, &c., toward Mormonism is fair, or wise, or beneficial or God like. If logic is used, it must be acknowledged that through gaining a good understanding of Mormonism one may see its deceit, if such is in it, and not by standing before thousands to malign it knowingly, and by shouting "deceit, deceit." Mormonism professes to be a *divine religion*, containing a message from God that contains the fate of this world and its inhabitants; and does not such a majestic profession merit a better examination into its claims than to accuse it falsely, and shout "deceit," "Beware of it," "Do not listen to them," &c., as did the antediluvians with Noah and his ark?

Thousands of experienced followers of Mormonism in Wales testify that what is called "Mormonism" in the Pamphlets, the Ballads, the Newspapers, &c., is not Mormonism or anything like what they believe, and that the tales and the assertions that are delivered from

the pulpits about it are not true; and why are these people not believed instead of their enemies? All their noble efforts to explain what Mormonism is by preaching, publishing essays, &c., proves their desire for the public to understand the nature of their creed,—the incomparable consistency that is between their sermons and their treatises and themselves,—and the fact that thousands of their converts remain steadfast through all this confusion are strong reasons to prove that the Mormons themselves describe their tenets more correctly than can their enemies; and it is indisputable that Mormonism would be completely free from all the unpopularity that is thrust upon it if it were permitted the same freedom in sending out its own representatives as is permitted to every other sect, party, belief, or person throughout our country and the world practically, apart from itself.

Let us put logic to work, if there is such a thing remaining on this subject, and ask in what age or country, before this, have the learned men of opposing factions joined together in attacking a new party that was "unworthy of attention" when it came into their midst; especially when not one of them had one arrow to shoot against it except for lying false accusations? It will soon be admitted that such a thing has never before been seen; and yet, name the sect, the pulpit, or the Press that has not joined in this Crusade against Mormonism. What would people of this age think were they to hear that a group of Mormons were going around the country calling the people together, and falsely accusing the Baptists, but claiming to portray them correctly! Yet, why would they not be believed just as readily as the Baptist preachers are believed when they falsely accuse Mormonism from their pulpits? Why would the Independents not go to preach Wesleyanism, and the Wesleyans not go to lecture on Independentism? Why would not the people go to the chapels of the Unitarians to inquire after the true beliefs of Trinitarianism,—the Sprinklers to the chapels of the Baptists, and why is it not the old Mother, *Mrs. Episcopal,* who shows most correctly to the world the true beliefs of her sectarian daughters? And if it is like that, the old Roman Grandmother is the best to preach the credos of all her descendants. And why would that not be just as logical as it is for the sectarian preachers to preach Mormonism? It is astounding how popular Mormonism is by now! Which sect, from the *oldest herself to* the youngest of all her daughters, has not sent her *champions* to preach Mormonism? Who would have believed that the

most illustrious gentlemen from the heights of Sectarianism (?) would lower themselves "to the degrading depths of the Mormon preachers!" Yet, there is no need to wonder, it will do no good to deny, it cannot be hidden, here they are! Yes, a host of them of every hue and shape, believers and unbelievers, from every sect, college, and pulpit, darting across the world like shooting stars, no one having asked them, nor anyone having sent them,—Dear me! What is the matter? Has *everyone* turned into Mormon preachers? Sectarianism and all the others must surely be dead, and their priests must have nothing to do for their daily bread except to go around the country preaching Mormonism! We have seen the time when we could walk the length of Wales, from Anglesey to Abergavenny practically, without seeing one Mormon preacher; but by now, to our great surprise, as if anything could be a surprise in this strange era, behold the whole country turning into Mormon preachers from stem to stern practically. And a still greater surprise to the Mormons, they having seen the presumption of going without being sent, is that this Reverendish herd has not understood any better than to go just as all Sectarians go, without a mission, *calling, sending,* or AUTHORITY! Is it any wonder that such as these preach lies instead of fact, and deceit instead of righteousness? Oh no, it would be a much greater surprise for us to hear anyone of these happen to say anything truthful about Mormonism, they being completely ignorant of it themselves; and we warn all the lovers of the truth to beware of that kind of Mormon preacher; they have no valid license, and they cannot speak the truth nor do they wish to do so; rather they go like those sons of Sceva, without being asked by anyone who has the right to send Mormon preachers and without receiving any request whatsoever for their help. And, Gentlemen, we can manage well enough without your assistance: have you no more Sectarianism to preach, or if you are ashamed to claim it, wishing to teach Mormon truths to your fellowmen, be humble enough to receive them yourselves first; until then be so kind as to leave the preaching of Mormonism alone; it will fare better without your help. Had not the malicious Sects sent their bungling preachers to preach Mormonism, we repeat, the people would never have imagined the *bogeys* they now associate with that name, and in their dark prisons they shall remember that as they rue the day. It would be just as completely reasonable to believe that the pagan priests, or one of the Hindu Brahmas could preach Sectarianism

as it would be to believe that one of these *Anglo*– Mormon Sectarians could preach Mormonism; the more they preach, the less the people will understand what Mormonism is.

Would not a congregation of Baptists be ashamed if they heard one of their preachers falsely portraying Independentism, or Wesleyanism in such a hideous manner as they torture Mormonism? Yet, concerning the latter, there is nothing too wicked to say about it or believe about it!

If one wishes a correct understanding of Mormonism, why not go to its own Chapels to hear its own preachers explaining it? Does one not go to the Chapels of the Baptists to attempt to understand their tenets? And to the Chapels of the Wesleyans to understand their tenets? Does not logic compel the inquirer after the credo of the established Church, or for Socinianism, yes, for anything except Mormonism to go to their respective Chapels, to listen to and to believe the portrayals of their own preachers of their religions instead of what everyone else says? But at the same time they go to the Chapel of every other denomination to listen to every professed enemy of Mormonism, and they believe all the lies that everyone says about it. Yet they will not believe the true portrayal that its own preachers give of it, the only ones who can properly explain it. What is the reason for this? The fact that people go to listen to the Sectarian preachers lecture against Mormonism makes one believe that they do not desire to understand it, rather they *wish* to *mis*understand it—that they love lies instead of the truth about it, and that they want to ease their consciences rather than search into it; and this proves also that they are more reasonable toward any other faith than they are toward Mormonism, which to the wise who use logic, comparative logic at least, is not deceit; otherwise all the false religions would not join together against it. The remarkable fact that the people seek lies about Mormonism by asking its enemies, in view of the fact that they ask for the truth about every other denomination by inquiring of that denomination's adepts, gives strong reason to fear that they are the ones about whom Peter prophesied,—"Having given themselves up to strong delusion to believe a lie, because they received not the truth out of love for it;" and it proves also that fear that their charmed followers will come to a proper understanding of Mormonism, is what causes these false accusers to run to preach it without being sent and without understanding it themselves.

One remarkably successful method the "Reverend" men, and the gentlemanly Editors use to make Mormonism unpopular in this proud and snobbish age and generation is to accuse its elders and its members of being characterless, poor and despised; "old Joe Smith, the gold digger," "Credulous cheats," they say, and a thousand and one other accusations that they bring against them; and all of these would be more appropriately applied to them than to him. It is the Reverends and the Editors who have smeared the character of Joseph Smith with those titles, and not Joseph himself, remember; those sinful revilers cannot allow a man his own name, but to satisfy their desire to belittle the 'person,' they call him "Joe." Oh, how contemptuous the nickname "Joe" sounds to the ears of this proud age! They do not consider that it is the nicknamers who deserve the shame they attempt to bring upon the sufferer. He did not call himself "Joe," nor could he do anything about it, even if he were the evil doer they try to make him and even if he deserved to be reviled. But when Joseph Smith was reviled, in much the same way his Lord was reviled in days of old, his comportment was similar to the Lord's, who "when he was reviled, reviled not again;" consequently, Joseph Smith is better than his "venerable" revilers, just like his elder brother was better than their older brethren, those who reviled Him; and "revilers will not inherit the kingdom of heaven," said the Sufferer of old. Despite how much Joseph Smith is scorned—although his name frightens the wicked and sets fire to the skin of the false religionists, it is not a burden but a pleasure for the Author to acknowledge him and to defend him; and he testifies also before a worldful of his accusers that Joseph Smith is a *better*, *more just*, *wiser*, and *more godly* man than anyone else he has ever known. From personal acquaintance with Joseph Smith in many circumstances, we can testify that he was more undeserving of the character given him by the Reverends and the religious Editors than any man we have ever seen. Although a name is not all that important, yet his name is more truly revered because of the reason he was scorned; for we know that it is because God chose him as an instrument in his hand to restore the eternal gospel—to establish his kingdom as Jesus himself established it, and to prepare the way for his second coming that there is such hostility toward him on the part of the false religionists of the world. It makes no difference which name he had, whether Joseph, John, Peter, Thomas, or whatever; he would still be given a nickname;

and had God sent an angel to John Calvin, John Wesley, John Knox, Simons Menno, or Peter Waldo, or to any other man, he would have been reviled by the others, the same way Joseph Smith was reviled, to the extent that he delivered his message against their deceit, their hypocrisy, and their wickedness, so as to endanger the source of their daily bread and their respectability. The "god of this world," namely, the devil, he who is worshiped by the whole world instead of the God of heaven, knows very well concerning the pride of this age; for he has taught that it is the most excellent churches and *cathedrals*, the most splendid chapels, and the most ornate temples that demonstrate the purest religions. The vain god of this falsely religious generation has taught his worshipers to judge religion by the outward look, and to consider every religion as unpopular unless it has splendid synagogues, and unless the mighty and the wealthy go there. They have forgotten their own beginning; yes, they have forgotten the poverty of gentle Jesus, who, although he possessed an eternal throne, was as scorned as any Mormon, yes, the "most despised of men;" who, although he was the Creator of the world and an heir to everything, was as poor as any Mormon; yes, "without a place to lay down his head." This vain generation forgets that he himself did not have better company to labor with than did Joseph Smith; just a few poor and disregarded fishermen; and the pious theologians and Reverends of his age took no notice of him except to slander him, falsely accuse him, and try to kill him, as did the Reverends and Editors of this age to Joseph Smith, and so shall their disciples do with his followers.

If the Mormons are unpopular because of their poverty now, we do not believe that they will be ignored by Jesus, the prophets and apostles because of it; for they themselves were considered nothing but the "filth of the world and the offscouring of all things," wandering from one country to another to preach a religion just as unpopular in their day as Mormonism is now; as a consequence, they were glad to have sheepskins or goatskins as clothing, and they had shelter with the foxes in the caves of the rocks, or with even wilder animals, as punishment for preaching an unpopular religion; yet they were not silenced any more than the Mormons will be silenced despite everything; and this is not surprising since their Lord kept no better company than "Publicans and sinners," according to the popular ones of his age, and that is all he deserved, they said, such a "gluttonous man and a winebibber as

he!" What wicked things have been said against Joseph Smith and the Mormons that were not said about their Lord and their elder brothers in the past ages? We do not know for sure, but perhaps the people of the present are not as good as the people of long ago and do not deserve the beatitude, "blessed are ye when men shall say all manner of evil against you falsely, for my name's sake;" for they are not all so godly, perhaps, as to deserve "all manner of evil," although the list is filling quickly, and the "blessed" is approaching accordingly.

But the world misunderstands our purpose in defending the character of Joseph Smith, and the other leaders of Mormonism; we consider none of them anything but fallible men, yet honest, truthful, virtuous, and godly men; servants sent by God, through whom we receive the word of the Lord, and divine and priceless blessings; we respect them because God respected them by presenting them with the unsearchable treasure of grace and the "word of reconciliation," namely, the gospel, and because it was He, from heaven, and *not they*, who imparted to us the gracious gifts of his Holy Spirit by means of their administration of the ordinances. And who, after receiving these clear proofs that they are servants of God, would not defend them and love them? Well, reader, such are the preachers of this unpopular Mormonism; and here is an opportunity for every man to receive proof from God that Joseph Smith was his servant by enjoying the fulfilment of the promises of Jesus Christ, which will not be obtained without obeying the principles that Joseph Smith and his followers taught. If the stories about him are true, he would have been too wicked for God to send; but since God is fulfilling the promises made by Joseph Smith, God proves by so doing that it was he who sent him, and thus by that he proves that all that is said against him is a lie even if it is asserted by the whole world. The foregoing logic applies to all the servants of God and to none else,—deceivers cannot speak in this manner; and instead of going into detail about any other way, let us say this—here is an *infallible* way for everyone to know from God that Mormonism is true; and thus, if it is unpopular, God must also be.

If Mormons are unpopular on the earth, God proves by giving the blessings of heaven to them, and by sending holy angels to be their servants, and by honoring them with his gospel, that they are not unpopular in heaven, and they should not be despised on the earth. Yes, reader, Mormonism is the most honorable plan that has come

from heaven to our earth, and God proves it thus by giving it the blessings that are denied to others, and the gifts that are ignored by them. Since He is the standard by which popularity is measured, those most like unto Him are those who are in fact the most popular, and since the Mormons prove through their obedience to him under all scorn, persecution, and sacrifice that they are most like unto him, the true standard proves that they are the most truly popular also. Finally it is seen, then, based on all fair reasoning, that the true standard is not the one that condemns Mormonism as being unpopular in this so-called "Christian" era, rather it should be considered as much more popular as it is more Christian than everything else.

But again, we say, to the Reverends and the Editors who are so desirous of a popular religion,—Gentlemen!—Do not blame us or our religion, for, it is neither we nor our religion who have caused the unpopularity, but you yourselves; and thus if there is any blame in all this, it lies at your door, for you alone can change it. If you consider wealth and a good name to be popularity, you are the ones who have it, for all of us have lost such by affiliating ourselves with Mormonism, and so we cannot make it popular; but you are respected, and "everyone speaks well of you," so come and bring your popular and respected congregations to Mormonism, and you will make it popular; it deserves that, for it is the true gospel of Christ, and *we* are WITNESSES of that. As surely as you are ashamed to own Mormonism now, its divine Author will be ashamed to own you when He comes on the clouds of heaven to invite those who obey him to join the *truly* popular host on his right hand, testifies your friend,

D. JONES.

PRINTED AND PUBLISHED BY D. JONES, SWANSEA.

J31 JONES, Dan. *Y "lleidr ar y groes."* (The "thief on the cross.") *Swansea: Printed and published by D. Jones, [1855?].*
4 pp. 17.3 cm. *Welsh Mormon Writings* 91.

In this pamphlet, Dan Jones argues against the idea, which was common among the other religions, that baptism for the remission of sins was not essential for salvation. The scripture most often quoted against the necessity of baptism was the declaration of Jesus to the thief on the cross: "Today shalt thou be with me in paradise" (Luke 23:43). Jones explains, however, that paradise and heaven are not the same place; when Jesus appeared to Mary three days after his crucifixion he instructed her not to touch him, for he had "not yet ascended to [his] Father" (John 20:17).

Jones quotes 1 Peter 3:18–21 and argues that the spirits in prison were in a place known as paradise, where they awaited their opportunity to be resurrected. Therefore, since the thief had not gone to heaven, he was not saved and still needed baptism. Jones's objective in the pamphlet was simply to show that the ordinance of baptism was required of all mortals; thus he does not elaborate on the Mormon belief that vicarious baptism may be performed on earth for those in the spirit prison, but merely quotes 1 Peter 4:6 and 1 Corinthians 15:29, two scriptures that suggest preaching to the dead and baptism for the dead.

THE "THIEF ON THE CROSS."

ONE of the main refutations that is offered concerning baptism "for the remission of sins" is that the thief on the cross was saved without baptism; and the misunderstanding of the account about him is what prompts us to make the following observations.

We are *witnesses* that God forgives the sins of the repentant believer that is properly baptized; and we testify to that because we received our own forgiveness in that manner; we *know* that we received forgiveness because God proved it by imparting his Holy Spirit in its several gifts, in a manner that we never had before, and we know of no one else who has enjoyed them without first receiving forgiveness. This is our testimony of that, and no matter what happened to the thief on the cross, or where he went, it will not make our testimony weak; yet for those who are kept from being baptized because of this thief, we shall strive to explain that Jesus Christ did not say that the thief would be saved, nor could he have gone to heaven soon after dying. Let us read Luke xxiii, 43. "Today shalt thou be with me in paradise," said He. Now, the question is, by the word *paradise* does Jesus mean the place where God dwells? If not, since it is only there that our sectarian friends believe there is salvation, then the thief was not saved. Who says that Jesus means heaven? For the theologians generally acknowledge that the word *paradise* is used for *hell* as well as for the 'bosom of Abraham,' and every part of the world of the spirits, good and bad; again, for those who are kept by this thief from getting baptized, it is important to know where he went. Jesus says to Mary after his resurrection (John xx, 17), "Touch me not; for I am not yet ascended to my Father." Jesus said that the thief would be *with him* "today." Three days later he said that he had not yet ascended to his Father. If one acknowledges that Jesus spoke the truth and that his Father was in heaven, then one must also acknowledge that the thief did not go to his Father on that "today." One must acknowledge further that there is no proof that the thief was saved; therefore, there is no proof to be obtained in that account that salvation can be achieved without baptism. We have only quoted the words of

[*Price Halfpenny.*

Jesus himself, and those who assert that the thief was saved must prove that there is some place for the saved besides the place where the Father of Jesus Christ lives, or that Jesus told a lie. But since no one dares to do the one thing or the other, there is nothing left to do but believe what he said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

One asks where did the thief go then? Jesus has already answered that it was the same place that he was going—"with me," he said; but he did not say how long he would stay with him. Where did the two of them go, then,—who can say? Do not be angry, reader, if we say that Jesus went to hell, or to *hades*, or to prisons where the spirits were awaiting his visit, some for thousands of years; but the apostle Peter can say where Jesus went, and perhaps there will not be so much anger against him. Peter, where did Jesus go in the Spirit while his body lay in the grave, if you know? (1 Peter iii, 18—21.) "Being put to death in the flesh, but quickened by the Spirit. By which [Spirit] also he [Christ] went and preached unto the spirits *in prison*, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even BAPTISM doth also now SAVE us (not the putting away of the filth of the flesh, but the answer of a *good conscience* toward God,) by the resurrection of Jesus Christ." Certainly one will not doubt the testimony of Peter, that Christ had gone to prison, and thus one cannot doubt that the thief also went to prison, but there is this difference between the two; namely that Jesus came out afterwards and left the thief there. Why so? Because such evildoers were not worthy to come out until they had paid the "last farthing;" that is what Jesus himself taught before that; and the thief in the company of holy Jesus in the other world was not worthy to be forgiven, and he could not be forgiven until he was baptized, without forfeiting the truthfulness of Jesus himself and his twofold oath. His belief in the Son of God no doubt entitled him to better company than did the other thief who scorned Him; and no doubt he will be released from his prison by another means to fulfill all righteousness for him in his proper time and place; see 1 Peter iv, 6; and 1 Cor. xv, 29.

It is not our present purpose to investigate how or when the thief will come out of the prison; it is more fitting to endeavor to persuade the reader to avoid the fate of the thief on the cross, by receiving his

baptism for the remission of sins, and thus become a member of the kingdom of God, so that when his spirit goes to paradise he will have rest from his labor, and that his works, namely his baptism and every obedience to Christ, will make him worthy of adoption, namely, the "purchase of the body" in the first resurrection, instead of waiting for the last resurrection with the thieves, the unbelievers, the unbaptized and the persecutors.

Indeed, the circumstance of the thief on the cross should be a warning to the reader not to neglect the first chance to be baptized instead of its being an excuse to try to prove baptism unnecessary. The effect should be completely the opposite, for those who have received the true baptism will not be driven to prisons when the spirit leaves the body, rather to the 'church of the firstborn, to an innumerable company of angels, to mount Sion, the City of Enoch, the heavenly Jerusalem,' where the spirits of the righteous wait to receive their pure bodies, and the glory of the sons of God; all of which is promised to no one except those who are "born of the water and of the Spirit;" for the only Savior spoke an unchangeable oath.

Let not the reader put us in the judgment seat now, and then blame us for condemning our godly old forefathers, the famous Reformers—the zealous missionaries, together with a numberless host who left good testimony after going to Jesus, and yet without being baptized—those who lived conscientiously according to what they understood to be the word of God. Certainly some will say in fright, "You say they are all lost!" But let us proceed slowly, reader, we do not *say*, much less *do* that; we judge no one; another who is far more just will judge them, and He will judge them correctly according to their works, and He will do so according to a just procedure. He will not punish any of them who were not baptized, unless he had sent a servant or servants among them to baptize them, and they refused them. If they acted according to the best light they could obtain, we dare say that they are a thousand times better in their place and their honor, than will be the reader who lives a life similar to theirs, and they will come up out of their graves much earlier, and also with more glory. For this is the condemnation, that light is come into the world, now as it came in the time of Christ, concerning the way to salvation through baptism. And *those who refuse it* will be punished, but not those who were never *offered* it. Their judgment will be according to the corresponding degrees of excellence of the light

that was offered to them. To those who were given much, much will be required; and those of this age can never excuse themselves as their fathers can, for they have been offered a message from God, something which never came to our fathers; for that reason the fathers will rise up in the judgment against their children if their children refuse the more excellent religion that is offered them. And of this religion we testify, and our testimony will stand and will be either the savour of life to life or of death to death to the reader, and to all who can hear it.

If the foregoing godly and irrefutable testimonies have persuaded the reader to see the great importance of the true baptism—for and in the name of our Master who sent us to baptize, we sincerely exhort him, yea, we command him to obey with haste,—the first opportunity—"now is the proper time," *today*, not tomorrow, not tonight, but before anything else, *now*, do not delay even for an hour! Remember the fate of the antedeluvians—the "thief on the cross," and the prison they are in—do not go to him there with your eyes open; baptism is the only way to avoid it—believe the truth as it is in Jesus!

If after reading this little treatise you throw it from your hand as something that has no value, and you turn a deaf ear to this call, the author will come before you in the judgment, and he will testify in the presence *of all* that you were offered forgiveness of sins for free, and you refused—based on divine proofs by the Holy Ghost that God sent a message to the world in our age, as he sent in the days of Noah,—that he has authorized the Latter-day Saints to baptize and receive strangers as fellowcitizens of his kingdom—that he has given the Spirit of Adoption to those who adopt them for him; and we testify that this is the only plan of God to save men to eternal life. Dear friend, believe the truth and obey it so that you will have life, and that is the wish,

Of your well-wisher,

D. JONES.

PRINTED AND PUBLISHED BY D. JONES, SWANSEA.

J32 [JONES, Dan.] *Dammeg y pren a ddwg naw math o ffrwythau!* (Parable of the tree which bears nine kinds of fruit!) *Swansea: Printed and published by D. Jones, [1855?].*

4 pp. 17.6 cm. *Welsh Mormon Writings* 93.

All the contents of *Parable of the tree* were first printed in the May 1847 *Prophet of the Jubilee* (pp. 79–84). About half a page of material contained in the periodical was omitted in the pamphlet, presumably in order to fit everything onto four pages. There is no indication that the material had appeared in pamphlet form prior to the Swansea printing in 1855.

The tree mentioned in the title is Christ's gospel, according to the key which occupies the last portion of page 4. This key identifies twenty-nine different items indicated in the text by twenty-three letters of the English alphabet (all but *j*, *x*, and *z*) and six other symbols.

The nine kinds of fruit are the nine gifts of the Holy Ghost as mentioned in 1 Corinthians 12. The entire parable is an account of Christ's gospel—how it was established originally, how it was corrupted and ceased to exist on the earth, and finally, how it was restored in the latter days by the angel mentioned in Revelation 14:6.

PARABLE OF THE TREE THAT BEARS NINE KINDS OF FRUIT!

ONE day a certain wealthy vinedresser *(a)* visited his vineyard *(b)* in a distant country, and he planted some wondrous plant *(c)* that he had brought with him, which had become a tree that bore nine *(d)* kinds of excellent fruit. He chose, *(e)* and taught *(f)* his servants *(g)*, how to tend and look after it. He had brought a few *(h)* of each one of the fruits with him, so that his servants, and some of the people of the vineyard, could taste them; and then he went back *(i)* to the distant land. His servants, after tasting the fruits, and understanding that they were excellent and healthful nourishment, as well as medicinal for every illness, endeavored day and night to tend the plant according to the instructions they had received. Their diligence was crowned with such remarkable success that numerous verdant branches sprouted forth, and it was enshrouded with beautiful sweet flowers; and in the first summer the tree was overladen with fruits like the one the vinedresser had brought at first. Soon its fame spread throughout the vineyard, and the people journeyed from every direction seeking the fruits. The servants took many of the plants to other parts, and everywhere they were planted, the same kinds of fruits were brought forth; and it bore fruit on the tops of the most rocky mountains as well as in the lushest valleys, in the frozen poles as well as in the *torrid Zone*.

There was a certain oppressor *(k)* who had come from a distant land a long time ago, who claimed a certain right to the vineyard, and many of the people believed him and served him; but not one of those kinds of fruit grew on their trees, which caused his servants to complain to the oppressor, because the excellence of the fruits of the others attracted nearly all the people of the vineyard to their markets, and the hope for their own profit was fading. Upon hearing this, the oppressor promised that he would journey to a distant land for a plant *(l)* just as good, if not better, than those they had; and when he returned and planted it, and the time came for it to bear fruit, some fruits were seen on it that were similar to the others; but to their disappointment, behold, they were deadly poison *(m)* to everyone that tasted them. The oppressor, and his servants, became more and more jealous of the others because of this, and because they were too proud to ask them for the plants, they attacked them, and killed them, thinking they could get the tree and its fruits, and that everyone would come to them to buy afterwards *(n)*. But to their surprise, and the great loss of all the people of the vineyard, not one of the earlier fruits grew on the tree after this, because they had not been taught by the vinedresser or his servants how to tend it; and soon its branches withered, its freshness dried up, and its trunk rotted *(o)*, and all the people hungered for the

fruits for a long time *(p)*.

In the meantime, the tree of the oppressor grew very large, and all the unclean birds of the land overburdened its branches, making it their nesting place and preying on everyone who came that way. At last, one of the eagles *(q)* of the oppressor, who was much better than the others, taking pity on the sufferers, got hold of some ancient book *(r)* written by the servants of the vinedresser, describing the old tree, and its toothsome fruits, which created a desire in him to get a tree similar to it, but nowhere could he find a plant to get started. In the end, as he was gazing down from his nest on the corpses of the multitudes who had died around the trunk of the tree, he saw some green *suckers* growing from the roots of the tree, and he thought he could, with the directions in the ancient book, nurture one of those to become a fruitful tree; but he knew that his life was in danger if the other birds understood his objective, and through cunning, he succeeded in getting a *sucker*, and fled with it, and planted it in the furthermost part of the vineyard; and it grew to be a strong tree. Others, upon seeing his success with his tree, ventured to do the same and were as successful as he. In time, *suckers* grew from those *suckers*, which he planted in a like manner, until those trees were very numerous through the vineyard; and although they were quite similar to the old tree at first glance, yet not one of the nine kinds of fruit was growing on them anywhere, although each bird claimed that his tree was of the same species as the fruitful tree. Since there was a severe famine throughout all the land, when the people heard that there were so many fruitful trees in their midst, they gathered to them in multitudes, shouting for fruit, so they would not die of hunger. At this, the birds stretched their heads over their nests, and in a voice like the voice of men they persuaded the people, saying, "Oh, the primitive fruits are no longer necessary. It is true that nine kinds of fruit grew on it in the beginning, but their only purpose was to show that such a tree had existed [!], and the only comfort you can have now is to journey to our trees when you feel hungry, and look at them more steadfastly the more the hunger pangs tighten your stomach; and we shall read from this ancient book the story of the feasts that men enjoyed from the fruits of the primitive tree, for faith is everything that is required to keep you alive without nourishment; just believe the story without enjoying, and journey here to look and listen; after arriving in the far country you shall have those nine kinds of fruits *(s)*." In this manner they deceived multitudes into journeying to them, and though weakening and starving, the children followed after their fathers to the death, until their bones could be seen whitening around these trees across the face of the earth. But the *most sensible (t)* of the people told them that the birds were deceiving them, and that the groans of the dead, together with the excruciating pains of hunger in their own bowels proved that they could not live without having the fruits of the tree themselves; and since the birds claimed that such fruits did not grow on the tree now, they could not believe that such a tree had ever existed, or borne the nine kinds of fruit described in their ancient book; for (said they) the inseparable connections with

which the chief naturalist tied every effect to its own cause, together with examples of all the other trees of the vineyard, bearing the same fruits now as they bore at that time, prove your foolishness in claiming that you have that tree now, while yet denying its fruits. This caused pitched battles between these factions for a long period of time. Then, the vinedresser took pity on their wretched state; and since the end of the harvest was drawing nigh, he sent one of his servants *(u)* from the distant country with a plant like unto the first, so that those who wished could eat of its fruit, so that all would not die of hunger before it came. The servant planted it in a lovely and secret glade, he chose and taught those assigned to him *(v)*, and he set them to tend the tree carefully, and he returned home. Through the faithfulness of the servants in doing everything as they were commanded, this tree brought forth the same kind of fruits as the original. This joyful news went abroad, and all came to taste the fruits and feast on them without money and without a price. The oppressor became frightened when he heard this, for he knew that that tree could not be obtained from anyone except the vinedresser, and he also understood that his time was short *(w)* to rule over the vineyard. At this he remembered the trick that had succeeded in destroying the said tree before, and he stirred up his servants to persecute the others. He told them to persuade the people that the fruits did not grow on their trees. He also told them to persuade those who had tasted of them already, that they were the poisoned fruit that grew on his old tree, warning everyone not to make anything of them, because it was nearly impossible to get anyone to leave them once they had tasted of the fruits, &c., *(y)*. And in this manner his lies succeeded until he killed the earliest servants* who had looked after the tree; but the tree had taken root so deep, that a number of plants from it had planted themselves across the vineyard, and were bearing the fruits so abundantly, that hosts of those who had denied the existence of the primitive tree, together with some of the wisest and most honest of the others, defended them, so they could not succeed; for these most cruel enemies, like the other tree, were those who received much gold, silver, and respect from the other trees. They saw that their hope for profit would fade if the people got to taste the fruits. Seeing by this that this would be their own fate before long, all the other birds of prey became even more angry, and they all joined together in a mighty campaign to get revenge on the servants of the vinedresser and their followers; and although they had always been hostile before, they made peace with our old mother-family at last, in this last place of battle, and they succeeded in forcing all those who did not obey them to gather to their trees, and they refused the fruits, and they went away in a large group in many ships across the sea‡, and the birds returned to their nests, and great was the rejoicing throughout the land because of their victory. They sent gifts of joy to each other for having got rid of their enemies, and they boasted that they would have all the prey in their clutches before long§. Amidst their rejoicing, they were frightened by the roaring of thunder, lightning, and the sound of a terrible

storm. The vineyard shook, the hills danced in fear, and the entire vineyard swayed like a drunken man. The sun was dressed in sackcloth of hair as mourning apparel, and all the elements were mixed up, like boiling soup in a vat, and all the trees of the vineyard, together with the unclean birds and their beguiled ones, were heard from afar like the crackling of brambles under a pot, and they snarled at each other, shouting, "Oh, that we had listened to the voice of the servants of the vinedresser! Oh, that we had partaken of their fruits, so we could live eternally! But the summer has ended, our harvest of believing your enchantment is over; you promised us peace, but O! now we are being punished in this flame!"‖ At this, behold, the vinedresser and his innumerable retinue came in aerial chariots of fire, setting fire in the eastern corner, which spread quickly and annihilated everything before it on the right and on the left, like dry stubble, so that all that was understood of this horrible massacre was groaning and crying aloud.¶ And this scene was closed up by the loud sound of a trumpet from the midst of the chariots, declaring, "And the smoke of their punishment will rise up forever and ever."** And it echoed like the sound of harps through the atmosphere, "Rejoice because of it in the heavens, and your holy apostles and prophets, for God has avenged you."** And they all joined in the *chorus*, "Thou art righteous, O Lord, King of the saints; for they have shed the blood of saints and prophets." He that reads, let him consider this parable! In order to understand the parable, read the following references:—

(a) Jesus Christ, see Isaiah 5, 1—7; Matt. 20, 1; 21, 28; Luke 13, 6—8. *(b)* The earth. *(c)* The gospel. *(d)* The nine gifts of the Holy Ghost, 1 Cor. 12. *(e)* John 15, 16. *(f)* Matt. 28, 20. *(g)* The apostles, &c. *(h)* The miracles that Christ himself performed before establishing his kingdom. *(i)* His ascension into heaven. *(k)* The devil enemy, Matt. 13, 25. *(l)* The Church of Rome. *(m)* False miracles, Matt. 24, 24; Rev. 13, 13, 14. *(n)* Those who killed the successors of the apostles. *(o)* When divine authority was taken from the earth, and the church went into the wilderness, Rev. 12, 5, 6. *(p)* The famine for the gospel through the "dark ages," Amos 8, 11, 12. *(q)* The first who opposed the church of Rome, and established his own church. *(r)* The New Testament. The *suckers* are all the daughters of the "old mother," and their daughters, Rev. 13, 18. *(s)* All who deny the necessity of the nine kinds of gifts of the Holy Ghost throughout the world, and claim their commission from the book, and that the purpose of the gifts was to prove the truth of Christianity, 1 Tim. 4, 1, 2; 2 Tim. 3, 1—9; and 4, 3, 4; Judas 4, 10, 12, 19. *(t)* The atheists who opposed sectarianism, 2 Peter 2, 2, "because of those that blaspheme the way of truth." *(u)* The angel that John saw bringing the everlasting gospel back to the earth, Rev. 14, 6. *(v)* Joseph Smith, &c. *(w)* Rev. 12, 12. *(y)* All who publish, who preach, or who deliver, any of the "thousand and one" unfounded tales, and the accusations about the Saints that flood the country. *Those godly martyrs in the Carthage Jail, and dozens of other innocent Saints on the continent. ‡ The Saints fleeing to Zion. § Rev. 11, 10; Psalm 11, 6; 68, 2; 110, 5, 6; Isaiah 9, 18—20; 13, 6—9; 24, 6, 17, 21, 22; Jer. 30, 23, 24; Zeph. 3, 8; 2 Thes. 1, 8—11; ‖ Rev. 19. ¶ Rev. 18, 20, 24; ** Rev. 16, 5, 6, 7.

PRINTED AND PUBLISHED BY D. JONES, SWANSEA.

J33 [JONES, Dan.] *Darlun o'r byd crefyddol*. (Picture of the religious world.) *Swansea: Published and printed by D. Jones, [1855?].*
4 pp. 17.6 cm. *Welsh Mormon Writings* 94.

Picture of the religious world is presented as a dream the author experienced, wherein he found himself surrounded by all the religions of the world, which were somehow assembled together. After sorting through their various doctrines, he was not totally satisfied with any of them, but finally settled for one that seemed more acceptable than the rest.

At that point, all were overshadowed by a large cloud in which a manlike creature from another planet stood. Since he knew nothing about religion, they all approached him and endeavored to convert him to their various beliefs. He listened attentively and read the Bible offered to him. When he inquired after the apostles, prophets, and spiritual gifts mentioned in the New Testament, he was told that such things were foolishness in that age. The "hosts" became angry with him, and he had to flee to the top of a high mountain for safety.

The author observed the proceedings and found himself in agreement with the being from outer space. The result was his own persecution, from which he was forced to flee. He then awoke.

Picture of the religious world first appeared in the April 1847 *Prophet of the Jubilee* (pp. 61–65) with only a few differences from the pamphlet.

PICTURE OF THE RELIGIOUS WORLD.

WHILE traveling from place to place through the country, trying to benefit my fellow nation, and getting a lot of scorn and opposition from them, one day I turned off the road to rest in a pretty grove. While meditating on the scenes I saw, the divided and mixed up state of the religious world, and its similarity to what it was like in the time of the apostles, suddenly I was overtaken by sleep. I saw myself in a great field, among an innumerable host of people of different classes, ages, and colors, all walking back and forth in opposite directions scowling at and quarrelling with one another. In amazement, I asked one of them standing nearby, what could cause such a scene? Who were those people and what were they trying to do? He answered that they were people from all the countries of the world, and that those were their forms of worship, and that they all expected to arrive at the same place in the end. After observing the pains, the punishments, and the cruelties that were used by the pagan part of them on themselves, and on each other, I turned away in deep sorrow, to see the behavior of those who professed Christianity. As soon as I conversed with them, I was asked if I had a religion, and to which sect I belonged. I impartially explained my condition to them, expecting to receive guidance to the right path. By then, several had gathered around me; and to my great surprise, one said, it is over here;—no, said another, we are the ones who are right;—Oh no, don't believe those people; we are the ones who are treading the right path, said others: and so, they went head to head with each other. I was even more surprised when I heard all of them, though contrary to one another, trying to prove their beliefs through the scriptures! I was so disappointed because of their contradictions, that I was about to turn away in hopelessness, when others came up to me to comfort me, sincerely inviting me to join with them; and they said that what the others were quarrelling about were just small things, unimportant, and unnecessary; and I could choose whether to believe them or not, as long as I was of good cheer; and all I had to do was to join with them and everything would be fine. Although I liked their

generosity, reason taught me that they were too generous at the cost of the organization that was established, whatever it was. I knew that I would have to attend that one rather than the one that I or they would have chosen; nevertheless, through their eloquent descriptions of the glory of heaven, the love of God, and the benefit of being Christian and through their gentle voices, and their singing, they charmed me into following them for a time; but soon I heard others quarreling, giving dire descriptions of the pains of hell, and threatening all who did not join them, that such would be their fate. Others claimed that there was no such place as hell, rather that all were imaginary pains; and there was no subject that one professed that another would not come along to deny. This disgusted me, and I announced my intention to leave them and their contention, and that I would not trouble myself any further about religion, if that sort of thing was what they called Chrisianity. At this, they urged me to inquire of their learned ones, promising that I should have light and a satisfactory explanation from them. But when I visited with the one and the other of them, they tried to explain the scriptures according to their own beliefs; and as proofs of what they said, they referred to some large books, which were completely different from each other, which, they said, contained the thoughts and opinions of the most famous theologians of the country; and indeed, my own desire for religion so great, the elegance of their explanations and private interpretations were such, and their eloquence and their gentleness were so attractive, like plaster on every wound, that I decided to join the most popular ones, and swim with the biggest stream, in ease and dignity. I left aside searching for myself, and I endeavored to believe and to obey them; but before a partial spirit could plant its talons so deeply in my heart, so that I could not listen to anyone else, the scene changed, and I saw my danger. Suddenly they were all covered with a large cloud, and it was a wondrous sight! Some loud and frightening sound was heard, and despite the level of the tumult of the people before that, it silenced them as they gazed intently on it and filled them all with fear. And behold a person like unto a man was coming from it toward us. Frightened, everyone tried to guess who it was, and what would be the results of his coming. Some said that it was a sign of the end of the world; others said, no; but the majority believed the former, because no one was to come henceforth from above, they said, until the end of the world. At that, the bright being stood in their midst; and along with

others I pushed toward him to hear his story, from whence he came, &c. But the only answer to be had from him was that he had come from some distant planet. I paid close attention to his behavior, together with what he said, this stranger; for he spoke the same language as we spoke. The learned of the various denominations drew near to him, and they asked him if he believed in and belonged to the Christian religion? He answered that he did not know anything about it, and that he had not heard of such a religion before; but he seemed desirous of understanding. The various factions endeavored to persuade him that they had the true religion. Then he became very displeased at these contentions, and he asked for their rules, or the standard of their religions, to bring the discussion to an end. They extended the Bible to his hand, praising it greatly as the book of books, saying that in it he could confirm that which they had told him, and that he could have the pure gospel, and that it was the fountain of light and knowledge, all of which created in him a great desire to read it carefully.

He read the book impartially and liked the doctrine that he read, especially the story of Jesus Christ, the purpose of his coming to the world, the gospels, and the letters of the apostles to the churches. His breast was filled with joy when he read the great promises they made on conditions so attainable. But when he read 1 Cor. xi, Rom. xii, Eph. vi, and other places where he understood that God had established a church on the earth, had set apostles, prophets, &c., in it to lead it, had promised to his subjects forgiveness, and justice, and had said that he would give the Holy Ghost to them and its gifts, such as healing the sick, speaking with strange tongues, interpreting through the Spirit, prophesying, visions, and ministering of angels, &c., he decided, at the expense of everything, to obey the conditions, and become a member of such a glorious church as that. It did not occur to him to doubt the existence of such a church, and he could not imagine that those who professed such zeal for it did not enjoy all these things. He asked to see one of their apostles. They answered him,—"Apostles, indeed! there are no such strange beings as that in our churches now, nor any need for them either." Then he asked again, for he could not believe that he had understood their answer correctly; but he was forced to believe them the second time, since all of them testified with a scornful smile that it was foolishness to inquire after apostles in this age. Then he inquired about the prophets and the gifts, but the answer he received to this was

similar to the other. Again, like a man running for his life, he inquired of the one and of the other, who among them had the church that possessed the offices and the gifts which that good book described, but in vain. Then he asked whether it was the general custom of that country to say everything backwards. This excited the multitude against him, especially when they saw that he was too logical to join with any of their factions. He upbraided them for their hypocrisy, &c. Then they jeered at him, persecuting him cruely, and the learned men warned the people to avoid him. The stranger escaped to the top of a mountain, to a secret place, naked, hungry, and wounded. Upon seeing the treatment he received, without any cause, I took pity on him and tried to defend him; for I had come to believe in, and tried to show the others the necessity for, all the offices and the spiritual gifts in the church, before it could be the church of Jesus Christ; and the corners of my eyes were already beginning to open to see the harmful effects of the apostasy from that form of doctrine delivered to the world by Jesus Christ and his apostles! and the more I manifested that to the people, the more their pastors were jealous of me; they called me a dangerous heretic; and, without any other accusation against me, they turned me out of their midst, warning others not to come close to me, saying that I was affected by a plague more dangerous than leprosy. At this, they jeered at me, and told false stories about me, trying to blacken my character; and then the boys shouted—"That's the man who believes in the need for apostles, prophets, and miracles." "There's a false prophet," said others; and at last some "Reverend" shouted—"Beware of this wicked and deceitful man there, for he is a *Mormon*." Then the same word came from the mouth of practically everyone that was there, until, amidst their noise, and seeing everyone holding a rock, I and the others who believed the Bible fled from their midst for our lives. At this I awoke, and behold I had had the dream too truthful to doubt, and the whole world hastening to interpret it.

PUBLISHED AND PRINTED BY D. JONES, SWANSEA.

J34 [JONES, Dan.] *Llyfr Mormon, ei darddiad. Traethawd 1af.* (The Book of Mormon, its origin. First treatise.) *Swansea: Printed and published by D. Jones, [1855?].*

12 pp. 17.6 cm. *Welsh Mormon Writings* 95.

At the end of this treatise, Dan Jones boldly announces his intention to publish a series of pamphlets about the Book of Mormon: "It is intended to prove the truth of the Book of Mormon and defend it against the false accusations of the so-called 'Priests' and others, through various treatises as soon as it is convenient" (p. 12). It appears, however, that only one more was ever published (see **J35**).

In Wales, attacks on the Book of Mormon increased in proportion to the growth of the Church. An exasperated Jones exclaimed on page 2: "Never before has there been a book . . . which has had so much said against it by those who know so little about it, as the Book of Mormon."

The first half of the treatise consists of a general survey of the Book of Mormon's reception since its publication twenty-five years earlier. Some of the opposition to it in Wales is mentioned, but few details are given. On pages 4 and 5, there is a bit of borrowing from Orson Pratt's 1850 *Divine authenticity of the Book of Mormon*.

The second half is a translation of the early history of Joseph Smith, as written by Orson Pratt in his *Remarkable visions* (Edinburgh, 1840). Jones had used this material on two previous occasions—once in the July 1846 *Prophet of the Jubilee* (pp. 17–21) and again in his *History of the Latter-day Saints* (pp. 14–20, **J12**).

THE BOOK OF MORMON, ITS ORIGIN.

EVER since the Book of Mormon first appeared to the world, the pastors and reverends of the people have fought against it with all their might; the authors importuned with their own fabricated tales, until the people's ears were aching with their noise as they shouted, "Impostors, false teachers, false prophets, fools, clever tricksters, liars," &c., &c.; and this has echoed from the tongue-tips of believers, drunks, and blasphemers, learned and unlearned. By now they have voiced and repeated these words to the point of nearly stunning the world, and they have been useful, unwittingly, to warn the people about it; and in the midst of all the tumult, those who are honest in their principles, who are searching for the truth, are asking them, what is the reason for all this strange commotion? Why is everyone, from every party and non-party, large and small, rich and poor, in every country, joining together to oppose this book? The only answer that could be obtained from them would be:—"O, we know very well what is the matter; some little deceitful and unlearned men have come into our midst, like the apostles of old, testifying that angels have appeared to some men in these days; they profess to receive revelations, miracles, &c., as if it were necessary to restore to our midst in this enlightened age the belief of the early ages, and that faith that was once given to the saints; and by doing so they endanger all the numerous religions and sects that our godly fathers have given us, which they have built upon the foundation of the wisdom of all the theologians and great men of the world, independent of the Spirit of God, and all its works; this is the reason" (they say); and then with one cry they lift up their voice, shouting, "Great is sectarian wisdom, great and excellent are the new forms of the theological creeds of this age; great is the capability of our uninspired pastors, those who wish to know nothing but their own imaginings and opinions, and it is remark-

able how they drown us with alluring words of sectarian wisdom that do not explain the Spirit and power, for those are not necessary now; otherwise our faith would be established on the power of God instead of on the wisdom of the learned men." No wonder, then, that it is so difficult to get the common people, in the midst of such tumult and stupor, to listen or believe even the best, sweetest, and most remarkable news that has ever been offered them.

There has never been a book, I think, that has had so many things said about it by those who knew so little about it as the Book of Mormon. In every country where it goes, the ears of the common people are filled with stories and tales as numerous and diverse as their authors, and, as a result, contradictory; many of them have been published and preached by those who have never seen the book; others by those who have cast a glance here and there in it for the purpose of finding fault; and not infrequently, quotes from it are seen that have been greatly twisted and stretched. Some describe it as an imaginary tale; others say that it is a new Bible, to detract from the old. Some condemn it as the most worthless tissue of foolishness they have ever seen; others say that it is the most skillful deceit ever known to man. Some find fault with it for being too similar to the Bible, testifying together with it, and therefore unnecessary; but others assert that it is deceit because it is not sufficiently similar to the Bible. Some condemn the principles it contains as being immoral, completely evil and blasphemous; but others of their brethren proclaim in their faces that the principles teach morality, virtue, and holiness, as if it had been composed for the purpose of deceiving in that way. Among others, one minister went to all the trouble of publishing a 60-page treatise against the Book of Mormon, accusing it mercilessly of containing some strange mixture of a fool, "*of faith and works, of God's mercies, and of requesting obedience from his creatures*." Some of the reverends of the age have proclaimed that its idiom, its language, and its contents prove its antiquity; and others of the same group, that it bears every characteristic of recent fabrication. Some fail to comprehend what use it can be, or the way to prove its truthfulness, for it lacks prophecies yet to be fulfilled, by which they could prove its divinity; others quote abundantly from the prophecies that are in it, and they condemn it for being too clear: that is not how the old prophets

did it, they say.

The Book of Mormon has been published in Welsh, with thousands of them in the hands of our compatriots for some years, and despite this there are men so presumptuous and shameless as to publish pamphlets, lectures, and accusations about it that are so clearly false that we are unable to believe that they did so in their ignorance. Pamphlets are put in our hands now and again that profess to describe this book, its contents, its origin, and the story of its translator, together with the authors' verdicts and curses on them. These are contradictory to the truths about these things known to this author, and to thousands of others throughout the country, that it appears they have purposefully weaved them and twisted them into a veil to hide the truth from the sight of the researcher. And among the number of those that are before us now, we read names of the following respected (?) authors:—"C. F. Harries, A. B., scholar of Jesus College in Oxford and a curate of Merthyr Tydfil," on which he professes to be the translator of the work of another Reverend by the name of "T. B. Ashley." Another general reverend in this army is the "Rev. Wm. Rowlands, Curate, Merthyr," who made the contents of the above into a catechism. Besides these we have bits of the same flavor from the "*Penny Magazine*," and English pamphlets published by the "Pamphlets Society of the Church of England," besides others too numerous to name: all the fruit of the brains of the "laymen"—all contradicting each other, and all claiming to tell the truth! Well, what is to be done with them? After reading all of them carefully, we think sometimes that they are too dull to review, yet there may possibly be some so dull as to believe them; sometimes we think that they contradict each other so clearly that no one could believe any of them; but perhaps the reader of the one does not see the other. We see the danger of the influence of the word "Reverends" that greases their lies so they slide down the throats of some men without their chewing them. This danger prompts us to refute their false accusations; yet, we have such a number of truths so important and beneficial to publish that it seems a blatant misuse of valuable time to go into much detail concerning the rubbish of these people. We are persuaded that the best way to proceed is to publish a short and clear summary of that which we know is truthful about the *Book of Mormon*, its

translator, its *translation*, its *contents*, and our *refutations* to the false accusations that are brought against it. And in this manner, lovers of the truth will be able to judge properly the two sides.

What excuse all these zealous "Reverends" will give when they stand before their Judge for their false accusations and their malicious lies against this book, or what reason anyone will give for believing professed enemies instead of believing the professors of any religion, I fail to understand, and it is worthy of serious consideration on their part. Preachers of every denomination give loud warnings not to believe the assertions of their enemies about their tenets, and at the same time they try to get everyone to believe all they say about "Mormonism." What else but lies were ever obtained from men with such titles against divine religion? What else is to be obtained now, or ever to be expected? Reader! beware of them for the sake of your soul!

The Book of Mormon claims to have been written by inspired men from time to time on the American continent, the last of which hid it in the earth after receiving a promise from God that it would be revealed in the last days by the power of God. It claims also to have been translated to the English language by inspiration, and it contains a divine message, obedience to which will save, and disobedience to which will condemn everyone who has the chance to understand it.

Now, the Book of Mormon must of necessity either be *true* or *false*. If it is true, it contains a message of great importance to this age that bears a connection with our highest interest, both temporal and eternal, to the same degree that the fate of the antediluvian world was contained in the message of Noah. If false, it is one of the most cunning, deep-laid, ungodly, bold, and wicked impositions ever presented to men, calculated to deceive and ruin millions who believe in the word of God until they are destroyed for eternity. Which of the two is it? A rigid examination of it has proved to hundreds of thousands that it is true, and proper obedience to it will prove to every man that it is the word of God—notwithstanding all the claims of the false priests of the world to the contrary. Its enemies place great importance on the character of its translator, and claim they can refute the Book through lying tales against his character; but our logic does not allow the accusations of enemies

as a correct standard to judge the character of this man or any other of God's servants in the early ages; it is the right of God himself to choose his instruments, and it was the characteristic right and practice of his contemporaries to try to blacken their characters, because they could not refute their message with truths; but God chose the "weak things of the world" *in the sight of the priests* as missionaries in the early ages, "that the excellency of the power would be of God, and not of men;" and thus, instead of refuting the message of this person, by trying to debase his character, they proved his similarity to the early missionaries of God, and their own similarity to their brethren who maligned them.

If the truthfulness of a religion depended on the character of its establisher, the priests of the Church of England should be the last to utter a word about that. For if all they said were true the devil would be ashamed, and perhaps even the priests were they to see a portrayal of the character of Henry VIII, *the establisher of their church*, as compared with the character of the translator of the Book of Mormon; and they asserted that they have already blushed at the mention of the character of their grandmother, "the great Whore," and they are ashamed to claim the character of their own sectarian daughters, which they have excluded from their family. And is it those of that nature who talk about *character!* Let them cast the first stones! "Whore shouts whore first," says the old proverb, just as in this case. But more about that later to their shame.

Since we were acquainted for years with that person who had the sublime privilege of being an instrument in the hand of God to establish his kingdom on the earth in these latter days; we have heard the account from his own lips; we have seen his life and his behavior; we have associated with him in private and in public, and with his family at his peaceful hearth; we have been by his side in the midst of mobs of cruel enemies who attempted to take his life because of this testimony; we were with him in the jail on the forty-seventh time he was imprisoned for his religion; we have heard his witness in the depth of the jail, within the iron doors, where he was cast on the charges of treason against the government, for preaching from Dan. ii, 44. Since we know that he, without *judge* or *jury*, sealed his testimony with his blood—his testimony of the coming of an angel with this message to him: since we heard that from his

lips in his last hour, how can we doubt it? Hundreds of cruel men, most of them drunk, with blackened faces and roaring at him, killed him and his brother, without having a single inquiry into the matter according to the law of the land. Scores of bullets were shot at them in the room through the windows and the door. Four struck him, and the same number struck his brother; and we know that they died as martyrs completely innocent of all the charges we heard about them the length and breadth of the world. If it is the work of the devil and his instruments to persecute, kill, and spread lies in every age, against what kind of men do they fight? "A kingdom divided against itself, cannot stand." Thus say all reasonable men. Since we had all these advantages, and knew the importance of this matter to a great extent, would it not be a sin for us to refrain from declaring to our compatriots these new, remarkable, godly, and blessed truths? We shall give, then, a brief synopsis of this work, of the manner, the way, and the time that Joseph Smith received this great privilege. Do not be surprised, reader, for that is his name; or "old Joe Smith, the false prophet, the wicked, presumptuous, foolish, and clever deceiver," &c., &c., as the enemies of the truth, and the numerous family of prejudice call him. The less they know him, the greater their animosity toward him; and indeed, I was the same way to an extent, until I was forced to believe by careful research and by my association with him, that he was not the wicked man I had heard he was.

Joseph Smith was born in the town of Sharon, Windsor County, state of Vermont, in the United States of America, on the 23rd of December, 1805. When he was ten years old, his parents with their family moved to Palmyra, in the state of New York. They resided in this county about eleven years, the latter part of the time in the town of Manchester. They were farmers by occupation. Joseph's advantages, and consequently his knowledge of the different branches of learning, were exceedingly small, amounting only to being able to read, write, and do a little arithmetic. Between the ages of fourteen and fifteen, he began to seriously reflect upon the necessity of preparing for his future state of existence; but how to do so was a question as yet undetermined to his satisfaction in his own mind. It seemed to him to be a question of infinite importance, insofar as the salvation of his soul depended upon a correct understanding of

it. If he could not find the right way to it, then he saw that it would be impossible for him to walk in it, except by chance—venturing toward the just Judge, and resting all he had on chance. This was something that he was unwilling to do. If he inquired with the various religious denominations, each would refer him to their own particular tenets, saying, "This is the way, walk in it." He discovered they had many things that were in direct opposition to one another. It seemed reasonable to him that God would organize only one way to be saved; and consequently, he could not believe that of all the different churches in the world any but *one* was the true church of God, and that one would have to be built on the same foundation, believe the same doctrine, practice the same ordinances, be bound in the same Spirit, and bring forth the same fruit as the early church, before God would approve it in this age. And since he could not rely on such changing and different foundations for eternal life, he determined to search the scriptures carefully and without bias. He continued in this manner for a period of time, believing what he read. In the midst of the various wonderful truths which studded its pages and delighted his heart, hardly one caught his attention more than the following:—"If any of you lack wisdom, let him ask God, that giveth to all men liberally and upbraideth not, and it shall be given him." It is difficult to describe what joy this valuable promise caused him, when he saw that it was the privilege of all men to ask, yes, and with the certainty of receiving from God the knowledge that was so essential in order to walk uprightly in the way of truth, and put an end to the difficult argument which was in his thoughts. This was like a light shining forth in a dark place, to guide him to the path he wished to tread; and consequently, he decided to retire to a secret place in the woods, a little way from his father's house, to pray to God to fulfill this valuable promise, and show him which of all the denominations was the church of Jesus Christ. After kneeling there, and beginning the important task of calling on the Lord with all his heart, he was tempted (apparently) by the powers of darkness, in many ways, to think that his prayer was not being heard, and that such a thing is not to be had now; but he continued more and more fervently to seek for deliverance, until the darkness began to disperse from his mind, and he was able to pray as if in the strength of the Spirit, and in unwavering faith. While continuing to

pour out his soul to God in this way for an answer to his prayer, he soon saw a light shining wondrously in the sky above him; he strove even more to pray, and the light was descending gradually towards him, and as it drew near, it increased in brilliance and magnitude so that, by the time it reached the tops of the trees, the wood seemed to be illuminated in a brilliant and glorious manner around him. At first he expected to see the boughs and the leaves being scorched around him. But since it did not have that effect on them, he was encouraged to be able to withstand the brilliance. It continued thus to descend slowly, until it reached the earth, and he was enveloped in the midst of it. When it first came upon him, it produced strange sensations throughout his whole system, and immediately his mind was caught away from the objects with which he was surrounded, as in a heavenly vision. He saw two glorious personages, who resembled each other in their features or likeness. They told him his sins were forgiven. He was informed upon the matters about which he was inquiring, and which had caused him such mental anguish—that all the religious denominations in the country believed imperfect doctrines, to a greater or a lesser degree, and that consequently God did not acknowledge any of them as his church; even though many of them were zealous, conscientious, God-fearing men, fleeing evil, and worshiping him according to the light which they had. He was commanded not to join any of them. He received a promise that the true doctrine—the fulness of the gospel, should, at some future time, be restored to him; and after these things, the vision disappeared, leaving his mind overflowing with indescribable peace and joy. Some time after having received these divine manifestations, his mind was overtaken somewhat by the desires of youth, of which he afterwards sincerely repented before God.

On the 21st of September, 1823, it pleased the merciful and gracious God not only to hear, but also to answer the prayers of Joseph Smith. Having retired to rest, as usual, his mind was set in fervent prayer, and the earnest desire of his soul was to have the fellowship of some divine messenger who would announce to him his acceptance with God, and unfold to him the principles of the religion of Christ, according to the promise he had received in the former vision. While he persisted thus before the throne of God, endeavoring to

exercise faith in the promises which were so sweet to his soul, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. The first sight was as if the house were filled with consuming fire! Such a sudden appearance of a light so bright occasioned a shock to his whole body; but it was soon followed by such joy and rapture that he desired with all his heart to associate with the cause of it. Thereupon, a glorious personage appeared before him. And notwithstanding the brightness of the light which filled the room, some divine rays of an even more intense and glorious light again surrounded this personage! Though his countenance was as lightning, yet love and innocence were so clearly marked on it that every fear was banished from the mind, and the soul was pervaded by its image. His stature was a little above the common size of men in this age: his garment was as white as snow, and had the appearance of being without any manner of seam. This luminous being spoke to him, saying he was an angel of God, sent forth by commandment to communicate to him that his sins were forgiven, that his prayers were heard, and also to bring him the good tidings of great joy, namely, that the time was at hand for the Lord to fulfill the covenant which he had made with ancient Israel, concerning their posterity—that the great, wondrous, and strange work God had promised to fulfill on the earth, as a preparation for the second coming of the Messiah, was about to commence; and also, that the time was at hand for the gospel to be preached in its fulness to all the nations, that a people might be prepared in holiness and faith to be worthy of enjoying his glorious resting place, in his victorious reign on the new and restored earth.

Joseph was also informed that he was chosen and called to be an instrument in God's hand to bring forth the wondrous work of this glorious dispensation. It was made manifest to him that the "American Indians" were a remnant of Israel; that when they first came to the continent they were a people of beautiful and pleasant aspect, possessing a knowledge of the only true God, enjoying his favor, and receiving peculiar blessings from his hand; that the prophets and inspired writers among them had written an account of the most remarkable of God's dispensations to them, from age to age, for many generations, until they were overcome by the judgments of God for their wickedness, and the greatest part of them were

destroyed; but that the records which contained their history (through the commandment of God to one of their last prophets) had been hidden, to protect them from the wicked men who sought to destroy them. He said these records contained many divine revelations, pertaining to the gospel of the kingdom, as well as prophecies about the remarkable, glorious and dreadful things which would be fulfilled in the last days. And it was so that God could fulfill his promises to his ancients who wrote the records, and accomplish his purpose in their restitution, &c., that these records were to be brought forth. If Joseph were faithful, he would have the privilege of being an instrument in bringing these holy mysteries to the light. The angel gave him a solemn warning to remember always to do everything for the glory of God. These records would not be entrusted to anyone who sought his own aggrandizement, glory and benefit through them. After advising him to live righteously, to be of upright principle in the service of God, and showing him many things past and to come, too numerous to mention here, the angel departed, and the light and glory of God withdrew with him, leaving Joseph's mind calm and joyous, to ponder the things he had heard and seen. But before morning, the vision was twice repeated, instructing him further and in greater detail concerning the great and wondrous work God was about to perform on earth.

In the morning, he went out to his work as usual; but soon the vision was repeated once again, and the angel appeared before him; and having been informed by the previous visions concerning the place where the records were hidden, he was commanded to go there forthwith to view them. Immediately, leaving his tasks, he went to the place where he was instructed.

We shall give a brief description of that place where the records lay, in the words of a gentleman by the name of Oliver Cowdery, who subsequently visited the spot. "On the east side of the common road which leads from the town of Palmyra, Wayne County, to Candandaigua, Ontario County, in the state of New York (U.S.A.), about four miles before reaching the little town of Manchester, there is a large hill—I say large, because it is as large as, if not larger than, any in those environs." After giving a detailed description of the hill, he adds—"It was near the top of it, on the east side, that the [aforementioned] records were found. When I visited the spot in 1830,

there were several trees growing there, enough to provide shade from the heat of summer, but not so numerous as to prevent grass from growing. How deep in the earth the records were hidden it is difficult to say; but from the fact that they had been some fourteen hundred years lying there, on the side of a hill so steep, it could be imagined that they were several feet below the surface when they were put there, since it is natural for the surface to wear away, more or less, in that length of time; although it would not wear as much near the summit as lower down, perhaps. In this place a hole had been dug. A stone with a smooth upper surface filled the bottom; around its edges was a sort of *cement* in which were placed erect four thin stones along the outer edges of the lower stone. All of them when placed like this formed a box, and the corners were filled carefully with *cement* so that the moisture from without was prevented from entering. The inner surfaces of the other stones were also smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to protect the chest from the arrows of the enemies. From the bottom of the box, resting on the breastplate, arose three pillars composed of the same *cement* as was in the sides. Upon these three pillars lay the records. This box was covered with another stone, the bottom surface being flat and the upper crowning. When Mr. Smith visited the place on the morning of the 22nd of September, 1823, the upper surface of the stone was visible, but its sides were concealed by soil and grass; so it is evident that, although it is not known how deep they were hidden in the first place, the time had been sufficient for the earth to be worn away from them and bring them into view. When once directed, it was easy for him to find them, although they were not so remarkable as to draw the attention of anyone passing by. After reaching the spot with some effort, he lifted the uppermost stone and, to his great surprise, his eyes beheld the wondrous contents of the box."

Many more instructions and pieces of information were given by the mouth of the angel to Mr. Smith, which are too lengthy to publish here. During the period of the four following years, he frequently received revelations from the mouths of heavenly messengers; and on the morning of the 22nd of September, 1827, the angel of the Lord delivered the records into his hands. And now, reader, what really makes these truths seem more unreasonable or incredible in our

times, than it was for those heavenly messengers to do similar things to others in former times? I venture to say that no one who believes the one can produce an answer, nor offer an objection to the other, only the unfounded tales of tradition and prejudice. Yet, we do not ask anyone to depend *entirely* on the *testimony* of Joseph Smith for the truth of this, any more than we do; but hundreds of thousands are alive now in every corner of the earth, and hundreds now in Wales, who have received sufficient *testimonies from* God according to his promise, that it is true; and not only that, but every man of honest heart who obeys this eternal gospel, will also receive witnesses from God for themselves that it is true, which is a more certain way to understand what was the character of Joseph Smith than by believing the tales of his enemies. Is this not a valuable promise? Then prove it, and you will see that it is true that God has restored the gospel through the Book of Mormon.

☞ *It is intended to prove the truthfulness of the* BOOK OF MORMON *and to defend it against the false accusations of the* "*Priests*," *and others that were mentioned*, *by publishing several pamphlets as soon as it is convenient.*

PRINTED AND PUBLISHED BY D. JONES, SWANSEA.

J35 [JONES, Dan.] *Llyfr Mormon, ei darddiad. Traethawd 2^{il}*. (The Book of Mormon, its origin. Second treatise.) *Swansea: Printed and published by D. Jones, [1855?].*

12 pp. 17.6 cm. *Welsh Mormon Writings* 96.

This is the second, and apparently the last, treatise of what Dan Jones intended to be a series of pamphlets about the Book of Mormon. At about the time of the publication of the first and second treatises Jones learned that he would be released from his mission the following year to lead a large group of Welsh converts to Utah. Perhaps this news diverted his attention away from all his intended publishing activity except for *Zion's Trumpet*, which continued to appear bi-weekly.

Nearly all the contents of this second treatise were printed several years earlier, in the July 1846 *Prophet of the Jubilee* (pp. 7–16) and again in *History of the Latter-day Saints* (pp. 4–12), **J12**). The logic of modern-day angelic visitations is the main thrust; the source is unclear but was probably the writings of Orson Pratt.

THE BOOK OF MORMON, ITS ORIGIN.

PRESENT-DAY MINISTERING OF ANGELS IS LOGICAL AND SCRIPTURAL.

IN THE first treatise of the series that we promised to publish about the Book of Mormon, we gave a brief history of the visit of an angel from heaven to Joseph Smith, his message to him, the discovery of the plates that had the contents of the Book, together with the way that everyone can receive knowedge from God that the whole thing is true; the importance of belief in the fact together with our knowledge of the obstacles that put prejudice in the way of men to believe in angelic ministering in this traditional age, prompts us to examine in this treatise the *logical* and *scriptural* nature of the appearance of angels to men on the earth in this age as follows:—

In the first place, we ask whether it is logical for those who believe in the Bible to acknowledge the coming of angels in the early ages to the patriarchs and the prophets, for them to have eaten and drunk with Abraham, to have conversed with Lot, the wife of Manoah, Moses, Daniel, John, and a host of others that are named in the scriptures, and for the same people to assert that the appearance of angels now is something illogical, without offering either scripture or reason for that except for their own unfounded prejudice? The scriptures are sprinkled with accounts of the visitation of angels in the early ages, and the question that we would like to have answered by those who profess that is, why is it not just as logical to believe a truthful witness of the coming of angels now as at that time? And if the reader can find a scripture or some logic to answer in the negative, he will have gotten that which the author failed to get after thorough research into the one and the other, and that which no man he has seen until now has been able to give to him. On the truthfulness of this, then,

he is excused for believing, and he was blamed for not believing an irrefutable witness about something of so much importance as the message of an angel; this forces him to believe, or he will be self-condemned.

Why is it not as logical to believe the truthfulness of the witness of contemporaries about present-day angelic visitation as it is to believe the similar witness of the ancients about the same thing? How can the profession of contemporaries prove men wicked while the same profession of the ancients is acknowleged as proof of their goodness? Does time change logic to illogic, and true to false? Why is it not as illogical to persecute and kill contemporaries because they testify of the coming of angels now as it was for the Sodomites, the scribes, and the false religionists of the early ages to do the same with their contemporaries for testifying the same thing? But, say our critics, the illogic of the statement depends on its truthfulness, something we find doubtful. While they acknowledge the witness of the ancients, they do not allow that anyone's unbelief in it is any refutation of its truthfulness; our purpose is to reason its supposed illogic away, to cause belief in it to be easier.

They say that the witness of those ancients is a scriptural fact, and because of that it is more easily believed than the witness of contemporaries. To that we answer, that it is in a totally opposite manner the witness of the living and the dead should be considered, because since the former can be examined and cross-examined we have advantages given us to believe their witness that we do not have with the latter. It is a historical fact that the witness of contemporaries in every age was not believed by those who professed to believe the witness of their predecessors about the same thing. It is a contemporary fact that those who profess to be the most zealous in their belief of the appearance of angels to the ancients are those who are the most opposed to the profession of their contemporaries about the same thing. As proof of this we ask, who offers greater condemnation of their contemporaries for believing in the coming of an angel, than those who believed in, and who prayed for the visitation of angels just a short time ago? It is only a few years since hundreds said they heard heavenly choirs singing hallelujah in the sky, above their meetings, from Beddgelert to the ends of the principality; and we do not doubt that the same story would be believed if it were told on Bala *Green*; but let no one

else dare profess such a thing. Preachers were heard asserting from the pulpits to hundreds, that angels bring blessings from heaven now, and associate with the occasional elderly lady in her cottage, &c.; but, if others profess the same thing, woe betide them: "all deceit," they say. And when they are asked how profession of the thing can be deceit in the one case, without being so in the other they say, "Oh, we do not think that we see angels with our physical eyes, rather it is some mysterious apparition," like the "still, small voice:" and is this not a contradiction? And how could anyone see an angel except with his eyes? This is how saints saw them in former times; they would look into their eyes, speak to them, eat at the same table, walk hand-in-hand with them, and sometimes struggle with them until they had proof of their strength. There is a race now living which testifies to the truth of this, since they will not eat "the thigh joint" in memory of the injury sustained by their father in his struggle with an angel; and although others did not see the angels at the time, that does not prove that they were not there, but rather that angelic ministry is a gift of God; and if they were not there, how could they see them? If they did not see them, they were deceivers for asserting that! Oh no, it was not some *witchcraft* that the early saints practiced, any more than we do; it was angels they saw when they said they did, namely, persons from other worlds, of various degrees; and the reason others did not see them was that the veil had not been lifted from their eyes through receiving that gift; and that, perhaps, because they were not as godly as the others, or because the particular angel's message was not for them personally. It is questionable whether any angel would dare reveal himself to anyone without permission; and even then, it is doubtful whether he would be allowed to appear to anyone except the one he is sent to, because "they are dutiful *servants*." They are subject to laws in their circles, and they do not come on paltry, unnecessary errands, to satisfy the eyes or the whims of men.

It is illogical to deny angelic ministry in this age; and those who deny it show themselves to be evil men, for they admit that those who were guilty of the same denial were evil men in every previous age. I do not suppose that the Saints ever professed to have seen an angel without receiving the same condemnation; and the greater the zeal for the religion of the fathers, the longer the faces, the more frequent the synagogue meetings, the longer the false prayers, the harsher is

the verdict always. What gave rise to greater wrath among the false prophets and the false teachers against the patriarchs, the prophets, and the saints in every age, than this? The enemies regard this as a blasphemy against their God, and an insult to the religion of their fathers; it is easier for them to swallow a camel than to believe this, and there was nothing to be done but kill them if they would not be silent about their angels, their revelations, and indeed everything they themselves did not possess. If they would join with them in "denying its power," they would happily walk hand-in-hand with them; but, "we cannot but speak the things we have seen, and heard and felt" is the defense of God's missionaries in every age, even if speaking them should cost them their lives. So it was with Zacharias; he was killed in the temple. It was the angels' message to the shepherds which aroused Herod's jealousy, prompting the cruel killing of hundreds of innocent babies. When Stephen said that he had seen Jesus Christ sitting on his Father's right hand, stones were showered on his head. The religious men of the time listened to Paul tell his story quite happily, until he said he had seen an angel, and that was enough; that was the end of his life as far as they were concerned; they swore they would eat no food until he was killed. The multitudes listened quite happily to Christ until he performed a miracle, or referred to his being sent from another world; and as soon as the words came from his pure lips, everyone had a stone in his hand. Had they been asked if they believed the prophets, they would have said they were willing to die in defense of their godly fathers; and when this generation is asked, were they not evil men, despite their great profession of faith? Oh yes, they say, worse than their fathers. For what? Was it not for disbelieving their godly contemporaries, and persecuting them? Well, dear reader, beware lest "thou be the man" who "fills the measure of thy fathers" in this age; if it be so, "how shalt thou escape the judgment of hell?" Although there are so many examples in the scriptures that prove how unreasonable it is to persecute for this thing, yet so do the children after their fathers, and their children's children after them. "Oh that they were wise, that they understood this!"

It is illogical for those who profess to be children of God in one age, to deny the ministering of God's angels to his children in another age, and to profess that he is *unchanging*! He is no respecter of persons, but in every age the righteous are acceptable to him; for logic

tells us that such an assertion is a contradiction, and as impossible as it would be for an earthly father who had a number of sons serving him here and there throughout the world, to visit or send messengers to the one and never to send word or message to the others who served him just the same. Such a father would be a respecter of persons in everyone's view; so then must be the other, if he does not send his angels with the message to the younger brothers in this age, as he did to their older brothers in former times. This is the language of reason. But now they say, if we were as godly as our older brothers, we too would have the company of angels as did they. And indeed, we must admit this now or get into worse confusion: if this is admitted, it would be the end of the argument, by recognizing that angelic ministry is logical in this age; for it was the logic of the matter that was in question, not the fact.

Enough has been said for now to prove that it is not the *logic*, but the *tradition* of the age which denies the coming of angels in our time: and logic in every way, if given a fair chance, proves the consistency of the statement; and every logical thinker will believe consistent testimony about the coming of an angel to our earth, now as before, and will act accordingly.

Next, we shall weigh this statement on the scriptural scales: if it is found wanting there, beware—we do not wish anyone to believe it; but, on the other hand, if the weight bears up in this correct scales, we are confident that everyone will be pleased to believe and accept it.

The first witness we call to prove that an angel was to come to our earth, as late as this age, was John. When he was on the isle of Patmos, "on the Lord's day," and "in the Spirit," about the year A.D. 96, "the Lord showed unto him the things that should be *thereafter*." And the most remarkable thing was the strange "beast" which was to rise up, and "war against the saints, until he *overcame* them," by killing them. Then the kingdom of God, namely the apostolic church, would go to the wilderness for a time, and times, and half a time, in which season God would not authorize servants to do work for him. Even though there might be in the world a certain number of good, gifted, moral, God-fearing men who would worship him the best they could, and acceptably in his eyes according to the light they had received, this does not prove that even the best of them would be servants sent from God, which they could not be unless they

were sent by God; "for no man taketh this honor unto himself, but he that is called of God, as was Aaron," namely, through some kind of revelation. Paul agrees with this—"How shall they preach, except they be sent?"—that is, by God, of course. And since God did not send a message to our ancestors before they died, they are not under condemnation as if they had refused a message from God through his messengers.

And after the whole world has been in the confused and divided situation described by John, for that space of time, it is shown to him (in Rev. xiv, 6) that God would send an angel to restore that which had been lost, namely, the right or effective authority to preach the eternal gospel—not a new gospel, but a new dispensation to preach the old gospel, and to administer the laws of the kingdom of God. In this way would they receive the authority, not only to restore and to administer the ordinances of his house, but to authorize others to do likewise. The necessity for this must be recognized in order for the great work of the latter days to be fulfilled. It must also be recognized that it is impossible even for the Almighty himself, and I say this with the greatest respect, ever to send a servant to do anything for him, without revealing this to him in one way or another. He had several ways of sending servants, from the beginning of the world; through his own voice, by sending his Son, or through his angels. He has the right to choose his own way, and his own time; and although his ways do not always please men, he will act according to his own counsel and purpose though all the people of the world oppose him. John says that it was by sending an angel that this great work would start; and since all the theologians and wise men of earlier times, for centuries, from what we hear of them, deny that an angel came on such a mission to them, it is useless for us, or any of their successors, to claim otherwise. Let us await then, the fulfillment of this valuable prophecy, and let us be prepared to receive it. We know that there are many different opinions among men about this remarkable prophecy, as about almost every other one. Some say it refers to the Bible Society; others, as appropriately, that it is to the Missionary Society, or the *air balloons*, &c. It would take too long to trace men's fertile imaginations on this subject; and since everyone follows his own commentator, we shall follow John himself. An *angel* is what John says; and to say anything different is, according to our interpretation,

"to add to the words of the book of this prophecy." There is solid evidence of the state of deterioration the world would be in up until this time, in the fact of an angel coming from heaven on such a mission; and either the necessity for it must be recognized or else the angel comes on an unnecessary errand. If the ones who dwelt on the earth had either the pure gospel, or the right to administer it, then it would be unnecessary for an angel to bring them from heaven something they already possessed.

Something else that is obvious in this prophecy is the time this angel would come. The same message informs us—"For the hour of his judgment is come," that is, after the eternal gospel this angel presented to men was preached "unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people:" not after some other doctrines were preached to the whole world, but *this gospel* brought by this angel at this time. Ver. 8 also proves that it would be accomplished as late as our time, since the next angel says, "Babylon is fallen, is fallen, that great city." Every Protestant we have seen agrees that this is the "mother whore of all the earth," as she is called; and everyone knows that she has not yet fallen, but is gathering strength as if she were going to live for eternity; but there was not much time between the coming of the angel mentioned with the eternal gospel and the fall of Babylon—only enough time for the inhabitants of the earth to hear, to understand, to believe, and to obey the message, not from the mouth of the angel, but from the mouths of men; for it has been God's custom to "put this treasure (the gospel) in earthen vessels," in every previous age. This is John's testimony about the coming of an angel in the latter times. If no other witness were available, this statement weighs fully on the scriptural scales, as does the logical one. But in order to give a clearer explanation of the matter, see Matt. xxiv, 31, "And he shall send his angels with a great sound of a trumpet, and they [the angels] shall gather together his elect, from the four winds." "To gather them together," to which place, I wonder, except to the land that God vowed through an oath to give to their fathers. Not to the sky—not to another planet—not to any earth other than this one; for it is here that the "Son of Man," their Messiah, will come to be King over them forever. He will come on the clouds of heaven, and all his saints with him. Neither he nor they will remain on the clouds of heaven, but those will be their chariots

to come "to reign with him on the EARTH," "for a thousand years." This is the testimony of the Son of God himself on the subject, and it is stated more clearly in verse 14—"And THIS gospel of the kingdom SHALL BE PREACHED [this could not be done without divine authority, which could not be obtained without revelation through an angel, or in some manner] in all the whole world, FOR A WITNESS, and then *shall the end come*." This is further proof that he does not refer here to the dispensation he gave to the apostles, for it was not for a witness at the "end" that they preached it, and there could be no consistency in that for some 1800 years, since the end has not come yet; for it is of the end of this deformed and sinful world that He speaks, and that in response to a question from his disciples seen in ver. 3. Nor is ver. 34 any obstacle to this; if it is thought to be, ver. 33 removes it instantly, with one word, "when ye shall see these things," that is, you who will be living in that age in which they take place—when *ye shall see* them, your age shall not pass until all these things be fulfilled. But, to be brief, let us compare these two reliable witnesses with each other. "And this gospel," says Christ; "the eternal gospel," says John. "Shall be preached," says Christ, i.e., I shall give the right through revelation to do that; "And I saw an angel," says John. "To preach," "for a witness, and then shall the end come," says the one; "the hour of his judgment is come," says the other. It can be seen that the two agree word for word, to prove that there are promises in the book of God about the coming of angels as late as our time. If anyone has any further objection to that, let it be between him and the Bible; we have proved it there.

Next, let us proceed to look into the same scriptural mirror in order to see what kind of persons the angels are. Since there is so much prejudice against them, if we can only get to know them better, and understand their nature, their composition, and their work, perhaps that will be a means of eliminating some of the opposition created by prejudice against them, and making men willing for angels to come into our midst from time to time, to deliver their message, and return in peace. Or else, let us take warning from what happened in the days of Lot; for "the same way also that it was in the days of Lot, so shall it be in the day when the Son of man is revealed." No doubt poor Lot committed unpardonable sin in the eyes of the Sodomites, by mentioning that angels were coming to the earth; but if the profession of

such a thing made them act cruelly towards him, it was even worse when their eyes forced them to believe in angelic ministry, and they tried to destroy them! Strange, is it not, that they did not believe after seeing? Not so strange, either, when we consider that the *eyes* are not the best guides to find God; rather, faith, from reliable testimony, is the means which He provided. "*Preaching* Christ crucified" was the apostolic way, and not proclaiming themselves great miraculous doctors to men.

From what we understand from the scriptures, there are three, if not more, types of angels. 1. The archangels Paul and Judas speak of, namely the highest in authority and the strongest in power. 2. The angels, or those early saints who were resurrected, and consequently are corporeal beings, or like Enoch or Elijah, were translated. There is mention in Gen. xviii of angels eating and drinking with Abraham and Lot; and they did not just pretend to eat, otherwise where did the calf, the cakes, and the milk go? 3. The angels which are called "ministering spirits;" and if one were to search carefully, perhaps it could be proven that this third category of spiritual beings comprises two groups in the heavenly realms. The Psalmist says that God created man "a little lower than the angels:" let this be linked with what Paul says in the proper translation—"Who maketh [or sendeth] his ministering spirits, his angels [messengers], a flame, or in flames of fire." Such would make up the fourth class of angels. There is further proof that one class of angels eats, from what Paul says—"Be not forgetful to entertain strangers, for thereby have some entertained angels unawares." It is said also in the book of the Psalmist, that man eats the bread of angels. The risen Christ ate bread, and fish roasted on a fire he himself had lit on the seashore. If he had not flesh and bones, why did he say to Thomas, "Reach hither thy hand, and thrust it into my side, and thy finger into the print of the nails," &c.? What is clearer in the Bible, than that the angelic beings have flesh and bones, eat and drink like men, and with men; and if *here*, then why not at home?—although we cannot describe their food there. The saying "Flesh and blood cannot inherit the kingdom of God," does not contradict this; for there is a big difference between saying "flesh and *blood*," and saying "flesh and *bones*:" and it is this difference that confuses the minds of many. And however small one thinks the difference between them is, it is as great as between Christ resur-

rected and Christ before he died, yes, as much difference as there will be between "this mortal" and "immortality." And since such persons exist, why would it be illogical for them to associate with men now as before?

From these examples, and others that could be noted, it is seen that there are resurrected angelic beings—that it is they who come on errands from God to man, and spirits ministering to spirits. John fell at the feet of one angel, about to worship him, but the angel told him, "See thou do it not; I am thy *fellow-servant*, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy." One might think from these words, that this angel could be godly old Daniel, or one of the prophets who was resurrected with Christ.

Satan says that the angels are the guardians of the saints; and even he would not dare lie to the Son of God. He says—"He shall give his angels charge over thee, lest at any time thou dash thy foot against a stone."

The angels come in and through the authority of God, as is obvious in the account of Jacob wrestling with God. "And when Jacob was left alone, there wrestled a *man* with him until the breaking of the day;" but when he prevailed not, he inquired "the name of the *man*;" so he called "the name of the place Peniel, the face of God." This is also confirmed by the coming of "the Captain of the Lord's host" to Joshua, and his revealing to him precisely the way to take Jericho, its fate, and everything essential for him to know in order to fulfill the work of the Lord. To prove this even more clearly, read the testimony of John on the isle of Patmos—"The revelation of Jesus Christ, which God gave unto HIM [Jesus Christ], to shew unto his servants things which must shortly come to pass; and he sent and signified it by his *angel*, unto his servant John."

The angels are the instruments God uses to *gather* his elect to those places which he has prepared for them for their deliverance, when the "vials" of his wrath shall be poured onto the ungodly, before he comes to reign on the earth with his saints for a thousand years. The angels are the missionaries of heaven, to report the things which men do, and which God chooses for them to do; it is they who will gather his wheat into his storehouse, before he burns "the chaff with unquenchable fire." And this will be done by influencing them

in the manner stated, namely, through giving to them revelations, the spirit of prophecy, &c. It is these who bottle "the prayers of the saints" in "golden vials" and take them before the throne! By now, it can be seen that angelic ministry is not only as logical and scriptural in this age as in any previous age, but is more necessary, because of the greater work God will do on earth. Oh, how useful they are! How merciful is gracious God to send them "in this dispensation of the fulness of times," in which "*He will gather together in one* all things in Jesus Christ." Let us thank him for such heavenly blessings. Let no one be found in this age "filling up the measure of their fathers," yes, those fathers whom they condemned for refusing these things in earlier times. And should not the testimony of those who are alive now, yes, thousands of the elect of the earth, who know in fact that pure angels have come to our earth in this age, have some effect in persuading men to believe this? They cannot all have been deceived in what their eyes saw, their ears heard, their hands felt, and which they know for themselves. If we have been deceived in *this*, our reason, our ears and our eyes have been deceived. And if it is asserted that this is deception now, it would be the same as claiming that the whole story about such strange things as happened in the earlier times was deception; and we are prepared to be "deceived" to believe this fact, as were the saints in former times; and the more the better of such deceit. Thus shall we be deceived into their company in the end, which is our wish. We cannot deceive others in this; for if they obey the same heavenly order, it will prove itself to be true to all who are honest in their principles, in every corner of the earth; indeed, it has already, and is doing so to hundreds now in Wales, by conferring heavenly blessings and spiritual gifts on them; not so that they might believe, but, as before, *after* they have believed and obeyed, to strengthen, sanctify, and perfect them. And whoever experiences our principles "shall know of the doctrine, whether it be of God, or whether I speak of myself." It will prove itself to be divine truth, "the eternal gospel," and "the power of God unto salvation;" and this is why we said that it cannot deceive anybody. Do not fear it, reader; prove it; and it is certain that, if your purpose is honest, you will never regret it. Having prepared the way, by removing the previous obstacles, we think you are anxious to ask, To whom did that angel appear? We in turn ask, does the truth of the story depend on the

character the world gives to the person to whom he appeared? If so, if I said he appeared to Mohammed, the whole Christian world would reject him. If it were to the Pope of Rome, would the Protestants believe that? Or, if the angel had come with this message to one of the most prominent, godly men of the highest character, who leads some sect now, perhaps that party would believe; but we have no doubt that all the others would reject him and his testimony as deception, and they would say all manner of evil about him and his followers. That would cause such animosity and jealousy towards them that they would kill them, if they could. If they were asked why they do that, their answer would be, "They deserve to die; they deceive the minds of the weak, and they say that no one is right but they; we cannot bear for anyone to insult in any way the religions given to us by our godly fathers." Could not the children of all fathers in every age and country defend their religions as appropriately as this? We have heard as good a reason as that from the Hindus for worshipping Juggernaut! "Oh no," they say, "it is the religion of the Bible that we have; not idolatry." There is a great difference between *professing* and *believing* the religion of the Bible, for the religion of the Bible is *angelic ministry* in every age. In short, the accuracy of this phenomenon does not depend very much on the character given by popular opinion to the person who had the great honor of witnessing it; for it is God who chooses his instruments, and it was the weak things of the earth that he chose in former times, "that the excellency of the power may be of God, and not of men." The glory of his name and the good of mankind are his purpose.

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JOHN DAVIS PUBLICATIONS

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D1 DAVIS, John. *Pregeth gwrth-Formonaidd. At y Parch. T. Williams, Ebenezer, ger Caerfyrddin.* (An anti-Mormon sermon. To the Rev. T. Williams, Ebenezer, near Carmarthen.) *Rhydybont: Printed by John Jones, [1848].*

4 pp. 17.5 cm. *Welsh Mormon Writings* 21.

On 2 July 1848, Thomas Williams, minister of the Ebenezer Baptist Chapel in Llangynog Parish near Carmarthen, delivered a sermon about the Mormons. Seated in the congregation taking notes was John Davis, a young and very devout convert to The Church of Jesus Christ of Latter-day Saints who would soon succeed Captain Dan Jones as the chief spokesman of his new religion in the principality of Wales.

A few days following the sermon, Davis composed a letter to the Reverend Williams and outlined his objections to a number of Williams's statements. Davis took particular exception to the claim that the members of the Church had to accept the idea that all the reformers of Christianity since the time of the Apostles were in the depths of hell. Davis accuses Williams of twisting the beliefs of Church doctrine and exhorting his parishioners to turn a deaf ear to the missionaries. Davis then tells the Ebenezer Chapel members to cease being "spirits in prison" and to flee to the "Mormons" for freedom.

Davis's letter, dated 6 July 1848, was printed in the August 1848 *Prophet of the Jubilee* (pp. 118–22) and then as a separate pamphlet shortly thereafter. The pamphlet was printed at Rhydybont by John Jones and was one of the last Church-related items to be produced on that press.

At the time Davis wrote *An anti-Mormon sermon* he intended to leave Wales within eight months with the first group of Welsh emigrants. The feisty spirit he demonstrated in his writing, coupled with his printing skills, however, probably helped bring him the assignment to be in charge of Church publications in Wales for the next five years.

Before writing this pamphlet, Davis had authored several articles and some poetry which had been published in the *Star of Gomer,* a Baptist magazine, and in *Prophet of the Jubilee,* the Mormon periodical. This, however, appears to be his first separate pamphlet.

ANTI-MORMON SERMON.

TO THE REV. T. WILLIAMS, EBENEZER, NEAR CARMARTHEN.

REV. SIR,—I had the opportunity to listen to you on Sunday, the second of July last, in your Ebenezer chapel; and I am pleased to announce that you preached better, in your manner, than I expected you could. Your sermon savored heavily of deep meditation, and was as melodious as if it had been delivered many times mingled with the beautiful sound of the birds in your fields. You had announced this sermon a week previously, and had said that it was through it that you were going to wash your hands of the blood of all your members. The chapel was filled to overflowing, and I had the opportunity to note the most particular things you said. Your text can be seen in Eph. iv, 14,—"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." After hearing the text, I understood precisely that you too could, through "cunning craftiness, lie in wait to deceive," as well as those the apostle described; because you used words belonging to a church in which there were "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," that the saints be no more carried about (see ver. 11—13). The text would be appropriate for you if there were apostles and prophets in the Baptist church, for the perfecting of the members, for the work of the ministry, and for the edifying of the *body* of Christ, and that until the body becomes "*a perfect man;*" but fie on you, you took a text belonging to a church such as the Mormons have. But since you did not speak of anything relating to the text, it did very well to be the sleight of man, "and cunning craftiness, whereby to deceive" your members into thinking that the text related to the Baptists! At the beginning of your sermon, you said you were not angry with the Mormons, but that you hated Mormonism. You considered that calling the Mormons "Saints" was *blasphemy!* Why so, Mr. Williams? Can the *Baptists* be called "Saints," then? If you say they can, then apostles and prophets, &c., are needed to perfect them; for if Baptists and Independents can be perfected without them, "Saints" can never be perfected without them. You said too that you expected to be believed before the Mormons, because no one has ever been able to bring an accusation of untruthfulness against you in all the time you have been at Ebenezer. Well, if you say that Mormonism is deceit, then all your members should believe you! A fine way to toss "children" to and fro, Mr. Williams! It is not right for you to *judge* for your members, for several of them have been listening to the Saints for themselves, which you have never done. The doctrine of the Saints is not so far from being self-testing, that there is no reason to put trust in persons. How were you believed in at first, Sir, before you established your reputation?

Did some urge people not to believe you? You, who are called a servant of God, be just; let others have time to make their reputation known as you did; yes, let them, and do not forbid your members to listen to them, but let them "prove all things, and hold fast that which is good."

Your "craftiness" did not end with your text, but followed you in your sermon. You said that you would judge the Mormons on what is in their books, and that those were still to be seen; but you announced that you would not recite them as they were written, but that you would put a summary of them before your listeners, so that they could judge for themselves. You claimed that the books said that the following things had to be believed before one could be one of the Mormons;—1. That Joseph Smith is a prophet. 2. That the book of *Môr* [*Mormon*, Mr. Williams; is it true that you cannot read properly?] is as divine as the Bible. 3. That Jesus Christ appeared in America, and "preached to the spirits in the prison" of *hell*. 3. That there are two Jerusalems. 4. That the Jews are to be gathered to the Palestinian Jerusalem, and the Mormons to the American Jerusalem. 5. That miracles, associating with angels, visions, strange tongues, exist in the church. 6. That the sick receive health, and the dead are resurrected. 7. That the "signs follow them that believe" (see Mark xvi, 17, 18)! 8. That the earth is to be a place of happiness. 9. That everyone since the time of the apostles, all the famous old revivalists, and our godly fathers, are in the *depths of hell!!* Those are some of the things which *must* be believed, you said, before one could be a Mormon; and those are the things you saw in the books of the Mormons themselves. In what books did you see the above things in the context you insisted they were in? Did you name where they could be seen in print? It is true that you said you had them in your house, but could the Mormons come there to see them? The truth is that no one has to believe the above things before joining the Mormons; the whole thing is nothing more than an allegation on your part. There is no necessity for anyone to believe more than that he is a sinner, and that he can have remission of his sins through baptism; and that he will receive the Holy Spirit through the laying on of hands, according to the promise of it to "all who are far;" and also to believe that he should keep all the commandments of Jesus Christ till the end. If someone wishes to believe something further after becoming one of the Mormons, he is at liberty to do so. I wish to believe also that Joseph Smith is a prophet, that the "Book of *Môr*" is true—that Jesus Christ appeared to his "other sheep" in America, and that he preached (according to the scriptures) "to the spirits in prison"—that Jerusalem and Zion are places of deliverance to the people of God, from the plagues the scriptures speak of—that the Mormons magnify all the spiritual gifts, as well as that all the "signs shall follow"—that the sick receive health through the laying on of hands and the prayer of faith. But I do not wish to believe that all the believers, from the time of the apostles until now, are in the *depths of hell !* Oh no, Mr. Williams; I have a better belief—all the Saints have a better belief. It is only by you, and in your wicked bosom, that such a dreadful belief is harbored. The Saints believe in a just God, who will pay each one according to his deeds, and according to the light he has received. The old fathers have labored diligently according to the knowledge in their possession, and they will be rewarded for their goodness.

But as for you, who are kicking against the pricks, and love darkness when light is offered to you,—I do not know what to believe about you. Your condition is bad, and dangerous. You had better slow down, and come to listen to the Saints for yourself, instead of preventing your members from doing so.

But to move on, you remember that you said toward the beginning of your sermon that there was no account of the Mormons having performed so much as one miracle; but before finishing, you said that it was they who would come in the latter days to work "signs and wonders;" and you announced that God allowed Satan to accomplish such things through men, the same as he did to the sorcerers of Egypt, who, you said, performed clear miracles, like Moses! Do you, Mr. Williams, see your confusion? Where was the "craftiness" that is in the text, then? You also remember that you said that Christ's miracles were public miracles, but that the Mormons' miracles are miracles "in the church." Read, if you can, 1 Cor. xii, 28,—"and God hath set some in the *church*, first apostles, secondarily prophets, thirdly teachers, after that *miracles*," &c. If they were outside in the time of Christ, they were inside during the time of Paul. Listen to yourself again:—"If they say that the miracles are 'in the chambers,' believe it not; if they say 'in the desert,' do not believe it either." Did you not perhaps see a mouse when you were studying this piece, which confused you? To mistake the coming of the Son of Man for miracles! [See Matt. xxiv, 26.] You said that miracles are not needed to prove that the New Testament is true: if so, miracles are not needed either to prove that God set "miracles" in his *church*. No, of course not; it can be believed that there are "miracles" in the church as much as "teachers." It is the same verse that says that various things are in it. But you also said that miracles now would be a disgrace on "the miracles of Christ." Why so, Mr. Williams? Would it not be God who would be performing miracles now, as well as then? and would he not receive the glory? If the frequency of miracles makes them powerless, as you claim, then a few can be performed in this age, for none have been since the age of the apostles; they would be quite a new thing. Perhaps you will say in answer, "Let us see some of the Mormons' miracles, then; then I will believe." Multitudes would have believed Christ, too, had he come down from the cross, so that they *might see*, that is have proof that he performed miracles. If you and they were to see miracles, you would once again doubt whether God or Satan worked them. If you wish to have proof of God's acts in this age, I say to you, "All things are possible to him that *believeth*." If you and your sheep want a sign first, then you are "an evil and adulterous generation," and the sign will not be given to you.

I have many things you said written down, but I cannot find space at present to answer them individually. I can refer you to the books the Saints have published, and you will see them answered, if you take off the sectarian spectacles that are on your eyes. They cause frightful misconceptions,—they turn the Book of Mormon into the *Book of Môr*,—the Son of Man "in the chambers," into *miracles* in them; and miracles *in* the church into miracles *outside*. These are the spectacles that saw all the old fathers in the depths of hell, and the Mormon preachers of Carmarthen coming from "the ends of the earth." But one thing you said about the Mormons baptizing more than once, requires particular attention.

If it is unscriptural for the Mormons to baptize after the Baptists, it is unscriptural also for the Baptists to baptize after the Mormons, as was done with two women in Llwyni, according to the account given in a recent issue of the *Baptist*. If you say further that the Saints baptize more than once themselves, I say that that is reasonable and scriptural. Your saying that Peter betrayed Christ (which was a great sin), and was not baptized again, does not prove anything; because he wept bitterly, and it is not a usual thing to turn a repentant man out of the church. If Peter had not repented, and thereby had been sent back to the kingdom of darkness, in which kingdom he was at first, how could he have been received back again to the kingdom of light, without being born again of water, in order to have remission of his sins? For every sin between brethren in the church, they are to forgive each other, and ask God's forgiveness too through their Intecessor; and then they will not need to be baptized again. There is "one baptism," or door to the kingdom of God, and one can go through it more than once, if necessary, without causing it to be "*two* baptisms," or two doors. Paul addresses his brethren thus:—"Therefore leaving the *principles* of the doctrine of Christ, let us go on unto perfection; not laying AGAIN the foundations of *repentance* from dead works, and of *faith* toward God, of the doctrine of *baptisms*, and of *laying on of hands*," &c. (Heb. vi, 1, 2.) That, and the following verses, show that one can begin again with religion in the above manner, if the man's sin is not too great, after he has fallen, "to renew *again* in *repentance*," and, of course, to be baptized, &c. What do you think, Mr. Williams, about that? Can the "cunning craftiness to deceive" manage to distort that to mean something else? Try, if you will.

By now, Sir, I am eager to end this letter. Perhaps we shall have the opportunity to write again. But one more thing must be said to you. You know that you gave a very apt sermon to keep your members from giving themselves freely to *prove* the Mormons for themselves. You showed the rebuke anyone would receive who went to hear them, or who gave his house, his garden, or his field to them to preach their views. You pushed down their throats that they should believe you before any of the Mormons, before you knew hardly any of them. If the community belonged to you, the poor Saints would not be allowed to step inside its boundaries. If you governed this kingdom, it would be a good thing for the Mormons that there was such a place as their New Jerusalem, so that they could flee to it. Thank goodness that the Baptist faith is not the established religion, and the Rev. T. Williams, Ebenezer, near Carmarthen, is not the Archbishop of Canterbury. You members of Ebenezer, do you know what you are? I ask in all seriousness, do you know that you are "spirits in prison," and that the Rev. Mr. Williams is preaching to you, and that his intention is to keep you there for a long time? Oh, flee for freedom to the Mormons, "and you shall be truly free." Farewell now, Mr. Williams; God bless you.

Yours, Rev. Sir, humbly and lowly,

Carmarthen, *July* 6, 1848. J. DAVIS.

Taken from PROPHET OF THE JUBILEE, *for August*, 1848.

PRINTED BY JOHN JONES, RHYDYBONT.

D2 DAVIS, John. *Sylwadau ar bregeth ynghylch "Saint y Dyddiau Diweddaf a doniau gwyrthiol."* (Observations on a sermon about "The Latter-day Saints and miraculous gifts.") *Carmarthen: Printed by John Davis, [1848?].*

8 pp. 16.6 cm. *Welsh Mormon Writings* 22.

Observations contains Davis's response to a sermon which had been delivered 27 August 1848 in Carmarthen by the Reverend David Evans, a widely respected Anglican priest. A short time after delivering his sermon, Evans published it in the form of a 20-page pamphlet that sold for sixpence. The pamphlet, entitled *Saint y Dyddiau Diweddaf a doniau gwyrthiol* (The Latter-day Saints and miraculous gifts), lacks the vicious language that other antagonists were then using whenever they mentioned The Church of Jesus Christ of Latter-day Saints. Evans does, however, severely criticize the defense that the Church offered for a continuation of miracles from the time of Jesus Christ. He presents his ideas in a gentlemanly fashion and concludes that the members of the Church are false prophets and heretics.

In *Observations,* Davis also refrains from ad hominem arguments and simply addresses himself to Evans's points of logic, one by one, defending modern-day miracles by those who have the proper authority to act in the name of the Savior.

Since *Observations* was published in Carmarthen, it would have come off Davis's press sometime before it was moved to Merthyr Tydfil (early March 1849) and after its appearance in *Prophet of the Jubilee* (December 1848, pp. 176–183).

OBSERVATIONS

ON A

SERMON

ABOUT

"THE LATTER-DAY SAINTS AND MIRACULOUS GIFTS."

THE AUTHOR and publisher of the above sermon is the Rev. David Evans, Curate of St. David's Church, Carmarthen; who was brought up in the Carmarthen Presbyterian Academy, and was a minister with the Independents; but after that he was a student in Lampeter College, and now he is an approved priest. The name attached to the sermon is the only reason I consider making comments on it. The great task Capt. Jones has in looking after about three thousand Saints, prevents him from commenting on everything that may be published against our religion; but somehow or other, it happens most often that the books that are published against the Saints, especially Mr. Evans's sermon, have already been answered by him in various books. Now, if our opponents were to be sensible and honest enough to read our books before publishing, they would save a lot of trouble to themselves and us; for they could find their reasons, together with our answers to them, published already. I thought when I gave my sixpence for this ten-page sermon that I was buying an original product, and one worthy of the order of priesthood; but when I saw that the most particular materials of the product had been in the skull of W. R. Davies, Dowlais (Baptist) and a host of other heretics in the eyes of the Pure Church, I was tremendously disappointed.

Having given that much preamble, I come more particularly to note the content of the sermon. The text our preacher chose is seen in Mark xvi, 17, 18, which is, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Those are the words of Jesus Christ; and heaven and earth must pass before one word of them fails. I wish I could say that about Mr. Evans's sermon: perhaps, maybe, before an uneducated reviewer like myself has passed, and the Bible before me, every syllable of it will have fled from shame. Our friend begins by saying that "many false prophets are rising up, saying of Christ, Behold, he is in the wilderness—namely over with the Mormons in the American desert; or behold, he is here in the secret rooms with us, and not in the country's churches and chapels;" and later on in his sermon, "he warns the people in the language of Christ, 'Do not go' (to the wilderness, nor to the highways, nor to the secret rooms) 'after them, and do not believe them.'" Where did Mr. Evans learn this? Did he hear that the Saints say that Jesus Christ is now in the American desert, or in some secret rooms in this country? What, Mr. Evans? Did you not hear that the "Princites," (the men who were priests like yourself, and also in the same college as you), say that Christ has come, and that they have him in a chapel in New Charlinch, near Bridgewater; and this chapel is called by them

"Aga Pamona"? (See 'Millennial Star,' May 15, 1848.) The Saints do not believe that Christ has come to a wilderness, or a room, or a church, or a chapel, or Aga Pamona either so far, or that he will ever come to such places; but they believe he will come on the clouds of heaven, and that every eye will see him, and then there will then be no argument whether he will come to a wilderness or a church, since the matter will be proven with flaming fire to those "who do not know God, and do not obey the gospel of Jesus Christ." It is not strange that Mr. Evans should have spoken so foolishly, because he is so ignorant of the Saints and their religion that he does not know that they are the same people as the Mormons, and that the followers of Joseph Smith in America are not the same people as the Saints in Wales. For proof of this ignorance, read the first two pages of his sermon. What can be more foolish than seeing a man going to show the deceit of people and their religion, without knowing much of anything about the one or the other? That is like a blind man trying to lead the sightless.

Further, Mr. Evans says of the Saints as follows:—"These men are dissenting from the church of God, as well as from all other religious people of the age, and thus they are some sort of double Nonconformists" (page 4). What church, pray, is "the church of God?" If it is the Church of England, then those of "all other religious people of the age" are the churches of the devil; and the dissent of the Saints from them, as far as that goes, is good; for they are retreating from evil. The truth is this;—if the Saints dissent from the religions of this age, they do not dissent from the religion of Christ and his apostles; but as for the Church of England it has dissented from the Church of Rome, and all other religious believers of the age have dissented from the Church of England. Now, if the Church of Rome was not the Church of God, then God had no church before the existence of the Church of England: consequently, whoever dissents from the Church of England is like the heathen and the publican. Then, if the Saints have withdrawn from the world, they cannot also have withdrawn from the Church of God. I believe in world and church, but not purgatory. Let Mr. Evans decide then, whether it is from the world or the Church that the Saints have withdrawn. Again says our preacher,—"They believe they are particular objects of God's grace and spirit, having received light and wisdom from heaven, that the *world* in general knows nothing of them, and that everyone who does not share their secret is 'innate and without the Spirit.'" This teacher is as earthly as Nicodemus. The "world" of course knows about all his light and wisdom, before it wonders at the Saints' saying; and if he does not receive from heaven, or know much more than the world, he is "innate and without the Spirit." Despite all the colleges that there are in the country, we need one more—one to teach common sense.

On page 6, Mr. Evans comments on the promise in his text, as follows:—"The Lord promises here that he would bear witness to the gospel through miracles; and this promise he fulfilled in the first age of the church." Now, before we can believe that the promise was fulfilled at that time, we need to know to what sort of men it was given; and Jesus Christ gives us this answer—"And these signs shall follow them that *believe*." If we *believe* the gospel as did the men of old, the promise is for us too; and if we do not *believe,* and accept *baptism* as they did, then we cannot be *saved* either. Also, if we *believe* as they did in time past, and without the signs following us, Christ must be lying; or else, if Christ is truthful, then Mr. Evans is lying, because he says they have ended. Perhaps, if we were to look what was the purpose of the "signs to follow" the believers, we would find out if they are needed now or not. We find that casting out devils is one thing; and if devils were some hindrance to Christ's gospel at that time, they are so again; if they possess mankind now, they need to be cast out, of course. Mr. Evans says on

this subject on page 18, "The miraculous power is not seen now casting fierce devils out of men's *bodies;* but such cruel and odious devils are cast out of the *souls* of sinners constantly." A man's *soul* is in his body; and if devils are cast out of the soul, they must be cast out of the body: and since "*such cruel and odious* devils" disturb men now, there is as much need as ever for the promise at present. Another thing promised to the believers is "*speaking with new tongues*:" but what could be the purpose of that, I wonder? Mr. Evans can answer first:—"The ability to speak with new tongues is for convincing the *unbeliever*" (see p. 13). Were the tongues the best thing in former times for convincing the unbeliever? If so, why would tongues not be the best thing again? These tongues could not but convince the unbeliever at that time: how is the unbeliever to be convinced in our age? If there is a new way, that is an addition to the scriptures. Now, the scriptures can answer what "speaking with tongues" is; who knows but that the two parties may agree. It is said in I Cor. xiv, 2, as follows—"He that speaketh in an unknown tongue speaketh not unto *men,* but unto *God:* for no man understandeth him; howbeit in the spirit he speaketh mysteries." If it was in unknown languages the apostles were preaching, they were not speaking to "*every creature*," rather to *God*, for the people did not *"understand"* them; and if they did understand them, like those devout men on the day of the Pentecost, they would not believe, any more than they did, because God said, "With other lips will I speak unto this people; and yet for all that will they not hear me" (I Cor. xiv, 21). Perhaps they would not all say that they were "full of new wine," or "becoming mad." A fair trial of the tongues as a means of convincing was had on the Pentecost; but no one there believed until Peter preached after that in the common language (Acts ii, 14—40). The same sort of tongues were spoken on the Pentecost as in Ephesus (Acts xiv, 6); only that men happened to be present in the former place who could understand the languages, and not in the latter. The purpose of the unknown tongues to follow *them that believe,* is to edify the persons who use them (I Cor. xiv, 4), and by interpreting them, to edify the church also (ver. 5). Read the whole Testament, and prove to me that that is not their purpose, and that they are not needed again to edify the believers. If Mr. Evans proves that the apostles preached the gospel in unknown tongues, then I shall prove that no one "understood" them, if they did not "interpret;" or, if some did understand them, that they would not believe them. Our friend is at loggerheads with the scriptures on this subject, anyway, however he may be about the next promise. That promise is, "*They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.*" Now, what could be the purpose of taking up serpents? And would it be when the serpents attacked the believers, or the believers attacked them, that the power to defeat them would be given? If we read (in Acts xxviii, 3—5) about that venomous creature that jumped out of the fire, and stuck to Paul's hand, we find an answer, I should think, to the two previous questions. Again, with regard to drinking poison without sustaining harm; was the purpose of the promise to save the believers from the plots of their enemies, or to show signs to the world? Was it "*if* they drink" in ignorance, mixed with their drinks, or when they drank in obedience to anyone who wished it from them, that our Lord meant? Let the reader judge for himself. If the believers were to grasp serpents, or drink poison, at anyone's bidding, the disciples of Jesus would be more like enchanters than anything else; and if the children of God obeyed the children of the devil, by grasping a serpent or drinking poison for their sake, it would be exactly the same thing as if Jesus Christ had turned the stones to bread for Satan's sake. Now, since the continuance of the promise is most under debate, and not its purpose, we shall hear what reason says. If the purpose of such things was to convince the unbeliev-

ers about the gospel, why are they not needed in this age, as there is nothing else for that purpose in the church now, than there was at first? Again, if it is argued that the purpose of the former signs was to plant Christianity, and thus that they are not needed now; why, then, since Christianity is so new in China and other countries, is there not the same need of signs to follow there, in order to plant it, in these days as there was in earlier days? On the other hand, if the purpose of the signs was to benefit and defend the early believers, in the face of the enmity and cunning of the kingdom of darkness, why are they not needed also in this age for the same purpose? The reader can again judge on whose side reason is, and I can go on to something else. The last promise our Lord gave to believers of his gospel is as follows:—"*They shall lay hands on the sick, and they shall recover*." The rule the believers had to operate by is to be seen in James v, 14—16,—"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up [unless it be his time to die, of course]. Confess your faults one to another, and pray one for another, that ye may be *healed*. The *effectual fervent prayer* of a righteous man availeth much." I do not think there is one doctor in the land who will not admit that this was a promise for the benefit of the believers; for it is the benefit of the sick person that he himself has in mind when he gives medication: so too with God, except that his medicine and his rules for the sick person are different from the doctor's. Who thinks that God wanted to give a sign to the world when he was giving health to his children? or that God wished to make believing easier through signs than preaching? Everyone will admit, perhaps, that if one does not believe by *hearing* preaching, one will not believe either by *seeing* the dead resurrected. If it is so, then, signs are not for convincing the unbelievers, but for the benefit of the believers; for the gospel is the most effective and safe instrument for convincing, because by depending on signs, we can be charmed by magicians, &c. If this healing was again something to establish Christianity, why would it not exist in the countries where it is said that Christianity is being established in our age? "How," as Mr. Evans says on page 7, is it "possible to overthrow polytheism and paganism in the world, by preaching the cross, without miracles?" Well, why could he not see that the foreign countries, as well as many unbelievers in this country, need miracles and signs now as much as in former times? But, on the other hand, if the purpose of the signs was to benefit the believers, by healing them, &c., why not again, as the same need exists? Why can "the effectual fervent prayer of a righteous man" not succeed with God in this age, to obtain health, as well as anything else? Can one not receive "whatsoever" one asks in the name of Jesus Christ now? If one can, the signs are following. And if we fail to get health, or something else, let us ask ourselves if there are "transgressions" or a lack of faith which are an obstacle to that; and if there are such things, let us all confess to each other, and pray for each other; for a failure or two is no proof that God does not listen to his children. Let us remember that there were in the early church "many weak and sickly, and many sleeping" (I Cor. xi, 30), because of transgressions; and we should make *allowance* for such things in this age, before we condemn prayer for a failure or two. Also, we should remember Timothy and his frequent weakness, and poor Trophimus, sick at Miletum, without either of them, as far as we know, having transgressed. God's ways are sometimes beyond the understanding of his children; and because of that, let us take him at his word always, believing that he will fulfill everything which is for our good.

Now, Mr. Evans, I have talked a great deal about the signs, and proved that

they are promised to the believers of the gospel of Jesus Christ, and also shown my reasons for their continuance. Now we need to know how the Lord worked with his servants, and whether he works with them now. The latter is answered on page 17 of the sermon like this:—"The Lord is again working through and with his gospel;" and he says too, but without any proof, "Now *conversion,* and not *miracles,* is the abiding proof of the divine influences in the church of Christ." What is the worth of an assertion like that? I prefer to believe the assertion in the scriptures, in the last verse of Mark; which is, "And they went forth, and preached everywhere, the Lord *working with them,* and confirming the word with *signs* following." Where is the proof that God has changed his method of working? The absence of the signs in the Church of England, and the country's chapels, is no proof at all; because one first has to prove that they are believers. We shall comment on this later. Mr. Evans, on page 13, brings scriptural proof, in his opinion, that the signs have ended. By doing that, he, like many before him, in his ignorance, is referring to words in the scriptures that prove their continuance. The words are to be seen in I Cor. xiii, 8, and they are as follows:—"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Without reading more than that, it is very reasonable proof; and yet it does not inform us when they were to end. For all that is said to the contrary, they cannot have ended yet. But the thing is, Mr. Evans is safe in Paul's snare: it is strange how many blackbirds this catches. Now, the apostle says more than is in the above verse: the ninth and tenth explain the matter. He says there, "For we know *in part,* and we prophesy *in part.* But when that which is *perfect* is come, then [not before then] that which is *in part* shall be done away." If that which is perfect is not come, then speaking with tongues, prophecy, knowledge, &c., is to be in the church. The church is to enjoy the childish things—to "speak," understand, and think in a childish way, until it becomes "a perfect man, unto the measure of the stature of the fulness of Christ," when it puts away childish things, and instead of looking through a glass darkly, comes to see face to face, and instead of knowing in part, comes to know even as it is known. (I Cor. xiii, 11, 12; Eph. iv, 13.) Now it will be valuable for Mr. Evans to try to prove that that which is *perfect* is come: then he can say that the signs have ended. I shall endeavor to do that for him, like this:—It can mean that that which is *perfect* is come, because the holy scriptures are finished, and we have a sufficient rule to worship by, and nothing more is needed. Mr. Evans probably thinks that a good reason; at least, if he does not think it so, there are plenty who do; for it is not a saying of mine, but of a giant enemy of the Saints. To assist me in this task, I quote Mr. Evans's words on page 14—"If the holy scriptures of the Old and New Testaments are a sufficient rule for our faith and our observance, we fear to fall under God's judgment by claiming a right to some new revelation of his will, as men do these days, 'For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book,' &c.—Rev. xxii, 18." Now, that is the whole thing locked up, which no one can open except the one who has the key. But let us try, anyway, without any key. What are the "prophetic words of *this book?"* John's Revelation is the only prophetic book of the New Testament; consequently, adding to, or taking away from the Revelation, is what is forbidden. There is a similar prohibition in Prov. xxx, 5, 6, and other places; but the New Testament was added after that. A prohibition to *man* to add does not prevent God from adding. The Revelation is God's word, and not man's word; and because of that, God alone is to add or take away. It was after John was on the island of Patmos, that the scriptures were gathered

together, as many as were gathered, because many are missing. (See I Cor. v, 9; Jude 3, 14; Luke i, 1, 2, &c.) What the angel says to John (Rev. xxii, 10), which is, "Seal not the sayings of the prophecy of this book," proves clearly that only the Revelation was meant; because the other books of the two Testaments had been made known to the churches before the angel ever issued the prohibition in question, if it is believed that the Revelation is the last book that was written. On the other hand, if John was not the last, then some have added contrary to the prohibition. But that is probably enough about that. We shall say a word, then, about that which is *perfect*. If a collection of what Paul and others knew and wrote "in part" is what is "perfect," then, according to the same reasoning, many imperfections could constitute perfection! Everything that Paul and others knew, they knew "in part"; and if a collection in a book of what they wrote makes that which is "perfect," then we should know and prophesy better than they, because we have that which is perfect. Indeed, if the religious people of this age knew in part, they would learn something from God, in order to end the ceaseless arguments; but since they claim to have that which is perfect, God pays them no heed, and so it will be until they learn the lesson that they know nothing. Now, having traced that much, we dare to assert with Jesus Christ that the signs are to follow them that believe, while his gospel is preached; and we say with Paul, that the prophesying and speaking with tongues in part, is to continue until that perfection comes when we shall see face to face.

Our friend Mr. Evans, on page 11, tries to convince us that the signs have ended, by making the following remarks:—"Do we have to believe that there has been no saving faith in the world for more than fifteen hundred years, since no miracles have been performed by the professors of Christ's religion in that interval of time? Has the whole world been condemned for such a long time? Did the active and useful men who labored so much in the name of Jesus in those centuries fall into eternal perdition? Let God not allow us to draw such a frightful conclusion! And yet, if one must consider the words in the broad meaning in which the Saints take them, this is the *only conclusion* to be drawn from the lack of miraculous faith in the church." Here it is most excellently, at last; for Mr. Evans has proved either that the signs have ended, or else that all the religious people from the days of the apostles have gone to "eternal perdition." But, wait a moment; because "this is the condemnation, that light is come into the world, and men loved darkness rather than light." Is God going to condemn men for refusing the light when they were not offered it? I wonder whether the pagans who have never heard the gospel will go to the wretchedness? Would a merciful God behave in that manner? No, "he that *believeth* not," he says, "is condemned," and not those who had no opportunity for that. All, I should think, are to be judged on their actions, and according to their advantages. I believe that the "active and useful men who labored so much in the name of Jesus in those centuries," have been rewarded by God for every goodness. But the question is, had they obeyed the gospel of Jesus Christ, been "baptized for the remission of sins" by God's appointed servants, and received that Holy Ghost which "calls to mind the things which have passed, and tells things to come," and which is also promised to "all that are afar off" (Acts ii, 39)? And did God through them "confirm his word through the signs which were to follow?" If one cannot answer affirmatively, then it is not likely that they received the gospel, which would not come to them "in word only, but in *great assurance* and in the Holy Ghost." The signs, together with the fruits of the Spirit, were the marks on Christ's disciples in the beginning; and how can they be known after that time, except by the same marks? Is it by being "without the Spirit," and possessing much human knowledge, that

they are to be recognized? Is it because they "forbid speaking with tongues," or "despise prophecy," or else "evangelize differently from the evangelism" of Paul, that one may recognize them? Let it be indicated to me, from the scriptures, that the same marks ought not to be on the believers in this age as in that age. God did not intend to confirm the word of the Catholics, neither those who separated from them, with the "signs," but only his own word; and consequently it is not surprising at all that the signs were not in this country when it was covered by Catholicism, and it is still not surprising, when one sees only branches stemming from Catholicism filling our land. The "mystery of iniquity" which Paul saw beginning to work in his time (2 Thes. ii), is certain to be in full operation in our days, and to have caused a *"falling away"* centuries ago; but such "Wicked" will not be disposed of, until the Lord shall consume him "with the spirit of his mouth, and shall destroy with the brightness of his coming." Everyone who at that time does not *know* God, and has not obeyed the gospel of Jesus Christ, which was restored by an angel from heaven, will be destroyed "with flaming fire." Religions known by the names of men will not do at that time, but a gospel bringing a *knowledge* of God, like the gospel professed by the Latter-day Saints, or the one professed by the apostles. God will provide justice for those who have died without hearing the "eternal gospel," and he will prepare judgment for those who do hear it, and do not believe it. The gifted preachers in recent years were as much servants of God as some men would be servants to the Queen, who thought themselves to be policemen, and doing a great deal of good, when they had never been sent by her. As much authority from God is needed to administer his laws, as is needed from Victoria in order to administer her laws. God does not "call unto him," except through his servants, and they cannot call for him, without receiving a *revelation* of his will. "The active and useful men who labored so much in the name of Jesus in the centuries" past, were servants without *revelation,* and servants also, of course, without authority to administer. Such a one exactly is Mr. Evans, by his own admission; for he can claim no authority except one deriving from Catholicism. If he can, let him prove it. Now, it will be seen that those who died are not lost for not believing what they never heard; and that there is no reason to prove that the "signs" will not follow those who *believe* the same gospel as before.

Further, in order to finish, I shall mix the remains I see of Mr. Evans's reasons in one heap, and I shall shatter them all together. He says on page 17, that "it is not through working miracles that one is reborn:" no, of course, but by being "born of water and of the Spirit." Again, on page 9, he says, "The apostles appealed to the scriptures of the Old Testament for confirmation of the doctrines they preached." So do the Saints appeal to the New Testament, and not to the interpretations and traditions of this dark enlightened age; but who will come out to the field to prove them, face to face? Mr. Evans also says something like this:—"Since miracles are wonders, their daily occurrence would cancel the effect they were intended to have." Well, since none has happened for many thousands of days, perhaps some could be fulfilled at present without cancelling the effect. And since our reverend friend shouts on page 15, "Let the deaf be shown whose ears have been opened through the power of the Saints. Who of them has loosened the tongue-strings of the mute, causing him to speak the praises of God?"—we answer that Mr. Evans can see a person who came to hear and speak—yes, speak the praises of God, after being baptized by the Saints; it happened recently, and it was in Wales. If anyone wants proof, let him go to Newport, and ask for a man, namely Robert Brinkworth, in the house of Mr. Nash, basketmaker, on Market Street; and let him read what the editor of the newspaper there, the *Merlin,* published in

one of the issues for September, 1848. Everyone there admits that he was deaf and dumb, and that he speaks and hears now; but who will say that that was the "finger of God," except those who believe his word. (See further in the PROPHET for November, 1848.) Again, says Mr. Evans, "And if some of them, like Irving, think that they have the gift of the Spirit to speak with tongues that they never learned, let them show what language it is, and which men on earth speak it." Let him come to the church to see, because it is in the church that the commandment is to practice the spiritual gifts; but let him not come there "unbelieving," or "uneducated;" otherwise he will say that they are becoming mad, when they utter some language spoken by men. If our friend had a good sign, I believe he would leave the Church immediately, even though he says that no signs exist. Nearly all the religious people of our country are seeking a sign, but no sign will be given them by God; but perhaps the false prophet will have pity on them when he comes, and will draw fire from heaven in their presence, to satisfy them and convince them all of the effectiveness of his religion. (Rev. xiii, 13.) "Wait a little while in faith," for the beast will come upon us before the coming of Jesus Christ.

Now, having been rather lengthy, I shall close by saying, If anyone wishes to know if the church of Jesus Christ is on the earth now, and that God has set in it, "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues," &c. (I Cor. xii, 28)—if anyone wishes to know that, I say, let him do the will of God, "and he shall KNOW of the doctrine."

WHY do you not believe our testimony?
Why do you not prove everything there is?
Why do you not wish to have light,
While it is now as light as day?
Why would you not like to have certainty,
Instead of weak hope and belief?
Why do you not grasp the substance,
Instead of the worthless, fleeing shadow?

Why would you not like to have the gifts—
A gift for all as God sees fit?
Why would you not now believe in miracles,
While He who worked them is alive?
Why would you not like a gift to heal,
And tell of things to come,
And speak in a dialect,
While that which is "in part" persists?

Why do you believe the "form of godliness,"
While wholly denying its "power?"
Why do you always teach,
While you cannot know anything?
Why do you not give full obedience
To the words of the King of heaven,
That you may have real knowledge,
Through revelation, from Him?

Carmarthen. J. DAVIS.

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Prove all things consists of 3 parts:

1. "The doctrine of baptisms" by J. D. (2 pp.)
2. "Reasons why I stand for the principles of the Saints" by R. Evans. (1 p.)
3. "The lame man at the temple" by J. D. (1 p.)

The first two parts were published in the February 1849 *Zion's Trumpet* (pp. 25–29), and the third part appeared in the March 1849 issue (pp. 45–46). "J. D." is most likely John Davis, inasmuch as he identified himself with these intitials in some of his other writings. "R. Evans" is Robert Evans, a convert to Mormonism of four years and a former Campbellite.

PROVE ALL THINGS.

"DOCTRINE OF BAPTISMS."

MANY people think, because Paul says "one baptism," that it is wrong to baptize a person more than once. But this is a great error, which arises from the traditions of our forefathers, who were not aware of the difference between "one baptism" and several administrations of it. The administering of the ordinance on two persons does not constitute two baptisms; and, of course, neither does baptizing a man twice constitute two baptisms, any more than does baptizing two persons. Baptism is one administering of the ordinance, and "baptisms" are several administerings. "The doctrine of baptisms," then, is the subject in question; and we wish to prove it to be reasonable and scriptural. We are as willing as anyone to acknowledge that there ought to be "one baptism;" and we are just as willing to state that more than one is being claimed in Wales these days, and it is by those who are fiercely shouting "one baptism." Dare we say that baptism of the sign, baptism of example, baptism of sprinkling, baptism of immersion, baptism of infants, baptism of believers, and baptism for the remission of sins are all "one baptism"? No, we have known for years now, that many cannot be one.

Now, since there ought to be "one baptism," we can search out what kind it is, so that we can determine whether it is a baptism that can be administered more than once on the same person. Perhaps the words of Peter on the day of Pentecost will be sufficient to explain the purpose of baptism. He said, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins" (Acts ii, 38). That must be the baptism Paul was thinking about when he said "one baptism," and no other. It was not a baptism to signify forgiveness, but one through which one can receive forgiveness; and those obedient to such a baptism, receive forgiveness of their sins from God, through the response of a good conscience in the baptism. Only by being obedient to the baptism for the remission of sins, or receiving his "birth of water and of the Spirit," can man enter the kingdom of God. When in the kingdom of God, there is no need for anyone to be baptized, or to be born again, for every transgression he commits: it will be enough for him to ask forgiveness of the King and of his fellow subjects, for the Son of the King pleads for each one in the kingdom. But when the subject does not ask forgiveness, thus committing greater sin, he is cast out into the kingdom of darkness, namely to the same condition he was in at the beginning. Now, imagine that the one in question is eager to humble himself a second time, and wishes to enter again into the kingdom of God;—which way could he go? Should he be like a thief, climbing in to unlawful places, or should he go through the door as at first? If he should go through the door, like

any honest man, would that make that one door two doors? And if the door is not baptism for the remission of sins, or being "born of water," what can it be? This is not a difficult matter to answer: for the administering of baptism two or three times to the same person does not make more than "one baptism,"—any more than the believing of the same thing two or three times over, by the same person, makes more than "one faith." It is obvious, then, that a man must believe again, receive his baptism again, before he can go in again to the kingdom of God; and if he takes another way, he is a thief and a robber, as much the second time as the first time.

Having shown the logic of the "doctrine of baptisms," we can look further into what the scriptures show about it. Paul says to the Hebrews, that although for the time they ought to be teachers, they have need for one to teach them what are the "first principles of the oracles of God," and that they had become such as had need of milk, instead of strong meat which they could have, if they were used to it. Then, Paul reasons like this—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying AGAIN the foundation of repentance from dead works, and of faith toward God, of the doctrine of BAPTISMS, and of laying on of hands" (Heb. vi, 1, 2). "And this will we do," he says, "if God permit. For," he says again, showing the danger, "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance" (ver. 3–6). If a man is open to laying a foundation again for repentance and faith, why not for baptism and the laying on of hands? We see that it is not possible for those who have had strong meat, and fall afterwards, to be renewed again; and that it is possible for those who are accustomed to milk, to lay again a foundation for repentance, faith, baptism, and the laying on of hands—but that it is far better to try to avoid this, by going "on to perfection," "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Let each one of the Saints who does not love the doctrine of "baptisms," proceed as Paul counsels, lest he be turned out of the kingdom, and face the danger of failing to be renewed in order to enter again. And if there be any of the world who choose to oppose this doctrine, let them do so on the grounds of reason and scripture, so that we may know where to look for the battle, in order to be nearby. J. D.

REASONS WHY I SUPPORT THE PRINCIPLES OF THE SAINTS.

1. THE STRONGEST point in law is witness: so it is with the gospel, which is the "perfect law of freedom." It must also have a witness for every case. But the question is, who are the witnesses? 1. I am a wit-

ness by seeing, hearing, and feeling; therefore, of that which I know I testify; namely that God has revealed his will in this age, and has raised up a prophet to establish his church (the Latter-day Saints) on the earth, and that his servants have been sent with authority. 2. The Bible, which people say they believe, is a witness; this states that God will restore all things in the latter days, which cannot be achieved without restoring the church as it was in the beginning. 3. The Holy Ghost is a witness; but we cannot obtain it without first obeying. "The world cannot receive it," says Christ; and Peter said, "we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

2. There is no mission or commission except the one preached by the Saints; for the commission is to be read like this:—"Go ye into all the world, and preach the gospel to every creature." Here no one is sent except apostles; and since the sects of this age deny the existence of apostles, they have no one to begin to preach, according to this message; therefore, they ought to refrain from preaching, or else admit that there are apostles and prophets in the church, remembering also that "no man taketh this honour unto himself, but he that is called of God, as was Aaron." Aaron was called by a prophet, namely Moses; likewise Timothy was called "by prophecy and by the laying on of hands of the eldership;" and since they do not have the spirit of prophecy, how is it possible for them to have as much as one preacher among them, much less that all their teachers be servants of Christ? Also, the chosen servants must preach to the kings and archbishops, priests and preachers, in the same way they do to the ungodly; for Christ said to preach to "every creature;" and if they needed to preach to the Jewish priests, they need to preach to the preachers of our own country.

3. If Joseph Smith was a false prophet, and all the Saints are deceivers, that does not prove that as much as one of the other religious sects is a church of God: therefore, they ought not to try to prove that the Saints are false, but rather to show that their churches are true; and I suppose that this would be a year's work for them, at least.

Here I shall put forward the plan of the primitive church, to show whether any sect of our country answers the description. 1. Before anyone can be a witness, he must have the spirit of prophecy. 2. There must be chosen witnesses to stand up for the truth that is taught in the church. 3. The church must be one society, and in no way can it be more than one. 4. The witnesses must be capable of putting an end to every argument by testifying, "Thus saith the Lord;" therefore, these servants know who are the subjects of baptism, what is the manner, what is the purpose, &c.; and not only in regard to the topic of baptism, but every other topic that may be necessary for the church to know. Who would not wish to be a member of such a church as this? R. EVANS.

THE LAME MAN AT THE TEMPLE.

HOW great the fame of the old lame man who sat by the temple gate has become in these days. Mention is made of him in every discussion about faith. He is made out to be a very faithful man in money, but in nothing else. He was as much without faith to receive healing as is a mountain, if we believe what the uninformed say. It is reasonable to assume that he had faith to receive money, otherwise he would not have sat at the temple gate for that purpose; but the question is, did he have faith to receive healing? Ask all the learned of the age, and they will say, "He did not." Rather it appears that Peter, with John, when they "fastened their eyes on him," and commanded him, "Look on us," thought that he had something besides money-type faith, for there was no need to fasten much attention on him, he being so obvious in the sight of everyone. Furthermore, it is reasonable to judge that the lame man of the temple had as many qualifications to receive healing, as did the other lame man of Lystra (Acts xiv, 9) to receive the same. After Paul had "beheld STEDFASTLY" the latter, he perceived "that he had faith to be healed," and he said to him, "Stand upright on thy feet." Peter did the same at the gate of the temple; after fastening particular attention on the other lame man, and after having a chance to see what he had, he dared to tell him in the name of Jesus of Nazareth to arise. Why did the two apostles pay such particular attention, with just Paul having a purpose in so doing? and how is it that one apostle, any more than the other, would venture to heal their lame men, without their seeing, through the gift of "discerning of spirits," whether they had faith? By faith in the name of Jesus Christ the two were healed; but if only the lame man of Lystra possessed faith, how much better off was he for that, if the other one received a blessing without faith? If men able to work by faith, received health without it, why then did our Lord say to the father of the deaf and dumb boy, "If thou canst believe, all things are possible to him that believeth?" (Mark ix, 23). It is contrary to reason and scripture to judge that the lame man of the temple did not have faith; because the healing that he received proves that the apostle was satisfied concerning his faith, or God would not have blessed him, "for without faith it is impossible to please him." If one agrees that each receives according to his faith, then one believes that the lame man also had faith; and if we cannot believe that, we will be, and that justifiably, "returned like a wave of the sea," for daring to accept silence in one part of scripture, to oppose the surety in another part. Hail to the time when the old lame man of the temple can show himself again before those who deny his faith in these days, so they can see that Christ is always of the same word.

J. D.

D4 DAVIS, John. *Hanes ymfudiad y Saint i Galifornia; yn gynnwysedig mewn dau lythyr o New Orleans, America, un oddiwrth Capt. D. Jones, a'r llall oddiwrth Mr. Thos. Jeremy, (gynt o Lanybydder), at olygydd* Udgorn Seion. (An account of the Saints' emigration to California; contained in two letters from New Orleans, America, one from Capt. D. Jones, and the other from Mr. Thomas Jeremy, [originally from Llanybydder], to the editor of *Zion's Trumpet*.) *Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown, 1849.*

iv[5]–24 pp. 17 cm. *Welsh Mormon Writings* 27.

The two letters contained in this pamphlet were intended to appear in *Zion's Trumpet;* because of their length, however, John Davis elected to have them constitute a separate publication.

The emigration mentioned in the title refers to the first group of Welsh Mormon converts to leave Britain for "Zion," located in the Rocky Mountains. (The whole area from the Rocky Mountains to the west coast was called "California" by the British Saints during the late 1840s.)

On 26 February 1849 the *Buena Vista* left Liverpool with 249 Welsh members of the Church on board. Captain Dan Jones, their leader, had been the leader of all Mormons in Wales prior to his departure in February. His letter (17 of the 24 pages of the pamphlet) is a comprehensive and at times literary account of the 50-day crossing to new Orleans. Thomas Jeremy's letter (3 pages of the 24) adds a few events not covered by Jones's account, but he covers essentially the same material.

Both Jeremy and Jones hoped that others of their compatriots would follow after them; consequently, their letters are filled with encouragement and positive experiences. Even the burials at sea are viewed in a positive light—the sea would preserve the body for resurrection better than would the earth.

The pamphlet was published in two states. After 1,500 copies were printed (the preface is dated 26 May 1849), Davis received yet another letter from New Orleans, this one from Thomas Richards, who sailed on the *Hartley,* a ship that left Liverpool one week after the *Buena Vista*. On board the *Hartley* were approximately seventy-five Welsh members of the Church who had not been able to travel on the *Buena Vista* because of space limitations. Upon receiving Richards's letter, Davis inserted an eleven-line paragraph about the *Hartley* travelers on page iv of the pamphlet (the last page of the foreword).

ACCOUNT

OF THE SAINTS' EMIGRATION

TO

CALIFORNIA;

CONTAINED

IN TWO LETTERS FROM NEW ORLEANS, AMERICA,
ONE FROM CAPT. D. JONES, AND THE OTHER
FROM MR. THOS. JEREMY, (FORMERLY
OF LLANYBYDDER),

TO THE

EDITOR OF "ZION'S TRUMPET."

MERTHYR-TYDFIL:

PRINTED AND FOR SALE BY J. DAVIES, GEORGETOWN;

FOR SALE ALSO

By the Saints in general, and many Bookdealers,
throughout the South and North.

1849.

PRICE TWO PENCE.

TO THE READER.

I WISH TO INFORM THE READER, THAT THE REASON FOR PUBLISHING THE FOLLOWING LETTERS AS A PAMPHLET, IS, BECAUSE THEY ARE TOO LONG TO PUT IN ZION'S TRUMPET, AS THE WRITERS INTENDED. THE ACCOUNT THEY CONTAIN IS VERY INTERESTING AND EDIFYING, AND INTERWOVEN WITH VALUABLE TEACHINGS CONCERNING MANY EXTREMELY BENEFICIAL THINGS, ESPECIALLY FOR THOSE WHO INTEND TO EMIGRATE. WHILE THE CAPTAIN HAS PLENTY OF WORK WITH HIS DEAR FOLLOWERS ON THE WAY TO A DISTANT COUNTRY, HE CAN IN NO WAY FORGET HIS BROTHERS AND SISTERS BACK IN WALES, FOR HE TAKES SPECIAL PAINS TO DESCRIBE TO THEM EVERYTHING CONCERNING THEIR DEPARTED BRETHREN, SO THEY CAN BE COMFORTED AND CONSOLED IN HIS ABSENCE.

When Capt. Jones was thus taking care of us, I can only smile when I see the kindness of the devil trying to imitate him. I present here a copy of the letter I received a short time ago from one Capt. Jones, the purpose of which was to deceive the Saints. It is written on paper which is used by the Oddfellows, and contains their emblem; an attempt is made to imitate the *post marks* on it, by stamping it with a seal of the Oddfellows' secretary, on which there is a word rather similar to "Llansamlet." Here is the letter:—

"New Orleans, Gulf of Mexico, Feb. 27, 1849.

"My Dear Brother in the Lord,—I am pleased to be able to inform you that we have landed safely in New Orleans, after a short and comfortable voyage. There is evident care in our behalf, which is clear proof to the world of the truthfulness of our religion, despite so much talk against it by the numerous false religions of the world; and perhaps this letter will come to your hand also rather miraculously; if so, proclaim it before the public, and proclaim in Gath and Ashkelon about the providential care of our Heavenly Father over us. We are going from here to Nauvoo, on the banks of the Mississippi, in the state of Illinois, and

from there to Council Bluffs, in the state of Missouri. An angel showed the directions to you in a dream; inform everyone of this also. Tell all the brethren that we are well and comfortable, and that we are convincing the world as we go along; and our numbers will be thousands by the time we reach the end of our journey: and before long, we shall overthrow all the kingdoms of the earth, and we shall live one thousand two hundred and sixty years after that happens. I do not have time to write much to you, for I have much to do.

"I am, yours affectionately,

"Your father in the Lord,"

"Capt. Dan Jones.

"To Mr. W. Llewellyn, Merthyr."

The outside address is like this:—"Mr. J. Walter Llewellyn, to Mr. Ed. Morris, Schoolhouses, Llansamlet, near Swansea, Glamorganshire, Wales." I shall say no more about it, except to counsel the Saints to refrain from condemning all Oddfellows because of the bad deeds of some; and may they strive always to be wise as the serpent, and harmless as doves.

It is seen from the letters of my revered brethren, how many false prophets in Wales will shortly have to be ashamed for what they prophesied falsely about the Saints. Despite that, all that was prophesied will be a great benefit; because the honest in heart will have the opportunity to recognize who their friends are.

J. Davis.

Merthyr, May 26, 1849.

☞ After printing about fifteen hundred of the following letters, we saw another letter, from New Orleans, dated April 30, 1849, from Mr. Thomas Richards, formerly from Mynydd Merthyr, to his brother Mr. William Richards, from the same place, reporting that the rest of the Saints who went away on the ship "Hartley," about a week or more after the other ship, arrived well and safe on the 29th of April, and had a pleasant voyage. He says that two children were born, and that four sailors were baptized, on the sea; and he reports that Capt. Jones and his Saints went on to St. Louis, a little before their arrival at New Orleans.

EMIGRATION OF THE SAINTS.

A LETTER FROM CAPT. D. JONES TO THE EDITOR OF "ZION'S TRUMPET."

New Orleans, April 18, 1849.

Dear Brother Davies.—

ACCORDING to my frequent promise to the dear Saints whom I left behind in Wales, I shall give an account of our voyage across the ocean up to this point. There are no doubt many tales about us which have spread through Wales, and prophecies about our drowning, &c.; therefore, I beseech you to announce through your "Trumpet" that all these are false up to now—that we are still alive, even though on the other side of the sea from you. I hope they do not believe that this letter came from the *spirit world*. Furthermore, the Captain has not as yet turned the ship to Cuba, and sold the Saints into slavery, as was prophesied through the "Star of Gomer," &c., that he would do. Facts like these are what proves who the false prophets really are.

But on with the account of our voyage. Since I am writing to many who intend to follow us sooner or later, for whose happiness we are desirous, allow me to itemize the most educational things, so that they may benefit from our experience. According to the account concerning us which you heard from Liverpool, I report that before sailing, that is, the first Sunday after boarding the ship, we established ourselves as an emigrating or floating branch on the depths, yet, in another sense, as an established Branch, and the various officers were chosen to fill the different responsibilities appertaining. We held a meeting of the Saints, distributed the sacrament and received open evidence that our worship was accepted by Heaven, through the presence of the Holy Spirit in his lovely influence; and we received open evidence that the enemy, as in the days of Job, had come there also, by his possessing of one sister, until she was driven out of her senses, causing her to scream and utter inhuman things and frightening curses; but her disturbance did not keep up very long, for through the laying on of hands of the elders and the prayer of faith, our Father saw fit to seal the promise of his Son "to them that believe," on land and on sea, that is—"In my name shall they cast out devils;" and Oh, how valuable was the blessing this time.

The ship was divided into eight sections according to the number of

the families. Elders were assigned to supervise each section, to see that everyone acted properly and received justice impartially, to foster and nurture love and unity, and especially to see that all kept the places clean and healthful. To that end, it was arranged for two each morning to arise before the others around them and wash the deck, &c., clean, and dry it. These eight presidents, together with another triad, namely, William Morgans, Merthyr, and Rice Williams and William Davis, Rhymni, his counselors, constituted a council to organize all temporal and spiritual matters. In this manner we prepared ourselves through agreement without exception.

On Monday, the 26th of February, about two o'clock in the afternoon, we set sail from the port, and all the Saints, accompanied by the harp, sang "The Saints' Farewell" as we left the dock. Their sweet voices resounded throughout the city, attracting the attention of and causing amazement to thousands of spectators, who followed us along the shore as if charmed. We were followed here by our dear and faithful brethren, William Phillips, of Merthyr, Abel Evans, Eliaser Edwards, and some of the other faithful elders, together with David Jeremy from Brechfa. These brethren, having shown every other kindness and assistance they could, like dear kinsmen to loved ones at the graveside, vied with each other in showing yet additional love, by buying oranges, and throwing them to us in the ship, as long as they could reach it. The fall of the oranges out of our reach into the sea proved that we were too far to shake hands with each other anymore. It was only this last separation from them that could agitate the fountains of tears in spite of ourselves. By this time, almost unawares, all we could see behind us were their handkerchiefs, like flags waving in the breeze, in a language shouting from the aching heart, "Farewell, farewell! to sail across the vast sea to dear Zion;" while all they heard back were the echoes of our warm hearts coming with the breeze from the water, "Farewell, farewell! land of Britain," &c. We thought that not only foreign men, but all nature as well, had become calm to observe the scene, and that the winds of February had turned into summer breezes in our behalf. With indescribable feelings, we were dragged by two large steamers out of sight of the city; and before nightfall our ship was rocking just like a hut on the surging waves of the sea. The steamers turned back after escorting us about 30 miles, and inwardly the scene changed on us. Now some would go to light fires, boil water, make tea, &c.; while others, made more miserable by seasickness, staggered to their beds. When eight o'clock came and the ship was under full sail—the wind from the west and everything in order as much as possible—a meeting was held for family prayer, and everyone went to lie down, but hardly anyone could sleep; and even though the wind was not stormy, and the sea was not rough, still it was sufficiently rough to make almost everyone so sick, that I shall not forget that night for a long time; though hardly anyone could sleep, yet no one slept less than myself and a few of the other elders, as we were back and forth comforting and assisting the sick as much as we could throughout almost the entire night. The sunlight was beautiful the next day, and some of the sick improved; yet they could hardly walk by themselves across the deck without someone guiding them, which service kept me quite busy, but it

was no less pleasant than every other guidance in their behalf. This morning I tried hard before I succeeded in getting some of the sick out of bed to breathe the healthful air, since seasickness causes such a debilitating feeling. Some were almost angry with me because of my insistence; but I wouldn't be refused, even though I was obliged to carry many a person on the deck; and I was well paid for my trouble through patience, once they realized that the topside and healthful air would improve them gradually and without exception, so that it was easy to see the difference between those who succumbed to their desires to stay in their beds, and the others who showed their courage by coming to the healthful air on deck, whose healing, together with the testimonies of these to others, convinced others to follow their example,—and I cannot encourage too much those who will yet come, to do all they can to come on deck in similar circumstances; and it was not long before those who resisted most strongly to come topside with me were thanking me the most, because of almost forcing them to come. This day, I got enough men to come to the "Company Shop" (as was called the storeroom at the back of the ship where the supplies were kept); and the three members of the first presidency, and myself, became makeshift shopkeepers, to weigh the following different foods for each family, as they wished; so that each one could prepare it how and when he wished. To all over 14 years of age the following amounts were distributed, with half that to everyone between one and 14; that is,—10 pounds of hard bread, white and good; 4 pounds of sugar; 3 pounds of cheese; 3 pounds of butter; 4 pounds of raisins; 2 pounds of rice; 2 pounds of coffee; 4 pounds of molasses; 1¼ pounds of tea. This food was of extremely high quality, and a gift from President Pratt, something which no one else gave to emigrants; and no matter how sad some of the women's faces were, the sight of such a gift caused them to go cheerfully to the shop; and although they stepped on each other's feet, and sometimes fell into each other, because of the shaking of the ship, yet I declare that they laughingly called for help "to raise the lowest," and they tried again. There was no respecting of persons in this, rather it was the best on his feet who kept his head up, and everyone agreed that the one leg was too short, or that the other was too long, almost every step.

In the afternoon, since there was a cross wind, the ship stayed along the coast of Ireland, until its steep mountains and jagged rocks threatened to mangle us if we came closer; and we all rejoiced when the sailors turned the other side of the ship to the wind, with its point toward the borders of our own beloved country. There were several other large ships in our sight sailing to the west, but it was absolutely incredible how our ship sped by them all one by one so that we could see them no longer. In the middle of the night the winds increased, when we were very close to the lights of the Holyhead peninsula;— almost everyone, except for myself and brother Daniel Daniel, was sick.

—28. We went on deck at the break of day, and the first thing that attracted my attention was Bardsey Island, not far from us; and beyond it the huge mountains of Caernarvonshire lifted up their snowy peaks, vying with each other in height and in their desire to see, at the crack of dawn,

whether the children who had been raised on their breasts were still alive, or whether they had drowned; or if what they heard on the ocean, were the lovely voices of their emigrant sons echoing as before in the forests and glens of their land. In this eager search, like a nostalgic mother in the midst of her daughters, dear Snowdon above the rocks of Snowdonia stretched her neck most, and raised her head highest into the heavens, gazing after us;—she forgot, because of her desire, to take off her (snowy) night cap to greet us: yet, there were none of these sons, except myself, who had strength to echo back her motherly farewell, before she lowered her comely head behind her daughters one by one in the eastern ocean. But my vessel did not wait for my affection to embrace for long its object (that is, the dear land of my fathers) because of her greyhound-like desire to speed along her way across the seething white caps, as though frolicking, splendid and fearless, on the tops of the furious waves. But it was not the green ocean, in spite of its commotion—nor the blue sky, in spite of its ferocity—not even the comfort of my fellow travelers, nor how much I wanted this—nor was it the last farewell to the shores of my country,—which mainly filled my thoughts; rather, I pondered seriously the condition of her inhabitants. I see myself now with a small handful, like a wave offering, of the inhabitants of Wales, looking from afar on the country that is called the "garden of Christianity"—"the country of the Bibles," that had erected the lofty tops of her numerous houses of worship to the sky, as a monument to her zealous enthusiasm; yes, behold this, and even more: and is it a fact, or just a dream, that I have escaped on the water from the midst of my Welsh brothers with my life, by the skin of my teeth? If so, why is that? If not, why all the persecution, the slander, and the false accusations I suffered for years from the press and the pulpits? Why did my residence have to be guarded for weeks? Why was my life safe only among guards? Why did I have to flee in secret before the time? Why was I not able to bid farewell to my dear wife and my baby? It was doubtless not for transgression in the world; for once, twice, yes, even three times I challenged any man to prove me guilty of transgression. Oh, it must be admitted, it cannot be hidden, that religious persecution is what caused it all; there must be strength in my religion, if nothing else but that could prove it, for it to have been able to excite the old passion of every false religion to persecute it: persecution does not originate from God; neither does the religion which persecutes come from him * *. Oh, yes, 'tis a fact, the sun dawns cheerfully on my head as an exile from the borders of my country—the winds try to beat me back as an exile for his belief—my beloved vessel, my castle, strives to defend me against danger as an exile cast out by his brothers whose benefit he seeks, and she opens her sails to the wind to carry me, as if her kinsman, safely home to Zion, like a victorious soldier to his home. These thoughts, unawares, drew my affection and my eyes toward the west, to ponder on Zion and her glories, until once again, like a flowing stream, it came to my memory, that of her dear children thousands are left behind in Wales—that of my gentle fellow nation there, multitudes would love the true faith if they had a chance. Once again I turned my face to the east, and my spirit in prayer to the God who initiated this good work, and blessed

His gospel with success in Wales, to make His servants mighty men, and beloved, like the great sons of thunder, to sound the trump more loudly, until the inhabitants of hill and vale are awakened from the sleep of false religion, to embrace the gospel;—so that His Spirit, like the purifying fire, could refine those who obeyed. But by this time, the blue cover of the sky, and the high whitecaps of the waves, between them nearly hid under their covers the little green garden, that is, the country that raised me. I vowed that I would not be angry for the evil that I received there, nor am I exiled forever, rather I shall yet come across the depths to the home of my loved ones, to try, if there be a way, to take them in time to worthy Zion in my embrace. O my country! my love binds itself around your beautiful vales; your rocky shores are all "magnets;" for I want to benefit your people. May the gospel of heaven raise its white banners on every brow and hill within your land, and wave in all your breezes. But yet, there is within your land something that surpasses everything I have noted, something far above, more beloved and fair, though so far away now, and closer than anything else to my heart! O my mind, stop, come, return back; why do I break the strings of my heart? Why do I call? she will not come back. Well, then, just for an instant, raise your wings to the wind, and feast in her company. Angels of heaven now surround her bed, lulling her to sleep; her cheeks red, and her smile happy, as if she sees me; she reaches out her pure arms; she embraces tightly, as if her dear lord were in her arms; but he is not there, just his image. O little rosebud, and the only one, hardly as old as a new moon, why did I leave thee? Even until this morning, my beloved,* for following me across land and sea, and many countries—for happily sharing the troubles and comforts of my breast— for many times having caused me to forget the world and its things, and for having kept so tightly the keys of my heart for ten years—for everything and everyone who has ever been, even until this morning, until my mind shot at the break of dawn to your bedchamber—I have loved you. Oh, if only my mind could stay here longer, yes, wait for you to awake? but the first parting was sorrow enough—why cause a second wound? Take courage, my spirit; this must be for Christ's religion—it is not for long, nor is this separation without its everlasting reward. You, angels pure, I charge you to care for my wife and baby; I go courageously on,—watch over her until I return; she is precious to my soul, for she was content for my sake; for this, great Snowdon will jump into the sea before I shall ever, ever, forget her;—to thy arms, my Father, I commend everything I have. One look yet—one more greeting ere I leave; my spirit bows above the place where she lies; now take strength for this adventure! Hush! what is the matter? where am I? what, on the high sea? yes, with a call to hasten to the sick. Well, well, I wandered far; but I shall return to my account. There was hardly anyone able to prepare food today; but Daniel Daniel and William Jenkins, and myself, agreed on an attracting device by helping several onto the deck; we made a comfortable place for a row of the women to sit

*As was noted in the TRUMPET lately, Mrs. Jones improved so quickly, that she was able to leave after her dear husband, and he has most likely seen her in Council Bluffs by now—J. D.

in the air, and I set about making a gruel out of oat flour for them, which strengthened them greatly; and so, pot after pot we apportioned to them in a circle, on the condition that they stay up to eat it. It is hard to describe the good this did them; and I would counsel everyone to bring a sufficient quantity of good oat flour, and oat bread with them, for they shall see that this will taste better to them than anything else for awhile.

In the evening, Ireland was in sight; the wind increased, so that it was necessary to lower the top sails to the lowest position, and pull all the other sails in. The ship was turned with its stern to the south for awhile, and then back to the other side throughout the night; but whether on one side, or the other, it was totally impossible for it to remain still, or to allow anyone else to lie or stand in his place; rather like a door on its hinge, it continually swayed those who were lying down; but as for those standing, it was throwing them along the deck, with the boxes and their crockery, as recklessly and without warning as the wild horse throws its unskilled rider across the hedge, and leaves him there; but, without any pity when the rider got up, the ship would throw him somewhere else, until he crawled home. It was no use begging her to stop; the grumbling of the one, or the groaning of the other, together with the voices of the children, had the same effect on her, that is to increase her drunkenness; many agreed with me before morning, that it was better to let her have her own way; let her rock until she was tired; and so it was. She has hardly ceased yet.

March 1. For a good part of the day we were running a race with the steeple of St. David's, Pembrokeshire; but before night we got ahead of it, thanks to the help of the wind. By this time, many, especially the men, had taken courage, in spite of falling so much like the baby, until they had learned to walk along the sides. A prayer meeting was held in the evening, and soon after that the wind turned to our favor, something which greatly encouraged the sick. Only oat bread tasted good today.

—2. We were out of sight of land, and only blue sky and green water around us, except for an occasional ship sailing her own way. The majority improving considerably.

—3. Beautiful weather, and the little children playing all along the ship, and the parents laughing upon seeing an occasional pile of them on top of each other on the deck, yet not daring to venture there to interfere. Until today we were escorted by birds of our country, but no longer; rather, having entrusted our care to multitudes of sea birds, they returned.

—4. (Sunday). At two o'clock, we had a splendid, lovely meeting of the Saints, and everyone was perfectly content, except for an occasional one of them who refused every counsel to come on deck, who have by now gotten fevers in their beds; all this caused us great concern and trouble, along with sincere prayers before they were restored to health. I would warn others to refrain from doing the same thing. Many beneficial and interesting admonitions were given in the meeting; after the sacrament, several testified of the goodness of God, &c. The sick improving. At night the Saints divided into two prayer meetings, half of them at each end of the ship. The wind supported us pleasantly.

—5. Beautiful weather throughout the day; constant strolling on the

deck; the musicians playing eleven musical instruments and everyone except a few sick fairly comfortable.

—6. Rather unexpectedly to any of us, our dear sister, wife of Brother Hugh Davies from Liverpool, died, over 60 years of age; her health was very poor when she came on board, so that she hardly expected to get across the sea, yet her wish was to come with her family. The captain and the officers of the ship were very kind in view of the circumstances, and everyone throughout the ship felt that our dwell-ing place today is a house of mourning. A prayer meeting was held in the evening, and everyone's health has improved; the death had the effect of causing others, who had up until now refused, to rise from their beds, and the result was their improvement.

—7. The climate beautiful and the wind fair, the ship sailing about 7 miles per hour. Preparations were made to commit the body of our sister to her watery grave; I preached her funeral sermon at two o'clock on the text, "How are the dead raised up and with what body do they come?"—(Paul.) I answered the last question briefly, but the answer to the other question was continued along for several Sundays; and it has not been completely answered yet! After the sermon, the coffin was placed on a large plank, the ship was stopped, and after the Saints had sung a hymn, the sailors raised the inward end of the plank so that the coffin slipped down the other end to the salty deep, which, because of the weight of the stones which were placed in the coffin to sink it, opened up to swallow its precious treasure, and to keep it safe until the day when the command shall be given for the "sea to yield up the dead which are in it." Some have very mistaken ideas, and are greatly afraid to think of being buried in the sea. Some think they would float on the surface, a prey to the fish; and even if it were so, it is no worse than rotting in the cold gravel, and being food for grave worms; but the fish do not have those who are buried in the sea, for the purpose of putting weights with the body is so that it will sink down quickly and go lower in the ocean than the fish ever go, and lower than they can live, and there it will float in peaceful salt water, which will keep it from decomposing or rotting forever; yes, until the day of their rising, when the "sea will boil," they will be kept better than the best of the Egyptians were kept through embalming. This understanding does away with the conflict that is in the thought of being buried in the sea, and rather makes it preferable. Also, I think that this is what the apostle had in mind when he said that the sea gave up the dead, not alive, I would think, but the body that was buried in it, and that was preserved in this manner, never to be made alive, for "the body which is sown is not that which shall be," whether it be sown in the sea or land, but an incorruptible body which shall be united with the spirit that possessed the body before. After the sea had closed its jaws on its morsel, and after our little ship had stood for us to be able to behold this majestic sight for a few minutes, her sails were filled with breezes and she galloped across the waves as if nothing had ever happened. The wind continued in our favor, and everything was comfortable, and all the sick had improved

as everyone ate his allowance throughout this week. Prayer and counsel meetings were held each night.

—11. (Sunday). The wind, light and against us; the sea, calm, with each person having scrubbed himself before the meeting, which began at two o'clock, and continued until five o'clock; we were for over two hours trying to answer the previous question, that is, "How are the dead raised up?" and it was postponed until the next meeting. Everyone appeared to be happy and rejoicing in the teaching. Before the end of the meeting the wind turned strongly in our favor, according to our prayers, and it continued for the most part in our favor throughout the week; sometimes it blew us over 10 miles an hour. We felt the wind and the climate by now, gradually getting warmer, since we had sailed still to the southwest; several began to complain that their woolen clothing was too heavy, and that they could not bear it any longer. Better for everyone to have additional light clothing. We have had hardly any rain, except for a few showers, but it was not raining at that time, rather pouring water down from the clouds. At times, we saw several different kinds of fish, some very big, others smaller, jumping from the water. This helped the lazy ones to come on deck, which helped them with every breath they took.

—16. The wind was against us greatly in the afternoon. A prayer meeting was called at seven, to pray for fair wind. After the meeting, I said to some who were near me, that I felt the desire to go on deck, and not return until our Father would give us fair wind. As I was going, having put my foot on the lowest rung of the ladder, those around me were chatting about one thing and another, and one asked what I wanted most. I answered that I would most like to hear the mate on the deck shouting, "*Haul in the weather braces;*"* and before I had moved my foot, I, and the others who had heard my wish, heard the mate above our heads shouting loudly, "*Haul in the weather braces*," yes, word for word as I had said; and behold a fair wind blowing strongly in our favor which within a few days had driven us about a thousand miles homeward, that is toward Zion. Great was our thanks to our God for that.

—17 (Sunday). Beautiful weather, and everyone comfortable. In the afternoon we had an excellent meeting of the Saints, with more on "How are the dead raised up?" Meeting in the evening. Fair wind, and weather so beautiful throughout the week that it was almost like Wales in June. An occasional *squall* and cloud breaking to supply us with water for washing. It is beautiful to see the children playing across the deck, and entertaining their parents; some singing here, others talking or reading there; some walking arm-in-arm, while others prepare foods of as many kinds almost as could be obtained in any cookshop. The musicians did their best to beautify the atmosphere; also the harp with its pleasant sounds alone in the evening entertained us as it sang farewell to the king of the day, as he lowered his red head into the western

* Order to pull on the ropes that set the sails across the ship and means without exception fair wind.

sea. To light the scene in his place, lovely Phebus awakes from her sleep, as if she envied him. No wonder that scenes less wondrous than this excited the heels of David of old, to the point that he even took off his garment in the temple—and for what? Hush! shall we reply? What is the use of hiding the fact; did he not do this *in order to dance*! Yes, yes, and there was hardly anyone in our midst, except for an occasional dry sectarian, who did not prefer to imitate him, rather than to find fault. At least, it would be hard to deny that it was so here at times, and it did not even cause a storm. "The company store" was open, without books or money, to distribute a sufficiency of either white beans, rice, wheat flour, oat flour, bacon, or anything else, and plenty of it for everyone. Some complained of a cold, from getting wet in the rain.

—25. (Sunday). Light gusts of wind at times; again the scene around us was "like a calm sea of glass;" and not only the elements, but our ship and all her children as well, were observing this holy Sabbath by resting quietly; but the sun gazed too intently on some, until it was a relief to retreat to anywhere from its presence. A meeting of the Saints in the afternoon, and a lecture on "How are the dead raised up?" A sermon in English on deck in the evening, and nearly all the sailors spoke well of the teaching. The wind rose strongly in our favor in the night. Hardly any scene in particular this week worthy of note, except for an occasional cross breeze, which changed almost consistently in the middle or at the end of our prayer meeting held each night; there was also an occasional appearance of fish to entertain us, and a ship here and there in the distance to gladden the lonely scene. Also the devilish foe, himself, asserted his right with Neptune (the god of the sea) to journey with us, though his company was not so sweet; nevertheless, it was hard work to cast him overboard because of his cleverness; and not infrequently in hard times, he would turn himself into an angel of light, and as such would occasionally hide in the pocket of an officer. Of everyone who may be left behind in Babylon let this one be the last! He is a poor sailor, a troublemaker; and a worse guide than Ahithophel. Not to the swine—not to the sea, but to some of the Babylonians he escapes at times; and the next time that I cross the sea with a group of the Saints to Zion the other two kinds can stay home! A great benefit is felt by drinking and bathing in the sea water in the morning. Let everyone have his children do so as often as possible. Let everyone take care to refrain from suspending anything which would keep the air from going through the ship; also let everyone take care that neither they, nor their children, become constipated,—take a laxative. Because of this neglect, some have suffered until they were almost incurable. Refrain from eating a lot of heavy food, for this idleness does not allow it to digest. Above any other valuable thing to bring to the sea, do not forget to bring a generous supply of *patience*; there will be a great deal of wear on this commodity, let care be taken that it may not fail. Even more valuable than much gold, is a little grain of true faith on the sea, for that will buy a fair wind and everything essential. But in spite of everything that has happened, I have not heard anyone repent for having undertaken the journey, rather

they are desirous of reaching Zion. It has been a great pleasure to hear almost everyone, over and over again, praising the goodness of God in our behalf,—the fair weather, the beautiful breezes, the excellent food, and the general success we have had better than expected before getting underway. And truly, it was not a small pleasure to see the cooks by the fire making their puddings, their pancakes, and their fries, piling up, and the one inviting the other to drink tea together; and in the evening "they arose" happily as did those earlier to—"dance." In this manner frequently many pleasant days came and went on the ocean. Who can blame them?

April 1 (Sunday). This Sabbath again all nature agreed with us to pause and gaze on the excellence of the creation of our God. Two other ships did the same, in the distance. A very lovely meeting of the Saints; a lecture for two hours on "How are the dead raised up?" Several took off all their woolen clothing, like myself, and caught cold. Take care against this; although summer clothing is lovely now, it is better to check yourself, so say my sufferings; for in this climate, the clouds suddenly rend under the weight of their watery burden; and especially do not wear wet clothing. At noon today, our time here was four hours later than London time; that is, when it was twelve o'clock or noon here, it was four o'clock in the afternoon in London, which proves that we are 60 degrees to the west of London, with 30 degrees and 9 minutes to the west to run yet before reaching New Orleans. I observed the sun today again through the sextant, and I determined our latitude to be 23 degrees and 54 minutes north, or within 14 miles of the tropics, where, in the middle of summer, the sun would be above our heads; but, since it is in the south now, and lovely breezes temper the weather, we did not feel uncomfortable heat. Our distance from New Orleans today is about 2000 miles. Our distance from the land we expect to see on our journey, that is "Hole in the Wall," one of the islands of the Bahamas, is between nine hundred and a thousand miles. Our southerly distance from Liverpool is 1806 miles.

—2. We had some storms and rain, and rough winds from several directions, which threatened to swallow our little shell into the depth of the salty cauldron; in spite of all this, through the protection of our God, and the skill of our captain and his sailors, our ship climbed upwards from wave to wave, as the swallow would fly through the gentle breeze. When the sea perceived that its awful, fierce waves did not turn our little vessel back, although it shook her and all the passengers, as does the whirlwind with the crow's nest at the top of the oak tree, without being able to disturb even one of the small chicks therein—the sea changed its appearance, and smiled pleasantly; the sun, which had earlier worn sackcloth, with a stern and ugly gaze, now took off his clothing a cloak at a time, and laughed at the battle, promising fairly as he lowered his head amidst the red sky, that we would have a fine night for sleeping;—for this, everyone offered thanks, and made the most of it. Perhaps the next statement will be incredible to the ignorant, but it is absolutely true, nonetheless, that we saw almost every day after that

fish flying! sometimes we saw scores of them together. They flew at times a good mile or more, and then they would wet their wings in the top of a wave, and off they would go a second time. They are chased by other fish, who jump several feet out of the water after them; it is a good thing for the defenseless that the Creator in this case had provided them with wings for their protection. These fish do not fly very high, but higher when the wind is strong than when it is peaceful. And other times, in these areas, I saw them fly against the sails of the ship and fall on the deck; and inasmuch as they can rise only from water, we caught them. They are generally not as big as a mackerel. Their wings are not feathers, rather a kind of bright and very thin skin; in the water they close and serve the same purpose as fins; their length is from 6 to 10 inches. They cannot fly unless they keep their wings wet, and they are seen only in warm weather.

Now Mrs. Williams, originally from Ynysybont, who has been sick with a fever for several days, is gradually improving. Jane Morgans from Cardiff, who had suffered painful sores on her legs off and on for nine years, and had been considered completely incurable by the doctors, is worsening; she has become more and more discouraged about the Church ordinances, and her faith has weakened. Ever since we reached warm weather, we have arranged for each section on its day to have a turn to spread out its beds and bedding, &c., on the deck in the sun, something which has been very healthful for all. Let everyone do so, as often as possible. Our captain has graciously given us some kind of liquid to sprinkle along our sleeping places, &c., which purifies the air wonderfully, and we use it frequently. We have several elderly people on the ship, and they are all improving, as they come to the deck every lovely day. One old gentleman, close to a hundred years old, says cheerfully that he is happier than he has ever been,—that many of the sectarians in Wales, and even in Liverpool, the Rev. H. Rees and other reverends, tried to dissuade him from coming, prophesying that he would not arrive across the sea, and many other things; "but I am," says he, "determined, through the power of God, to prove them all false prophets." He had lost his hair, except for a few strands white as snow, but by now he has an abundant new crop just like the hair of a child; and he says that he feels younger and younger! Fair and lovely wind. On Saturday, the 7th, I had been up all through the night, looking for land until 4 o'clock in the morning; and I had hardly slept before the loud shout and its exciting effect on everyone else, that is, 'Land ahead,' had awakened me. Great was the joy this caused to all the emigrants; there was nothing else mentioned or noticed for a time, except land. By sunrise, we were sailing nicely along to the south, along the coast of Abaco Island, one of the Bahamas. This is quite a deserted island, populated mostly by fishermen, or people who cut firewood and carry it to other parts to sell it. Earthquakes chase everyone away from here from time to time, and cause much damage. Not a very pleasant sight. Nine o'clock in the morning, we turned the ship to the west to round the southern edge of the island, within three miles or less of land. At this southern tip

there is a lighthouse on a rock, and a dwelling nearby in which the lighthouse keeper lives. There are three other ships sailing along with us past the lighthouse, but keeping more to the south toward Cuba. By midday, the island had disappeared out of sight behind us, and there appeared several other islands and rocks to the south of us less than ten miles away. For the understanding of those who will come this way, since they will come close to the aforementioned lighthouse, I should have commented that its name is Hole in the Wall, and thus, those who see it will remember it through the eyes of someone who has looked on it before them. I call their attention to the meaning of the words, or their origin; namely, you can see a large hole through the high rocks on the rocky mound where the lighthouse is located. It looks like a bridge or a large *arch* of artificial work, but either nature or the struggle of the elements is what has made it. There was earlier another more remarkable bridge, reaching from the top of one rock to the other round rock which is now by itself, about 300 yards out to sea from it. This area is considered the most dangerous place to navigate in the whole world; for several hundred miles we are surrounded by rocks, some above the surface and others below, islands, and sandbanks. We see some small ships fishing, and some other small ships called "wreckers," that is, ships that know the seas and sail around continually, depending for their livelihood on the misfortune of other ships. Whenever ships have lost their way, these lead them back to the right way, and save many lives. If this were all they do, their work would be good; but they are accused of using false signals to mislead ships from their path, in order to get thousands of dollars for guiding them back out of danger. Many ships must lose their way to support the numerous wreckers surrounding us now; but there is no need for their assistance, and I hope that such will continue to be the case. Sunset, the bottom of the sea was no further than twenty fathoms down. We navigated slowly and carefully through the night, and our Leader brought us safely to see the light of Sunday again, and it was Easter Sunday; and although hardly anyone had many new clothes to wear today, we saw many new and wondrous things around us. We saw a lighthouse on another island, and several Frenchmen who lived on the shore, having built their houses, or rather their simple mud huts, along the shore. We sail now to the south along side the Grand Bahama Bank. A lovely wind from the southeast; the ship traveling six miles per hour through the water, also the water running with us from three to four miles per hour. This southern current is less than a mile wide, from which the "Gulf Stream" to the north runs totally contrary. Here the bottom of the sea is in green water, ranging from five to twenty fathoms, and the water is cold; a few yards away to the south, however, the color of the water is black, its flow directly opposite, and much warmer. We saw on the rocky shores the remains of shipwrecks. Several "wreckers" sailing along with us. Everyone contentedly observing the land, and

* Is it erroneous if asserted that the Rev. H. W. Jones, publisher of the Star, is the above false prophet who was writing under the name of "Anti-Humbug," in the *Star of Gomer*, Oct., 1848 ?—J. D.

especially delighted to leave it so quickly behind us, and pull toward the end of our voyage. The island of Cuba is to the south not far from us, and the ridiculous and loathsome prophecy of the "Star of Gomer,"* that the Saints would be sold as slaves here, is the subject of scorn between almost every two people along the deck. That correspondent has immortalized his foolishness with poor taste, and has brought Cuba more notoriety than anything else. This now serves to bring to the recollection of the emigrants, the lies and false accusations that were said and published about them and their dear religion, by their fellow nation, until it loosened their love, knot after knot, even from the country of their birth; and instead of thinking of turning back, it prompted them to turn their faces, not toward the east, but into the sunset, for freedom to worship God, and for those rights of which they were deprived by "zealous Christians" of their own country! Yes, the constant prayer of everyone throughout the ship is "Blow, east wind, blow us fiercely to the western ocean."

Oh, it is beautiful to contemplate this scene! Hope fills everyone's breast, as the ship sails along, propelled by the lovely breeze. All on the seas give many thanks to their Savior. In Zion, however, is the "lodestone;" from that they derive all their comfort. But we shall not continue to put forth our own thoughts, lest this letter be too long for your columns. I shall concentrate more on the account, and each one can think for himself; perhaps that is what I should have done from the beginning.

I forgot to mention that we had a meeting of the Saints Thursday night last, as we did several times before, but this time was the first in which we put the gifts into practice, and great was the commotion this caused up and down the ship, among the Babylonians! They clustered, along with the officers of the ship, at the entrance of our place, and listened in amazement. We wondered greatly what had caused this; then we perceived that "Achan" was in our midst—that two or three of the Saints, who had transgressed, were there with them, translating for them, and causing them to believe evil things about us, so that the officers of the ship, and the captain also, were more bitter toward us then than ever before, and I had a hard time calming him down. To our dismay, their interference obliged us to cease practicing the gifts in the middle of the meeting, but not before we had received great comfort through them, and learned some things about you there, &c. We were informed that the party of those who failed in their designs on me as I was about to leave Wales, is plotting revenge on my dear fellow officers who are there in my place; but they will not succeed. O Lord in Heaven, watch over them. Also, we learned that many of the Babylonians are praying for our failure, and the Saints for our success. Afternoon, wind fair. An excellent meeting of the Saints; we had retired to the back of the ship, where neither the Babylonians, nor the traitors in our midst, could prevent us from enjoying the spiritual gifts, which gave us great comfort. Daniel Daniel and Benjamin Francis were ordained elders. Many counsels were given concerning health and clothing, and the

necessity for each one to care for the condition of his stomach, which caused nearly everyone to come asking for medicine, inasmuch as the oil was depleted. This is necessary to forestall diarrhea. Let everyone take care in this matter.

—9. Our God brought us safely through the dangers of this night also and smiled on us by continuing the wind in our favor. At 8 o'clock, a steamboat came by us, on its way from Havana to New York, and we also saw three British warships. Afternoon, we saw the borders of Florida, American continent. The land was low and sandy, a few trees here and there; and, only judging from the smoke rising in columns to the clouds from one place and another, there are also some kind of inhabitants living here. We sailed along the coast until nightfall. We saw two lighthouses,—one there, and the other on a cluster of small, rocky islands that are named the Tortugas. After rounding these, at the break of the next day, we changed our course to the northwest; and here we left the Gulf Stream behind us, with scarcely 500 miles to reach New Orleans. The "N. E. trade winds," which have carried us steadily and quickly for almost the last fortnight, are fair here still. More water was apportioned out for washing, as we have plenty on board to last for another month. And I cannot liken this bustling scene with the sisters all around the deck doing their washing any better than to the scenes I remember seeing by the hot waters of the iron furnaces in Merthyr on washday! The lowest deck was washed, and under the beds, with "chloride of lime," in order to purify the air. Mrs. Williams is worse. All busy preparing their chests, &c., and to be ready to leave the ship before long. More food was offered from the "company store;" but everyone had such an abundance that they did not come to get it; they said that all their sacks and vessels were full, so that they had no room to hold any more; and many say that they have never before had such a variety or abundance of foods in their lives. And I maintain that anyone who is not happy with this food, should be shut in the oven for a while, like the lap dog of that gentle lady!

Tuesday afternoon; wind light, and the sea calm; the weather uncomfortably warm. We saw some ships that appeared to be coming out of New Orleans. Mrs. Williams, of Ynysybont near Tregaron, is worsening fast, and signs are that she will not live long. She told her sons and me that it mattered little to her, whether she died now, or whether she was allowed to live longer. "I have a great desire," she said, "to reach Zion; and I fear, if I die on the sea, that that will discourage others, in their old age, from venturing across the ocean after me; for I am content to die, rather than be an obstacle to the cause of God: on the other hand," she said, "I wish to go to rest now in the bosom of Jesus, if that is pleasing in His sight." She said that the greatest honor she had ever received was to be able to become a member of the true church of the Son of God—that there was no fear in her breast concerning the other life, and that her religion now proved its strength more than ever before. She was asked if she was sorry that she had left the Methodists (with whom she had been a respected member for 55 years). She replied that she

preferred now more than the whole world, to have been able to live to hear the preaching of the gospel by the Saints; and she solemnly counseled her sons to continue faithful until death, so that they would obtain, with her, a better resurrection. She depended, through her feebleness, on the ordinances of the Church, and no complaint was heard from her lips. She continued lucid through the night; and at a quarter past four the next morning, her spirit departed in peace, leaving a smile on her lips. She received every care, assistance, and kindness from everyone, and especially from her faithful sons, who revered her as they did their own souls; and they did not weary in serving her almost day and night, comforting her and attending her. She had reached far more than eighty years of age.

Thursday, April 12, every funeral preparation possible having been made, Sister Williams's funeral sermon was preached; afterwards, she was committed to her watery bed, in the presence of hundreds of emigrants who looked in a simple and orderly fashion on this sobering sight, while a choir sang. And after that, our oscillating dwelling made her way forward away from the mournful scene; alone on the huge sea, she proceeded slowly with the black darkness as her garment of mourning. The sun also, despite its great strength and courage, was already trimmed in its cloudy cloak of mourning, in the distant west, when it perceived that one of the mothers of Israel had fallen on her way to Zion. All! all with a look of sadness. That night passed; and only the shark, that cruel fish, with its long, forked teeth, as if a faithful dog by the grave of its master, stayed as a marker of the resting place of the departed. Though she is among the fish in the severe ocean, until her resurrection, peace be to her remains, and praise to her name. The next morning, at the break of dawn, welcome, pleasant east wind; it zealously took pity on our condition, and blew away the garment of mourning—our sorrow, bestirred from her sullenness—like Phoenix from the ashes, changed her appearance from head to foot—in short, like David of old after his son died, our ship, in full sail, like a stallion to battle, hastened over the untamed waves,—she strove to cheer up her mourners with the hope of seeing their port tomorrow. In spite of that, before morning came, she had turned treacherously against us, and other winds blew us toward the eastern world. As for the sun, by this time, despite its mourning and sympathy the night before, it became a tormentor; from its hot cage it issued forth strong punishment with its scorching rays.

Friday.—Several other ships were seen. Also seen was the greatest wonder which some had ever seen in their lives. In spite of seeing a burial yesterday in the somberest of scenes, today we saw a strange and majestic marriage between the "waters which are beneath the firmament and the waters above the firmament," intermingling through powerful and mighty *water spouts*. The elements, in their boasting, tried, by resounding together, to eliminate all else in our firmament, and mix everything together in a water world. In this endeavor, they roar frightfully; they stir an acre or more of the briny foam, as if in a cauldron; in

the depths of its cauldron the fish, in spite of themselves, are seen flying helter skelter from their element to the sky. The enormous and heedless vat, in its self-activated womb, gives birth to a powerful whirlwind, which according to its nature blows its opponent like chaff across the surface of the waters. Despite that, and despite the spectacular marriage, he battles and struggles for mastery! He stretches out his head to the sky majestically and boldly, like a cliff of our country's Snowdon; from the sky he awaits his assistance;—nor does he wait in vain, for *anon* he perceives his help above, and I see their chariots hastening to meet him! Despite their thickness, the clouds part; from the pieces is woven a long, thick, spinning neck. Quickly downward the neck goes, and the lowest part frolics to join with it! Now a union occurs; they combine—a beautiful marriage between the great salty liquid and its element above! Such an embrace is a surprise! yes, mixing and kissing, until all the sea perspires with the effort! Truly, this is the element that turned in marriage previously; now, through sweetening that which was salty, the elements forge the miracle of their Lawgiver! For a moment one thought that the water would prevail, and swallow everything into its turmoil. But in time, just as when our earth was flooded, mercy from heaven smiles; a "rainbow," the covenant-sign of Noah, was given—which revived the faith of the onlookers. Then, God released wind "from his hand" to help the feeble whirlwind below; they join in a terrible attack; before them they sweep the wondrous water spouts into fragments back to their places. And, although they try, time after time, to lift their heads from their watery grave, they are unable to rise any higher than the top of their waves.

Not only the elements around us today are stirred up, but also the emotions of the sojourners; some also, at the bidding of the prince of the air, are boiling. Those in his treacherous army become tailors; their work is to make a mask of the darkness to enshroud the heads of their magicians; 'tis painful to say that they succeeded in so doing; their caps fit so comfortably that I fear that they will be worn by some to their very destruction. The mighty king of Babylon has not only land armies, but I understand by now, that also his navies wave their flags on all the seas. May his kingdom be shattered speedily; may his subjects on land and on sea turn traitor on him, would that his majesty be swallowed by a whale; may he go to the depths of the ocean, with a lock on his mouth—with myself keeping the key!

Saturday, the 14th. Wind contrary. The land birds flying to the ship are tired, and the children catch them and tame them. Busy looking out for land.

Sunday, the 15th. Wind rather contrary, and blowing hard; many half sick, between homesickness and seasickness. It was passed in the council to excommunicate William, the son of B. Jones, Aberdare, and his wife; others of the family not much better: they cause much worry to the Saints, through their false accusations to the captain, disgracing our dear religion, &c. There is every hope that Eben. Thomas will repent. Much trouble has resulted through too much association with the people

of the ship, back and forth. One of them, in spite of our best efforts, succeeded in bemusing and confusing the maid of one who had been so kind as to pay her cost from Babylon. I shall take more care next time, that generous people will not be deceived by lasses who come to make love, instead of to serve. Prayer meeting was held at two and at six. The sea thrashing violently through the night.

Monday, the 16th. At eight in the morning, I went to the fore of the ship, and saw a column of smoke in the distance, rising in the air. We soon perceived that it was a steamboat from New Orleans, coming to meet us; another steamboat, from the other side, came running towards us as fast as it could; and within two hours the two were by our side. We gave a large rope to one of the two, which pulled us to the mouth of the Mississippi by noon. Great was everyone's joy and gratitude for arriving here. We have 100 miles yet to the city. We arrived Tuesday, the 17th, all healthy. Soon, we shall leave from here to go up the river, to St. Louis.

Now, in haste, I shall say farewell for now, since other matters are calling me. Dear Saints, be faithful to the heavenly calling you have received, and hasten to prepare to follow us. Listen to the voice of your presidents; that the Lord will bless you, is the constant prayer and heartfelt wish of,

Your brother in the Gospel of Christ,
D. JONES.

LETTER FROM THOMAS JEREMY TO THE EDITOR OF "ZION'S TRUMPET."

New Orleans, April 18, 1849.

DEAR BROTHER DAVIS,—

WILL YOU be so kind as to give the loan of your 'Trumpet' to me, to blow in it for the first time from a distant country. What I wish to make known in it, above all else, is the story of our voyage from Liverpool to here. Monday, the 26th of February, about two o'clock in the afternoon, we began our journey; and as we left from the Waterloo Dock, we sang the Saints' Farewell. At that time, there were in me some very strange feelings; yes, so strange, that it is too difficult a task for me to describe them on paper and ink. I remember the cheerful faces of my faithful brethren, William Phillips of Merthyr, Abel Evans, Eleaser Edwards, John Davies, David my brother, and Daniel Evans, Felinfach, Ystrad, Cardigan, who came from Wales to escort us as far as they could. Oh, how lovely was the association I had with some of these brethren on numerous occasions in Wales. Sometimes the day was too short for us to talk about the things pertaining to the kingdom of God we would frequently take the night as

an extension to it, and sleep would stand in the distance from us, while others would be abundantly comfortable in its grasp. At that time it came to my mind, when will I see them again? I imagined hearing something in answer, that it would not be long before seeing them over in Zion; and at that I took courage.

As we were going out of the port I saw my dear brethren following after us along the bank of the river as far, I think, as they could; I imagine that I hear their voices, carried along by the gentle breeze, saying, "O Father, watch over them," while we ourselves echoed back—

God of Israel, keep them all
In the midst of the host of enemies
Like the sons of thunder on the field,
Until they conquer the black enemy.

After we had gone out to sea about 30 miles, the steamboats that had escorted us turned back, leaving us alone on the huge ocean. The wind was rather contrary to us the first day, but the weather was very lovely.

Tuesday, we came in sight of Ireland: the land seemed barren, and the mountains very high; nevertheless, dwellings could be seen very frequently at the foot of the mountains. The following Wednesday and Thursday, most of us were in rather bad spirits because of seasickness; some of us made it without one sick day. In these days, our revered president, Capt. D. Jones, was very attentive to the sick. He showed his love for us greatly; he walked back and forth along our large ship, administering to the sick. He and brother Daniel Daniel from Brechfa, together with William Jenkins from Cardiff, and a few faithful others, painstakingly made gruel for us. This was the most tasty food of any other during that time. It was better to stay in our stomachs, than anything else. I did not request salt or butter in the soup then, nor was I able to eat bread with it. It was the same with my dear wife and the children. Mary, our youngest daughter, was not sick during the entire journey, although some had predicted, before we left Wales, that she would surely die on the sea, because she was still nursing; but thanks be to God for keeping us all alive. We were sick but a few days; and I see now that the sickness was beneficial to us, through cleansing our stomachs. I advise everyone who comes yet to Zion, to bring oat flour and oat bread with them; they will find that this is the best food when they are sick. The best way for those who yet come after us to Zion, with respect to their health, is to try to stay often up on the deck. This will be advantageous counsel to them, from our sad experience. Brother Jones was very diligent to get some to the deck; some tried to linger in their beds, and tried to hide from him when he went past; I was not far from doing so myself. Jokingly, he at times would threaten to pull the pulley down from the deck, and put a rope around us to pull us to the top, even if we did not want to go; but everyone went to the deck on his own, without Bro. Jones's having to carry out his threat. Love for us is what compelled Bro. Jones to continually do everything in our behalf. I saw all his worth in our midst from the time we started our journey to this place; and there is no doubt in

my mind also that Bro. Jones will do his best yet to do everything in our behalf, until we reach the valley of the mountains; and I also believe that his chief effort there will be to make us happy, and able to enjoy temporal and spiritual blessings.

Dear brother, you can publish in your melodious Trumpet, that all are false prophets who prophesied, from the press and the pulpits, that brother Jones would sell us as slaves, take our money, &c. It is very obvious to me and to all the Saints which spirit it is that leads them to imagine such things about him.

But to return to the account of our journey. Hardly any of us continued sick after the first few days. I do not intend to give the account of our journey day by day in this letter, as I had first thought; because brother Jones gave such a detailed account of our journey in his letter. Let it suffice for me to testify that he has given the account properly. I have a daybook, in which I put down the most wondrous things we saw each day, together with what kind of weather we had. At times we saw rather large fish, swarming to follow our ship, and jumping up a little higher than the water; their length was between four and five feet, and some larger. They are called sea sows. Also we saw the dolphin, which was lifted up on deck alive by one of the sailors; this is considered the most beautiful of all the fish in the sea; it is about the size of the common salmon of the Teifi. We saw the flying fish, dozens of them; they were flying above the water from one place to another. On the l9th of March, we saw a fish about 12 feet long, which some called a shark, and others a young whale. We left many ships and islands behind, and each day our vessel hastened toward the sunset. We had lovely weather and fair wind frequently each day; in fact, it was much more pleasant for us than I had thought it would be; the middle of March was like the middle of June. While in one part of the ship the musicians were playing, edifying books were being read somewhere else; others were chatting about our dear compatriots—about the success of the gospel in their midst—how many of their relatives had been obedient to the truth. My prayer for all my relatives, and everyone throughout Wales, especially those who heard my preaching in the counties of Carmarthen and Cardigan, is that they will grasp the true light. May the seed that I sowed grow luxuriantly; I do not doubt that it had good soil in different places, and that it will give fruit. May my brethren who are still there care for the weak shoots, so that nothing will destroy them; and may they sow all their seed in fertile soil, so that it will bear much fruit.

We held prayer meetings almost every night, instead of family prayer. Our Father poured out His spirit greatly on us from the heavens; he answered our prayers, and even caused the wind to obey our request. Every Sunday we held meetings of the Saints, in remembrance of our blessed Lord; at times in these meetings, we received knowledge through the Spirit about you there in Wales; yes, great things were revealed to us; and, oh, how sweet was the teaching that brother Jones shared with us about the resurrection of the dead—that is, "How are the dead raised up and with what body do they come?" There is more mystery in this than many think.

I see that my letter is getting long; I must close, despite how enjoyable it is for me to give the account of our lovely journey; but, before closing, I wish to inform my dear brothers and sisters, who intend to follow us yet to Zion, to take care to obey their leaders in every counsel they receive from them from time to time; and thus they can have great joy in the Holy Spirit; on the other hand, if they forget this counsel, and disregard the holy priesthood, it is better for such to stay behind, until they come to have enough of the Spirit of God, to be humble, meek, gentle, and tractable.

Dear brothers and sisters, hasten to come after us, remembering to keep the above counsel in your minds, and remember the saying of Jesus Christ that blessed are the meek, for they shall inherit the earth.

Now dear brother Davis, having been so lengthy, I close, telling you that we have arrived here in health. My wife joins me in remembering you kindly, wishing you every goodness.

Your dear brother in Christ,
THOMAS JEREMY.

JOHN DAVIS, PRINTER, MERTHYR TYDFIL.

D5 HOWELLS, William. *L'Evangile*. (The gospel.) *Merthyr Tydfil: Printed by J. Davis, Georgetown, [1849].*

2 pp. 17 cm. *Welsh Mormon Writings* 29.

L'Evangile is essentially a French translation of *The gospel,* a tract written in English. Consequently, although William Howells did not compose the contents of the tract, it was he who was responsible for getting the translation and printing done as part of the preparation for his mission to France, which began in July 1849.

Howells, the first Mormon missionary to France, took a generous supply of pamphlets with him to his field of labor. In a 10 September 1849 letter to John Davis, he mentioned having distributed in LeHavre during one month "about 1,500 pamphlets in French, Italian, Creole, English and Spanish" (*Zion's Trumpet,* September 1849, pp. 172–73). Many of these he sold or loaned; but the French leaflet he gave away to interested parties at no charge.

Only a few minor modifications of the English version were made in the French translation. The most significant is the omission of the following phrase: "Infant sprinkling is therefore unnecessary and unscriptural." Perhaps Howells considered this too strong a condemnation of a widespread practice among French Catholics.

L'Evangile has 33 scriptural references in support of the basic principles of Church doctrine that are mentioned in the text.

THE GOSPEL.

WHAT is the Gospel? It is the power of God to eternal salvation.—Romans i, 16.

Its first principles are Faith, Repentance, and Baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. Hebrews v, 12; vi, 1—3.

Reader, have you become obedient to this Gospel? If you have, it is good; if not, do not delay in becoming so, for the "Lord Jesus shall shortly come in flaming fire, taking vengeance on them that know not God, and that *obey* not the Gospel of Christ." 2 Thessalonians i, 7, 8.

Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."—John iii, 5. Accept, then, your salvation, on God's terms, namely, the scriptural plan.

First,—*Believe* in God the Father, in Jesus Christ his Son, and in the Holy Ghost; believe also the Doctrine of Christ. 2 John 9.

Second,—*Repent*, confess your sins before God, and turn away from your sins.

Third,—Be *baptized* in water for the remission of your sins. Matthew xxviii, 19, 20; Mark xvi, 15, 16. Acts ii, 37, 38; x, 48; xxii, 16. The correct method of baptism is immersion in water. Matthew iii, 16; Acts viii, 38, 39. Romans vi, 3—6; Colossians ii, 11, 12; John iii, 23. But who are the proper subjects of baptism? Adults, or persons capable of hearing, believing, and repenting. Acts ii, 38—41; viii, 5—12, 35—39; xviii, 8. There is no command, no precept, nor example, either from our Lord, his Apostles, disciples, or any of the first Christians, of Baptism of children.

Fourth,—Receive the *laying on of hands* in the name of Jesus Christ, for the gift of the Holy Ghost in the ordinance of confirmation. Acts viii, 14—19; xix, 1—7.

These are the first conditions of the Gospel; all those who comply with them receive remission of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted

sons and daughters of God. Through this process they are born again, first of water, and then of the Holy Ghost, and become children of the kingdom, heirs of God, and Saints of the Most High. But mark! These ordinances are to be administered by those having authority to act in the Kingdom of God, otherwise they are void and illegal. 1 Samuel xiii, 10—14; Mark iii, 14; Romans x, 14, 15; Hebrews v, 4.

The holy priesthood has been lost; but it is again restored to The Church of Jesus Christ of Latter-day Saints. The angel has flown through the heavens, bent his way to earth, brought the everlasting Gospel, and commissioned men to preach it once more in all the world for a witness. Then shall the end come. Revelation xiv, 6. Matthew xxiv, 14.

It is the privilege of the saints to receive the gifts and blessings which flow from the Holy Spirit through the proper administration of the above ordinances, such as the gifts of revelation, prophecy, visions, the ministering of angels, healing the sick by the laying on of hands in the name of Jesus Christ, speaking in new tongues, and interpreting them, the working of miracles, and in short all the gifts as mentioned in the Holy scriptures, as enjoyed by the ancient saints. Mark xvi, 17-20. John xiv, 12; xvi, 13. Acts ii, 17, 18. 1 Corinthians xii—xiv. James v, 14, 15.

Reader! Cast aside all prejudice, search the Holy scriptures and see whether these things be so, pray to God for wisdom, and come forth and embrace the fulness of the Gospel, for the day of vengeance and burning is at hand. Therefore! Remember well, O reader, and perish not!

Printed by John Davis, Georgetown, Merthyr Tydfil, Wales.

D6 DAVIS, John. *Y doniau ysbrydol yn mrawdlys y gelyn; yn cynnwys sylwadau ar ysgrifau "Sylwedydd o'r Gogledd," yn* Seren Gomer *(o Hydref, 1848, hyd Chwefror, 1849), ynghylch y "doniau ysbrydol."* (The spiritual gifts in the court of the enemy; containing observations on the writings of the "Observer from the North," in *Star of Gomer* [from October, 1848, until February, 1849], concerning the "spiritual gifts.") *Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown, 1849.*

24 pp. 17 cm. *Welsh Mormon Writings* 30.

The entire contents of this pamphlet, with the exception of the title page and a ten-line foreword, were published previously in *Zion's Trumpet,* between April and July 1849 (pp. 67–71, 85–93, 108–13, 128–32). John Davis states in his foreword that he was publishing *The spiritual gifts* at the request of some of the readers of *Zion's Trumpet.*

The "court of the enemy," as mentioned in the title, refers to the Baptist periodical *Seren Gomer* (Star of Gomer), which had frequently published anti-Mormon materials and then refused to print anything sent to the editor in rebuttal. The writings of the "Observer from the North," also mentioned in the title, were aimed at refuting Dan Jones's writings on the topic of spiritual gifts.

Davis systematically refutes the observations of the "Observer" and defends his mentor, Dan Jones.

THE

SPIRITUAL GIFTS

IN THE

COURT OF THE ENEMY;

CONTAINING

OBSERVATIONS ON THE WRITINGS OF THE "OBSERVER FROM THE NORTH," IN STAR OF GOMER (FROM OCTOBER, 1848, TO FEBRUARY, 1849), CONCERNING THE "SPIRITUAL GIFTS."

BY THE

EDITOR OF "ZION'S TRUMPET."

MERTHYR TYDFIL:

PRINTED AND FOR SALE BY J. DAVIS, GEORGETOWN;

FOR SALE ALSO

By the Saints in general, and many Bookdealers, throughout the South and the North.

1849. [*Price* 2*c*.

TO THE READER.

WE HOPE that the reader, as he reads the following observations, will keep in mind that they have appeared previously, from time to time, in ZION'S TRUMPET, and that this booklet is but another printing of those observations at the request of some of our readers. This will account for the various unusual references in it, and the reason for writing in the plural number. We are confident that it will be the means for God to open the eyes of many, and bring them to know him through believing in the words of his Son, and obey all his ordinances,

THE PUBLISHER.

Merthyr, July 12, 1849.

THE

SPIRITUAL GIFTS

IN THE

COURT OF THE ENEMY.

WE promised in our first Issue, that if the Editor of the *Star of Gomer* did not give permission to defend the principles of the Saints in his publication, in the face of the writings therein on the "Spiritual Gifts" by an Observer from the North, we would write something on the subject in the TRUMPET. Our space is too small, and our readers, for the most part, are too unfamiliar with the *Star*, for us to think of reviewing all of it; therefore, let us pass over the parts where the Observer is snarling and lowering himself to misrepresentation, and let us go directly to the parts where he is as one trying to reason. We are compelled to do this, for the court of the *Star* is so different from other courts, that no one is allowed to bring forth anything in favor of the "Spiritual Gifts," rather everything must be against them. It is fitting, therefore, to say that the "Spiritual Gifts" are in the enemy's court, and that the one testifying against them may make whatever false accusations he wishes, and no one may doubt them. From our abundant acquaintance with the person and the spirit of the Observer, we know to some extent of the desire he has to find out the truth of the Spiritual Gifts, and also about other things. A man who searches for the truth is easy to recognize; for he is never seen lowering his head in shame, when he hears his fellow man revealing something which he himself knows to be the truth. There is no need to eat a peck of salt with such a man, in order to know him. But someone, perhaps, is shouting for us to come to the matter under discussion; but let him wait a little in order to understand what is our objective. Are we going to defend our fathers' traditions, which have been taught to us since our childhood; or something else we embraced contrary to the prejudice of our country, the prejudice of our parents, and our own prejudice? Are we going to expose the deceit of the principles that are respected by all, or the principles that are scorned by all? Our answer is that we are going to explain and defend what we *know*, not what we

believe and hope, to be the truth; yes, we intend to stand up for what proves itself to be true to every honest man. We disapprove of the men who stand afar off to judge the truth, instead of having sufficient courage to come near to put it to the test for themselves. Many people believe at night that every treetrunk in the hedge is a bogeyman, not being brave enough to go to them to feel them and touch them, and test them.

The Observer of the North takes occasion to write about the observations that Capt. D. Jones published, on the Spiritual Gifts, in the "Scriptural Treasury." The first topic in the Observer's masterpiece is seen in the *Star* for October, 1848, after a few introductory comments, under the title

THE BODY OR CHURCH OF CHRIST.

Capt. Jones's statement on this subject is, that the body of Christ was composed of different members, as it is described in 1 Cor. xii; and that the offices and gifts were the members which constituted it. He says that "God placed all the members in the first man to be created, and placed them in the right places which he had chosen; it is likewise true in his church. And it is as foolish now for anyone who believes himself wise to claim that he can take away any given member of the body, and put it to a better purpose in some other part of the human body, and another member in another place, and cut away the other members as unnecessary parts; as it is for a council of wise men to try to change or do without all the spiritual gifts, each one in its place, with its appropriate purpose, in the church of God: one is like the other." In answer to Capt. Jones, the Observer says—"According to that, no church is the church of Christ, unless these offices or gifts are in it. But let him note that the church of the Old Testament is as much a body of Christ as is the New; for Paul says that 'there is one body,' i.e., one church to God. Well, it is not the same offices (or *members*, as the Mormons say) that have been in the body since the patriarchal dispensation until the present. The same number of offices were not in the patriarchal dispensation as were in the Mosaic, nor the same in the Mosaic as in the Christian. Thus, the church of Christ is not like a body in *number* or in the *continuity* of the offices in it." One must admit that Mr. Observer's reasoning is not all that bad. But where was the Old Testament, when it is said that God placed in the church (namely the body), "*first* apostles, second prophets, third teachers," &c. (1 Cor. xii, 28)? If

the body existed before, we must call that one something other than the body of Christ, for it was when God called apostles that the latter came into existence. If a body did exist before then, HE who created it was certainly able to re-shape it into a new body for his beloved Son. An author has the right to change his work, to answer different purposes: thus it is with God. "There *is* one body," it is true, but that does not prove that there *has been* only one. It must be admitted that there is no description in the Old Testament of one body which is similar to the body of Christ, according to the New Testament. But there is no need to go into detail about what existed under the "old dispensation," as it is called, rather let us talk about what exists now under the new one. By now we have come to the conclusion that God assembled a body or a new church, more than eighteen hundred years ago; and the apostles, prophets, teachers, miracles, gifts of healing, amenities, governments, diversities of tongues, &c., have been placed in it. But what are all these things that God has placed in the body? Are they *members*? If not, there is no mention of "members" of the Observer's description ever being placed in the body. If men are the members of the church, like the sectarians, it was not God who placed them there, rather they themselves; for what he has placed in it comes from above, as "gifts to men" (not to members)—placing "some as apostles, and some as prophets," as evangelists, as pastors, and as teachers. I believe by now everyone knows what makes up the members of Christ's church. Now, Mr. Observer tries to reason, "is the church of Christ similar to a body in the number or the continuity of the offices in it?" Could it be that God placed the necessary number of members in the body, but left some to be placed by men? That there are fewer members in the Body of the Methodists than God placed in the body of Christ proves nothing; for the body of the former is the work of Calvin, and all its "members" (according to the explanation of Mr. O.) are either in its heads, eyes, ears, arms, or feet. Perhaps the whole thing is feet in "unity." But let us leave such a monster, and let us see if the church of Christ is similar to a body with respect to the *continuity* of its members. If it was a body after God placed all the members in it, it must be a monster that would lose more than half of them. Why was the church of Christ called a body if it was to change suddenly into something else? Thus it would never come unto "*a perfect man*, unto the measure of the stature of the

fulness of Christ." Which human body comes unto a "perfect man," while continually losing its members? If one can say one day that he owns all his members, perhaps he will have his nose only one more day. Such foolishness the devil gives to some in an effort to distort the truth! Do we not know that the body of Christ is "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making *increase* of the body unto the edifying of itself in love?" The apostles, the prophets, and the other members are to fulfil their purpose for being placed in the body, not just when it is in its infancy, but "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto *a perfect man*, unto the measure of the stature of the fulness of Christ." (Eph. iv, 11–16). Now, if we may, we shall give our opinion of Christ's body, that he was in *embryo* under the old dispensation, and that he was formed and born of God under the new, and that he then received spiritual nourishment through the Head, for the strength and growth of all his members, and while he was growing, he was snatched into the "wilderness," where he was nourished "for a time, and times, and half a time, from the face of the serpent:" then he was restored from that "*departure*," and that he is today on the face of the earth, possessing all his members, as they were placed in full working order, and the body closer than ever to being a "perfect man." Is that enough, I wonder?

Next, we ask, what of the HEAD that is for the body? Mr. Observer, with Paul, says that Christ is the head; and Capt. Jones, poor thing, asserts that it is the apostles. Paul has, sometimes, a bad tendency, leading men to misinterpret. At times he says that the man is the *head* of the woman, until it is enough to make a fool assert that a woman has no head of her own. He could say, quite grammatically, that he knows of a "woman" on the earth, with her Head in the heavens, and that through it she receives nourishment for her body; and he could say also, without contradicting himself, that she also has her own head, and that through that one she receives nourishment, although at the same time she receives it from the other. It is unquestionable that Paul knows, when he says that Christ is the *head* of the church, that Christ has his own head also, and the same thing for the church (or the woman); just like husbands and wives have their own heads, except "the head of the woman is the man." We hope that the

Observer will be wiser, when he marries his lady friend, that he will not cut off her head, and place himself across her neck to be her "head" in its place. Now, Capt. Jones was describing the earthly head of the church, and Paul was describing the heavenly Head. Although Christ is not on the earth at present, yet he can be the Head of his church just as well, since the church also has a head on her body, to take care of it in the absence of her Husband, and to handle the "keys" which she received from him. A body without a head should not refer to Christ as its head, for it has no kind of skull to understand what Christ tells it. It is the lack of a skull, perhaps, in the body of the Methodists, and the other denominations, which is the cause of their not having heard God's voice for so long. Our dear readers, then, if they wish to recognize Christ's body, should search for a body which has a skull attached to it, which has eyes to see, ears to hear, and a brain to comprehend what Christ, the heavenly Head, says to it. In the meantime, we will take a breath before beginning with the Spiritual Gifts, trusting that we have said enough about the body.

"UTTERANCE OF WISDOM."

WE are now ready to comment on the "utterance of wisdom," as the first gift of the Spiritual Gifts, which is judged in the court of the enemy. There is sufficient in the name of this gift to discover the truth about it, for those who have a bit of common sense. It is God who imparts it, and it derives from above through the Spirit. A man can spend his life in college, and after everything come out deprived of the utterance of wisdom; for college no more prepares a man for receiving the gifts of heaven, than does a cowshed. The Greeks sought after wisdom, and received it; but from where? Not from God, rather from the academies. As for this human wisdom, the Mormons assert "that it is complete foolishness to think that it is necessary in order to preach the gospel." "It is doubtless," as Mr. Observer says (in the *Star of Gomer*, Oct. 1848), "that all the Apostles, and proclaimers of the gospel, received assistance from the Holy Ghost (through the utterance of wisdom), in their deficiencies; as when Christ urged his disciples not to give thought to what they would say when brought before the rulers, for the Holy Ghost would teach them in that hour what they would say. All the apostles possessed wisdom in the proper sense of the word." That is the wisdom of the gift in question, and nothing else; but the apostles

did not learn it in college, or the Greeks would also have learned it. Then, the Observer, in an attempt to show the superiority of college over the apostolic way of preparing men for the ministry, equates the "utterance of wisdom" with "speaking with strange tongues!" He asks, "How can the gospel be preached to the world without learning, and an acquaintance with the different languages of the different nations and their inhabitants?" Also, "If the Mormons wish to do this without wisdom, or learning [linguistic, of course], how can they preach their gospel to the world? Will some of the Welsh preachers preach in the English language, without their having had the least knowledge of that language beforehand? If they say they cannot, I shall answer that that is how the apostles did it; and if they claim the same gifts and ability as the early brave men who preached the gospel of the kingdom, they must do it in the same manner." By saying that, the Observer supposes that one cannot possess the "utterance of wisdom," without being learned in strange tongues! What were the apostles given by the Spirit when they were brought before the councils? Strange tongues, certainly; for nothing else, according to the words of Mr. O., could be the utterance of wisdom! Whatever was spoken in a strange tongue, was the utterance of wisdom, of course. But we will wait for the Observer to prove that any of the apostles, or their followers, had been *preaching* through the medium of the "utterance of wisdom" of the strange tongues. Let him, if he can, convince us by the time we come to discuss the gift of "Speaking in Tongues" that the speaking in tongues on the day of Pentecost was preaching. Further on the Observer says, "Inasmuch as it is possible for present-day preachers of the gospel to learn the languages of the different nations of the world, what need have their talents of the gift of speaking in a strange tongue, as the apostles received?" Our answer is that there is as much need to endow the illiterate miners of our country, who enroll in the academies to learn languages to preach in this age, as there was to endow the fishermen of Galilee for the same purpose in their time. If it is possible to learn languages now, it was possible to learn them at that time also; and if God could endow them such gifts at that time, why not now? But the reader should understand that we do not believe that God ever endowed anyone with the gift of speaking in tongues, to make him fit to preach; for it is easy enough to preach to dif-

ferent nations, by beginning with those who know the language of their neighbors. That is how the "eternal gospel" speeds across the world this last time. For this kind of preaching, God endows his servants with the "utterance of wisdom," which the college professors and wise men of the earth consider as nonsense and foolishness. It is just as impossible for Mr. Observer to comprehend the "utterance of wisdom" now, as it was for the Greeks of old; for the two parties believe that true wisdom derives from the same medium, namely academies. Let no one think that the Saints disregard human wisdom; that is good in its place, and beneficial; but when used to take the place of God's wisdom, and to attempt to make preachers for him, it deserves immediate condemnation. The Saints are in favor of human wisdom and learning, as long as they do not go against God's wisdom; but when human wisdom begins to use explanations that are contradictory to divine wisdom, then it is high time to turn a deaf ear to it. It is best to place human wisdom following the divine, by agreeing with "These signs will follow," &c., than to place the divine following the human, by saying, "They will not follow." If everyone followed Jesus Christ, Peter, Paul, and the others, they would be shameless Mormons; but by following the human light that is given to enlighten their brighter light, men continue as wise and well-accepted Methodists, Independents, and Baptists. To prove our point, we urge anyone to go to our country's pulpits and imitate Paul's preaching of the unchanging gospel, and proclaim anathemas on everyone who preaches anything other than "Desire the spiritual gifts," "forbid not to speak with tongues," "despise not prophesyings," &c.; and soon the pulpits will be seen shutting out all who would preach through the "utterance of wisdom" of that apostle, while there will be a welcome to them, when their human wisdom casts doubt on his words! Now, "If any of you lack wisdom, [instead of going to college to inquire] let him ask of *God*."

"UTTERANCE OF KNOWLEDGE."

Mr. Observer says, "It is likely that this gift is what was meant by the supernatural knowledge imparted to the Christian prophet, who had the gift of prophecy mentioned in 1 Cor. xii, 10. The gift of the utterance of knowledge was a kind of inspiration to explain correctly the prophecies, because of that which is called, in chap. xiii, 2, *prophesying*. But by this gift, Capt. Jones means, the

'*certainty*' that the Holy Ghost gives to the children of God that they are his children, and members of his church. My objection to this is that what proved them to be members of God's church, were the miracles they had seen before joining the church, or all the gifts combined which they had witnessed." That is a superb statement, is it not? If the Captain says that *certainty* is the "utterance of knowledge," the Observer says that it is *prophecy*! Do these dear men know what they are talking about? Whatever is knowledge, is, without doubt, certainty; and if the children of God know that they are his, that is knowledge (in "utterance," if you will), and where there is knowledge there certainty is also. Where there is prophecy, there is no certainty until it comes to pass; and where there is no certainty, there is not much knowledge there. Each one of the Saints experiences knowledge, according to the promise (John vii, 17); but the "*utterance* of knowledge" is given especially to those who desire the Spirit, so they can teach others "what they need to do to be saved." We see that everyone possesses this knowledge, but not everyone has the utterance to proclaim his knowledge. How did the Observer come to understand that it was through miracles that the men of old had certainty that they were the children of God? Was it miracles that Christ meant in the promise, when he said, "Ye shall know of the doctrine?" Is it not the Holy Ghost that testifies jointly with our spirit, that we are God's children? If miracles were the certainty of the children of God, what would be their certainty if the false prophets were to bring down fire from heaven before their eyes? Those who know that they are God's children, came to know that not through miracles, but by their Father's giving them his Spirit to reveal it unto them. Our Observer says that the "best proof to know whether one is a child of God, is for him to search himself to determine whether or not he loves God and his brethren." Many a man can search himself his entire life, and love his brethren with all his heart, and after everything he considers himself as serving God, as did Saul of Tarsus of old, while persecuting his children! Can Mr. O. name someone from among the Methodists who has come to recognize himself as a child of God, by searching himself, and loving God and his brethren? If the "spiritual gifts are not absolutely essential for salvation," there is no doubt that revealed knowledge is essential; for "this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom

thou has sent." And who dares say that Christ is the Lord, or that he knows him, except through the "manifestation of the Spirit?" If Mr. Observer, and the denominations of our land, do not know God in this manner, in vain are all their beliefs, their fear and their trembling, their feigned love, their contradictions, their academies, their long faces, their wise reverends, their yearning for a sign, and their hatred of "Satanists"—all this is nothing more than men "ever learning, and never able to come to the *knowledge* of the truth;" "and having a form of godliness; but denying the power thereof."

"FAITH."

"Faith" is the third gift that has appeared in the enemy's court. We are grateful for faith, for through it we have come to a certainty of the things for which we had hoped; and we shall endeavor to see that it is treated fairly, if at all possible. Mr. Observer says that "faith" is guilty of being dead faith, miraculous faith, and redeeming faith; and that it is more than one. Now we ask, what is dead faith? Well, believing that we can have forgiveness of sins by baptism, and still not be baptized, which is faith without works. What is miraculous faith? Nothing more than believing that God can save someone, as easily as forgiving his sins. Well, what is redeeming faith? The same thing as the first kind of faith before dying, and the same as the second kind when in action. "What things *soever* ye desire, when ye pray, *believe that ye receive them*, and ye shall have them," says Jesus Christ. If someone wishes forgiveness, let him believe that he will receive it; if someone wishes strength, let him believe that he will receive it; if someone wishes a confirmation of the Spirit, let him believe that he will receive it; if someone wishes love, let him believe that he will receive it; if someone wishes a healing of his leg, let him believe that he will receive it; if someone wishes rain, let him believe that he will receive it; and since all things have been promised, we say, if someone wishes a sign, let him believe that he will receive it; "for all things are possible to him that *believeth*." Now, it is understood that more faith is needed to heal a leg, than to receive forgiveness; and that even more is needed to move a mountain, than to heal a leg: but who understands that this is making more than one faith? The degrees, or the different works of one faith, are what cause the Observer, we think, to see

three. Most people who are obedient to baptism, have sufficient faith to receive forgiveness; but that faith is present in some to such a degree, that it can be perceived through the gift of "discerning of spirits," and they are healed through it directly, as did the lame man of Lystra (see Acts xiv, 8, 9). After "*perceiving* that he had faith to be healed," he was told to stand upright on his feet. Such powerful faith is a gift from God to some, while others have to be content with sufficient faith as is necessary to receive God's assistance to continue with his work. Faith is very different in its size in men; someone who has as much as a grain of mustard seed, can say that he is "to *another* faith;" but who can say that he who has believed the gospel, is deprived of a grain that is less than that faith? The Spirit considers a grain of a special size as a gift or a "talent;" for it is so generous, that it does not consider a grain that is much smaller than a grain of mustard seed in faith, worthy of the name. And besides that, faith in general is something that is produced by man himself, as Christ suggests to the father of the deaf and mute boy, namely, "If thou canst believe" (Mark ix, 23); and such faith is required of everyone to be accepted into the church, and also to assist in its growth by taking a grain from the Spirit to add to it to make it a *gift* of faith. We can account to the Observer why those ten who came to Christ to be cleansed did not have sufficient faith to be saved: directly after they had put their faith into action to be healed, nine of them let their faith die, so that they could not believe anything anymore. Had they continued to keep their faith alive, and been able to believe other things, as well as believing to be healed, they could very well have been saved. Thus, it is quite clear by now that the same faith that is exercised by the gardener as he sows his seed, by the believer as he obeys the gospel, and by a child of God as he seeks health, is that which God himself exercised when he said "Let there be" to the creation; with this difference, that the way from the first to the last is "from faith to faith," until reaching perfection.

"THE GIFT OF HEALING."

This gift is treated more gently in the court than the others, since it is not reviled to the same extent. It is allowed that it is the Holy Ghost that has placed it in the church, and that it has not been administered outside of it. "To those who are in the

church," says O., "is the promise. 'Is any sick *among* you? let him call for the elders of the church.' Faith was necessary in the receiver as well as in the one administering, that is as much as this,—'let him *call* for the elders of the church.' And next, there was certainty in the proper practice and the appointed means. Failure is not possible, if one but anoints with oil, and prays with faith; for the verse says definitely, if one but does that, the prayer of faith shall heal the sick. It is not perhaps the prayer will heal him; but 'shall heal the sick.' There is no way to escape from the fulfillment of the promise, if the conditions are met." This is how Mr. Observer speaks of this gift. *Calling* for the elders to the sick person, was all the faith necessary to heal him! If so, *asking* for Christ was sufficient faith in the father of the deaf and mute boy to cast out the devil (Mark ix, 22); but Christ's words on the occasion were, "If thou canst believe,"—which shows that God expects faith in everyone who is able to act upon it. The Observer does not mention that the gift of healing "*to another*," is like the other gifts; and that shows not a small amount of cunning. He thinks that every sick person in the church can be healed as well as anyone, if he but performs the small task of *calling* the elders. But, perhaps no one happened to be sick, except those who possessed the gift; or perhaps just the elders were the only ones who had that gift. Regardless of that, the lame man of Lystra possessed such a gift; and it was through this that he received the blessing. The promise is to everyone, on conditions, and according to the will of God, to receive healing by anointing and the laying on of hands, in the name of the Lord; but it is not reasonable to expect success on every occasion. The continuation of James's words (chap. v, 15, 16) explains the cause of this. After the phrase "And the prayer of faith shall save the sick, and the Lord shall raise him up" it reads thus—"and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and *pray* one for another that ye may be *healed*. The *effectual prayer* of a righteous man availeth much." We see now how many things are necessary, besides "calling" for the elders, for the purpose of being healed. It is not only necessary to confess our faults to one another, but we must pray for each other as well; and not just any kind of prayer will do, rather an *effectual* prayer, offered only by a *righteous* man. Such prayers "availeth much," but it is not said that they will be certain of succeed-

ing every time. The purpose of James's directions was to show what was required to have success. We do not wish to make God seem false in his promise, as the Observer does (for he does not offer one proof that God goes back on his promise); rather we wish to show that it is mostly men's fault if they fail to receive what they ask in the Lord's name, and that it is God's wisdom not to give to his children every time they ask. If the Observer's illogical reasoning is true, that "there is no way to escape from the fulfillment of the promise, if the conditions are met," none of God's children would die, if they called for the elders of the church when they were taken ill! This form of reasoning is unworthy of a man who is searching for the truth; let us leave that to those who are searching for all deceit, except for their own deceit. Because Capt. Jones says that "some members are so weak that they cannot receive healing at once, like Timothy and others of that time, and we must continually administer to them, and to pray earnestly for them," he asks, "Are *any* of them weaker than the woman with the issue of blood," &c.? Was it a *weak* woman who said, "If I may but touch his garment, I shall be whole?" When Christ "saw their faith," he would most often heal; and we know of not a single example for which it can be said that the recipient had no faith, except for those who were dead or out of their minds. The best way to determine whether those receiving blessings had faith, is to read the New Testament, and try for ourselves in this age to obtain the same blessings. But let us not think that the elders of this age are Jesus Christs and apostles, any more than those in the past; there is need for reason in all things. Further on, Mr. Observer comments about the words of James, as follows:—"We need not hesitate in having complete certainty of healing when the proper practice and means are used, and there is no account of ever failing in the age of the apostles." If we have no account of failure, neither do we know of any story of their ever having success by anointing and by the laying on of hands; and we can hesitate greatly as to whether they failed frequently, yes, very frequently. If the saints of that time obeyed the words of James, it is reasonable to think that they called for the elders, when they were sick; and if they were healed every time without fail, it is not possible that any of them ever died! But, is that true? Because the Saints believe that Timothy and Trophimus failed to be healed through the ordinance, the Observer asks for

proof that it was administered to them; and he says, by the way, "that the apostles had the right to pronounce curses, as well as blessings, on those whom they deemed worthy." It is true that we cannot give an account of the ordinance being tried on any of them; but everyone can see that Paul was not cursing Timothy, when he urged him to take wine for his stomach, and his frequent weakness. Paul sought to heal him somehow; and because he was urging him to take medication for his ailment, it appears that the ordinance had failed. Why did Paul not instruct him to call for the elders, if the ordinance was certain to be successful every time, and if he wished the blessing of healing for him? Failure follows the ordinance when there is insufficient faith; and frequently it leaves the transgressors weak and feeble, and many it leaves sleeping. (1 Cor. xii, 30.) We are sorry to say that the Observer knows nothing of "delivering to Satan for the destruction of the flesh, that the spirit may be saved;" and we are sorry also, that he is not a suitable object to receive knowledge of such things, while he fails to receive the lesser things. Mr. O. says also, that "to those on whom the Apostles pronounced judgment, this gift was administered, i.e., those who repented of their sins, and confessed their wrong doings, and also the request was answered without fail." Where did the Observer get hold of this information, we wonder? Such assertions are so illogical. That is sufficient about the gift of healing.

"MIRACLES."

MR. Observer says in the November, 1848, *Star* that a "gift was that which was given to the apostles, and only to them as such," while the scriptures say that it was "to another" that it was imparted! He says also that it was the means through which the other gifts were given, and that through it the apostles healed the sick, &c.; Paul, however, testifies that it was the Spirit that gave those particular gifts. Much is discussed by the Observer as to what constitutes miracles; and indeed that is a very perplexing subject. Many people think that speaking in tongues, prophesying, and healing the sick are miracles; but we say that those are other gifts, and those who have them could be deprived of the gift of working miracles. Some, like the Observer, suppose that a miracle is something above the laws of nature, and contrary to the rules of primitive nature, while others claim that convincing a

Methodist is as much a miracle as anything else. We readily believe that turning the rod into a serpent, causing the sun to stand still, turning the water into wine, &c., were all miracles; but we cannot believe that those were contrary to the rules of primitive nature, for the rules of nature are the will of its Author. The orbiting of the earth would be a miracle, if it normally stood still; but if it were to stand still, by a commandment of God, that would be no more contrary to the laws of nature than its orbiting, for the earth's obedience to its Author is the one and the other. Nothing is a miracle to God, because he understands by what rules miracles are worked; and consequently, the more men understand the rules of working miracles, the more the wonder of them subsides. Thus, things can appear miraculous to some, while they are not so in the sight of others. Mesmerism is miraculous to those who do not understand the skill; and we could say the same about many other things. Mr. Observer has been gathering many opinions to describe what things are essential for a miracle; but we shall disregard those opinions, since they are nothing more than human whims. Miracles are worked only according to the will and purposes of God. God told Moses to work miracles before the Pharaoh, so that he would believe; but he gave no such commandment to Jesus Christ and his apostles; otherwise, they would have pleased Satan and his sign seekers. The only proofs of truth to the people in the time of Moses were miracles; but after the coming of the Son of God, one can come to a knowledge of the truth only by doing the will of his Father. Jesus Christ came to the world to give better proofs of his divinity than anyone else had ever done. Although the Pharaoh received proof of divinity from Moses, he also had proof from his magicians to consider; and if the Pharaoh saw better proof from Moses than from the others, it was only natural for him to believe not that Moses was more divine than they, only that he was a better magician. The proof that Christ offered was the Holy Ghost, who gave certainty to all who would receive it, so that no one could be deceived by those like Simon Magus, &c. Even so, Jesus Christ also worked miracles, when his Father willed, but not in order to prove his mission, as the Observer supposes. If miracles and signs were proofs of the divine mission, the magicians and the false prophets could claim that they themselves were servants of God, especially had they succeeded

in bringing fire down from heaven in the sight of men.

After Mr. Observer notes the foundations of a miracle, he proceeds to observe the miracles of Christ, in contrast to the miracles of a few of the Saints in the environs of Llanybydder. It should be remembered that the Observer has said already, that working miracles was a gift that pertained only to the apostles; and because of that it was complete foolishness to expect miracles from men who were not apostles, and to think that by striving to pray for their sick, the Saints of Llanybydder were trying to work miracles. Our Observer is continually mistaking one gift for the other. The Saints believe that God can work miracles through his children now as before, according to his will, and they do not believe that they can perform them according to their own will. Failing to heal a brother among the Saints is not a proof that the gift of working miracles is not in the church; for, if that were a proof of anything, it would be a proof against the gift of healing, and not against miracles. Despite how much the Observer has said to others as to what constitutes a miracle, he himself, after all this, is so ignorant as to claim that he thinks that it is the healing of some sick person! He would be more consistent with himself, in order to show the failure of the *miracles* of the Saints, to try to prove that the deaf and dumb person in Newport did not, through the power of God, come to speak and to hear. But, to a man who is determined to oppose, what does it matter what tricks he uses, if he can get something as a veil to throw over the truth. If Christ himself were to come to the world again to rework his miracles, the men who presently refuse his mission would never believe them; for they would act exactly like their sectarian friends of old. Such men prefer not to hear about miracles; and we prefer not to spend our time trying to convince them of them. Rather, we are surprised that the men who deny miracles now, while claiming they are properly called to expound new teachings, fail to see their need in order to confirm their own new teachings in this age, doctrines which differ so much from each other that there is no purpose in anyone's believing that the unchanging doctrine of Christ, which was to be preached to the whole world, was this kind of confusion.

Now, in order to finish with the subject of miracles, we may say that God has placed them in his church; and whoever doubts that, let him read 1 Cor. xii, 28. Whatever their purpose, there is

no doubt that God placed them in his church, together with apostles, prophets, teachers, gifts of healings, &c.; and it is just as easy to prove that there should be no teachers in it now, as it is to prove that there are no miracles. It is not reasonable to think that God would make changes in his church, without informing his children of that; he informed them of all the things he put in it, and why not inform them also of what he took out? If the Observer says that the teaching that "signs follow them that believe" was not in force any later than the time Paul refers to them in Col. i, 6, 23, where he says that the gospel had been preached throughout the whole world,—then "he that believeth and is baptized shall be saved," is no longer in force either—everything has ended! But if the Observer believes in the scriptures, he must admit that the signs are to follow those who believe the gospel; and not only that, but he must also believe that more miracles will be worked in the last days, than were ever worked before, as the scriptures prophesy; for the more frequent and the more obvious they are, all the more will be the disbelief of the religionists of the confusion, namely the Babylonians, who will not be convinced until they are completely destroyed by the sudden coming of the Son of Man.

"PROPHECY."

This gift is the sixth that appeared in the court of the enemy; and on the occasion, Mr. Observer called a great number of famous commentators to express their opinions about it, and they were heard greatly contradicting one another, which proves that they really did not understand the first thing about it. But the Observer thinks that the judgment about it has been determined, and that it is this—"speaking anything under inspiration, or interpreting anything inspired or uninspired." Contrary to that, Capt. Jones says that "the Spirit of God is the Spirit of revelation, and this gift shows to the children of God the things to come." The Observer again answers him, as follows—"God placed his prophetic gift in his church, for the purpose of explaining the scriptures; and I think that it was through the utterance of knowledge mentioned previously, that they accomplished that." In the name of reason, what are all the unnecessary gifts that are in the church? Why endow it with "prophecy," if the scriptures could be explained through the "utterance of knowledge?" Knowledge and wisdom were sufficient to constitute the Observer's

imaginary prophets; and it was particularly pointless to add "and to another prophecy," when the other gifts answered the purpose entirely. Let the Observer understand that neither we, nor Capt. Jones, think that the name *prophet* was given to persons who did not at the time, perhaps, prophesy; but we cannot believe that it is proper to call a man a prophet who never prophesied. The second class of officials that God called in his church was prophets; but it appears that the gift of prophecy was imparted to many who had no office, such as those twelve who were baptized in Ephesus. What reason was there for those to go to explain the scriptures to an apostle who had come there to teach them? But foreseeing things to come is something worthy of the attention of Paul of old; such as the account in Acts xxi, of some of his brethren's exhorting him not to go up to Jerusalem, because they knew what would happen to him there. Phillip had four daughters who prophesied; and if they explained anything, it was to themselves, and not to the church, for they did not have permission to teach there. Women could pray, provided they not pray with their heads uncovered; and it is doubtless that they had the freedom to foretell or to prophesy; for Paul says, "I would that ye ALL spake with tongues, but rather that ye prophesied;" and since everyone had the right to do so, women also have the right. Furthermore, with respect to prophesying, if it is to explain the scriptures, what scriptures did the Corinthians have to explain? how many scriptures did the Gentiles have then, except for the letters of Paul to them? And if prophesying meant explaining the scriptures, the women did not have the freedom to take part in the work, for their duty was to remain silent: but the following words show that they had as much right to pray and prophesy in the church, as did the men. The words are,—"Every man praying or prophesying, having his head covered, dishonoureth his head: but every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." (1 Cor. xi, 4, 5.). Now, let us consider, if the gift of "prophecy," is the gift for explaining, then we are forced to conclude that God has not placed in his church one gift to indicate things to come, and the Book of Revelation must be just a mass of explanations! The Observer, we would think, wants to persuade us to believe that the other Comforter did not endow any of the disciples of Christ with the gift of foretelling things—

just continual explaining. Is he willing for us to call the explainers of this age prophets also; or is it better for us to refrain, lest honest men believe that it is they who are the "false prophets," since they do not speak "under inspiration," as did those at first? If they cannot explain under inspiration, it is better for the church to be without them; for the Observer says "that it is essential, if prophecies are to be correctly explained, that the explainer be under the influence of something higher than human beliefs." It is very good that he recognizes, then, that the explanations of the age do not depend on them, but that it is necessary to have inspired prophets still before we can have any clarification of the scriptures. In order to prove his point better, the Observer can believe Dr. J. P. Smith, who says that "not one prophecy of the scriptures explains itself;" but we choose to believe Peter, "no prophecy is of any *private* interpretation," and also there would be no cause for the Jews to fail to understand the literal prophecies of Christ, unless they (like the Observer) had been taught to think that their interpretations were hidden.

As he finishes explaining about "prophecy," the Observer uses Rom. xii, 6, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." Now, he supposes that prophesying had to be explaining, or Paul would never have exhorted them to *foretell* according to the proportion of faith. Why is it not necessary to keep the proportion of faith in mind when foretelling, as well as when preaching? does not the Spirit guide in the one thing, as well as in the other? If that had not been looked at by the apostles, the saints would have been lead to prophesy and preach erroneously; for they were things in part, and some prophesying was considered so worthless, that Paul was forced to tell them, "Despise not prophesyings." The work of the apostles and of others was to perfect the saints, and to teach them to use the spiritual gifts in wisdom, so they could excel in order to edify the church. Paul taught the Corinthians to speak with tongues, interpret, prophesy, &c., although the Observer expresses surprise that anyone "sets himself above the Holy Ghost." He should understand that Paul was also guided by the Spirit, while teaching them, and that he had more of a fulness of it than did those whom he taught.

Now it is seen that there was no inconsistency in Paul, as he taught some to foretell according to the proportion of faith, while he was himself frequently foretelling.

It appears that "prophesying" will continue in the church until "that which is perfect" comes, and until the Holy Ghost ceases to be another Comforter, and to bring to memory the things past, and to indicate things to come.

"DISCERNMENT OF SPIRITS."

THE ABOVE-mentioned gift is the seventh in the court, and the Observer says that "the purpose of the gift of discernment of spirits was knowing the difference between the *true* prophet and the false prophet—between the servant of God, and Satan's ambassador." Furthermore, he says, "Inasmuch as those who had turned away from Judaism to Christianity did not possess the New Testament at that time, it was necessary for Christ to set something as a standard in his church, to test the teachers who would come around. We believe that that was the gift of discernment of spirits." Mr. Observer is, on the whole, quite consistent concerning this gift, except that he makes it something that was not needed after the New Testament had been attained: on the same grounds he could say that no one needed the Holy Ghost after he obtained that book. How can a book preserve that which was put by the Spirit in man's earthen vessel in an explanatory manner? How can a book use the gift of speaking, prophesying, or discernment of spirits? There must be a tongue to speak, and eyes to discern. Which Testament knows a devil when he be "in the form of an angel of light?" According to the evidence of the Observer, there is a necessity for such a gift in this age, since false prophets are to be expected continually; and why would not the gift that is bestowed "on another," be the best to be known again? To say that the Testament has come instead of something else, is nothing but empty and mindless nonsense. Everyone knows that the Testament is only a collection by uninspired men of some of the letters that the apostles and others wrote to the churches, when they could not go to them to teach them in person: and that they were never intended to perform the work of the Holy Ghost, which no one could do but he himself. It is necessary to have a spirit before spirits can be discerned; and since the Testament does not possess a spirit, nor the man who reads it but his own spirit, how in the world will false spirits be known without possessing the Spirit of

God, or the gift of the discernment of spirits? Still further on, the Observer, in order to try to prove the lack of unity in the earlier church, says the following:—"Most of Capt. Jones's essay on this gift, is occupied with showing that it is not the same spirit that is in the different denominations, leading them to such different creeds and feelings. But, according to this, the Spirit of God was not in those in the church of Rome who ate meat, if it was in those who did eat it; or it was not in those who did not eat it if it was in the others. According to that logic, the Spirit of God could not have been in the man who kept a day for the Lord, if it was in the man who did not keep it; or it was not in the latter, if it was in the former." Now, the denominations do not contradict each other because some are Abstainers and others are drinkers; nor because some smoke and others do not; rather by the fact that they administer the same ordinances, and preach the same doctrines completely differently,—because of that they contradict each other, and are led by false spirits. It is by obeying his commands, and administering his ordinances, that God expects his children not to contradict each other. The Spirit does not teach what to eat and which days to keep, rather it leads to the truth. When some formerly were led by the Spirit of God to every truth, despite that, they still had many defects, which were corrected continually by the leaders of the church. The children of God are led by the Spirit when they are taught by inspired teachers; and when they are thus led, that is the time they are led to every truth; but they do not reach perfection at once. The teachers of the denominations are not fit to lead others to every truth while they are alienating themselves from it more every day. The thing they know better than those they teach is their human wisdom, because they believe that the last thing they got from God was the New Testament, which their disciples have as well as they. Now since Mr. Observer says that it is by the "word and the evidence" that everyone can be tested at present, we wish to know how the word and the evidence are to be tested. If the gift of discernment of spirits is not in the church, who can say whether the word and the evidence in question are true or false? It is not right for anyone to say that he believes and hopes, for one must obtain surety before being safe from the false. It is necessary to test the spirits first as thoroughly now, as they were tested in former times; but how can they be tested, unless the one testing possesses the same Spirit? The Testament can only assist

belief; the surety and the proof are wanting still.

Capt. Jones, in the "Treasury," discusses this gift in considerable detail, where he sets out the impossibility that the different denominations in the world are led by the Spirit of God. He also sets out the great need for the gift in this age, more than in any other age, to lead truth seekers to the unity of the faith. But, apparently, in his haste to portray the different denominations, the Capt. happened to strike against "the poor Methodist," whom he thoroughly upset in the person of the Observer. He got it into his head that some of the Saints could have broken the law of the land, and that mentioning some crime would be revenge and good proof that the Saints are not under the guidance of the Spirit of God, any more than the other denominations. Poor thing! Is it that he does not know that the early Saints were under the guidance of the Spirit, and that Paul warned them to give up thieving and drunkenness? It is not the Spirit of God that compels someone to break the law or go astray, but other spirits: man has a task to prove them, and he has a constant task to follow the good. Next, the Observer strives to prove that Capt. Jones contradicts himself, because he suggests in one place that "the devils are bound," while speaking of casting them out in another place. Can it not be proven that the scriptures say the same things? (See Jude 6, and Mark xvi, 17.) The same comment will suffice concerning "head of the church" also, together with the contradictions of J. D. in the "Prophet" for December, 1847, which are consistent enough for whoever wants to understand. But if something is inconsistent, what then? Did Capt. Jones or J. D. maintain that they were perfect, or not open to failings in writing, as well as in other things? We know about ourselves, that we do not write without taking great caution, and that it is not without praying continually for guidance, and asking the opinion of brothers who possess more of God's wisdom than we. Still, despite everything, we fear that there are things wanting in us, but not in our religion nor in the Spirit we receive.

"Discernment of spirits" is the last gift in the court of the enemy: two of the nine have not been tried yet, neither is there any indication that they will be tried there, whatever the cause. We may, however, try them ourselves, lest they await their trial forever, and we shall strive to get them free in a short time.

"VARIOUS TONGUES."

This gift also is given "to another;" and whoever uses it, "he does not speak to men, but to God; for there is no one listening." According to every account in the scriptures, the purpose of this gift is to build the possessor of it, and also to build the church, through interpreting. Some of the apostles may have preached through this gift, though we cannot find an instance of that anywhere in the scriptures, and perhaps God will enable some to preach thus again; but we do not learn from the New Testament that the tongues were given for preaching, but completely to the contrary. (See 1 Cor. xiv). Concerning the continuation of the tongues, it is proven by Paul that they are not to perish, until "that which is perfect comes" (1 Cor. xiii, 8-10); and according to that, they have not perished yet. Since so many pieces of evidence have been given already concerning this gift, we leave it to pass free.

"INTERPRETATION OF TONGUES."

This is the last gift that is named; and since it is so connected with the previous one, there is no cause to expend time or paper concerning it. Wherever the gift of speaking in tongues may be, it is certain that the gift of interpretation is needed to be present every time; and the other gift, according to Paul's evidence (1 Cor. xiv, 6, 11, 14, 15, 28), is of no value, unless "the interpretation of tongues" follows it, which makes it as good as prophecy. Because of that, we see it as wisdom to release this gift, on the same grounds as the other, so that we may close the court, and let everyone desire the "best gifts."

In ending our comments on the Spiritual Gifts, we announce that we cannot be responsible for anything but what we understand and write. Many things that others write could be true, though we do not understand them; and consequently, whatever others, who may know more than we, write, those others are supposed to be responsible for what they say, and teach us when we go astray.

JOHN DAVIS, PRINTER, MERTHYR TYDFIL.

D7 DAVIS, John. *Bedydd*. (Baptism.) *Merthyr Tydfil: J. Davis, Printer, [1849.]*

12 pp. 17 cm. *Welsh Mormon Writings* 31.

John Davis intended this publication on baptism to be the definitive word on the subject. The well-structured contents are presented under five major headings:

1. What is the primary purpose of baptism?
2. Who is subject to baptism?
3. How is baptism administered?
4. Was there any difference between the baptism of John and the baptism of Christ?
5. What does it mean to be born of water and of the spirit?

Davis devotes four pages to the second heading, five pages to the third, and a paragraph to each of the other three. He backs up his line of logic with numerous scriptures. Much had been written on the topic by other members of the Church by 1849; Davis appears to have availed himself of various sources.

BAPTISM.

MANY battles on the fields of paper and tongue have been fought about baptism. The men who fight them are sent, so they say, to administer the ordinance. It is a very surprising thing to the mind of a thoughtful man to see so many missionaries for God administering the ordinance of baptism, something that he set up, and all in disagreement concerning it. How can a preacher have been sent by God to baptize, if he does not know for certain how to baptize, and whom to baptize? It is impossible, we should think. The disciples of Christ, in the apostolic age, were well acquainted with baptism; consequently, it is not the accounts about baptism in the New Testament that furnish explanation about its administration, rather it is what is mentioned unintentionally. This is all the various denominations consider essential in order to administer it, instead of proper instruction from God, or through receiving it from those who knew. The scriptural historians did not intend to show how to administer baptism, nor to describe the things pertaining to it, rather they made this known accidently. It is obvious, then, that they did not mean for anyone to take what they had written, *only*, as sufficient to receive the proper instruction to administer the ordinance, but they received the direction given by Christ traditionally. It is reasonable to believe that Christ gave a detailed description of the ordinance to his apostles; for there is no account of any misunderstanding about it in all the New Testament; but yet that description is not in writing, and consequently in this age we cannot obtain instruction except from God directly, or through tradition, apart from that which we gather from the scriptural historians when in passing they mention some things pertaining to baptism.

Having made that observation, it now seems incredible that no denomination of believers have dealt properly with baptism, and how it was set down by Christ. But lest we condemn anyone unintentionally, let us make a fair search of the incidental mentions about baptism in the New Testament; and if we find some denomination that corresponds

in its adminstration of baptism to that which we can gather from the New Testament, it will be quite likely that that denomination has been instructed by God directly, or through tradition; or, at least, it will appear as the most correct among the others. We can search, then, for Baptism as follows:—

I. WHAT IS THE PRIMARY PURPOSE OF BAPTISM?

Here is a question that is answered in many ways. Some say that it is a demonstration that the baptized professes the gospel. Others say it is a sign that he is justified before God. Some claim that it is an outward manifestation of the baptism of the Holy Ghost, and others that it is a token, like the circumcision of old. But what does the scripture say about it? Well, it says that John baptized "for remission of sins" (see Mark i, 4; Luke iii, 3). Peter says on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ, for the *remission of sins*" (Acts ii, 38). That which Ananias says to Paul, namely "Arise, and be baptized, and wash away thy sins," shows that forgiveness comes through baptism. John the Baptist exhorted his listeners to bring forth "fruits meet for repentance," and to "confess their sins" when they were baptized, showing clearly that in baptism there was a forgiveness of sins. This is what one is able to notice with a look at Peter on the day of Pentecost, when he tells the multitude to repent before being baptized. In view of all this it is very natural to determine that baptism is *for the remission of sins*.

II. WHO ARE THE SUBJECTS OF BAPTISM?

The greatest disagreement about this topic is whether infants are suitable subjects or not. Everyone says that believers are suitable. But no matter what anyone says, if baptism for the remission of sins is scriptural, infants are excluded, since they have not sinned; and believing, repentant men are the only subjects. But lest anyone suppose that there is a basis for baptizing infants, let us search into that which is brought forth as proof for that. It is said that Christ's commandment to teach "*all nations,* baptizing them, &c.," means that everyone in all the nations are subjects of baptism; and it is said that the words "all nations" are to be understood as the commission, the same kind as in Matt. xxv, 32—"And before him shall be gathered *all nations*." There is nothing any more special in the words "all nations," that they should mean *each nation*. If we were commanded to count all nations, we could obey the commandment without counting each individual in all the nations; but if we were

commanded to kill all nations, we could not do that without killing every person in all the nations. If we wished to convince all nations, there would be no use in our trying to convince infants, although the phrase is quite grammatical; but if we wished to drown all nations, we would have to drown the infants and everyone else. It is obvious, therefore, that the meaning of "all nations" depends entirely on what is connected with it. "Preaching the gospel to *every creature*" is also understood in the same way. But perhaps someone wishes to refuse the foregoing reasons, and decides that it is necessary to take all nations in the commission in the same meaning as all nations in Matt. xxv, 32—"And before him shall be gathered *all nations*." Let the defenders of infants be patient, and we shall see whether the last phrases containing *all nations*, are in the broader sense—yes, whether they contain infants or not. We read in Matt. xxv, 32, that all the elect will be gathered before the gathering of all the nations, and since infants are subjects of the kingdom of heaven, it is obvious that they will be gathered with the elect. But regardless of that, we can give proof that *infants* will not be in the gathering of all the nations; and it is as follows:—Christ says to all those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat, &c.;" and he says to those on his left hand, "Depart from me, ye cursed, into everlasting fire, &c.; for I was an hungred, and ye gave me no meat, &c." Read all the verses. Besides the good and the bad who compose all the nations, Christ speaks of another group, which, it seems, are the elect who were gathered previously; for he says about them, "Inasmuch as ye have done it unto one of the least of these my brethren." Part of all the nations are rewarded unexpectedly for their good deeds; and the other part are condemned for their bad deeds. Infants do neither good nor bad; consequently, it is obvious, *that infants will not be in these* "*all nations*." We shall next look at the commission to see what all the nations who are baptized are commanded to do. It is said in Matthew xxviii, 19—"Go ye therefore, and teach all nations, baptizing them;" and in Mark xvi, 15—"Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." In the first, he commands to *teach*, or make disciples of all the nations there are, by baptizing them; and in the second, he commands that his gospel be preached to every creature that is, and those who believed and were baptized would be

saved. It is obvious that teaching or preaching the gospel is intended in both places and that those who received or believed what was taught or preached were subjects for baptism. Those who did not believe were not subjects for baptism, but were condemned; and this shows that not all nations, according to the meaning given to the words by some, were to be baptized. In the first wording of the commission, it is commanded "to teach all things" whatsoever he commanded to his apostles, in addition to that which had been taught to them before. It is clear that teaching the foremost principles of Christianity is what was meant by the first teaching, as Peter did on the day of Pentecost, namely, "Repent, and be baptized every one of you for the remission of sins; and ye shall receive the gift of the Holy Ghost." It is seen that Peter says, "Be baptized *every one* of you;" but only "they that gladly received his word were baptized." By the last teaching in the commission, namely "teaching all things," it is understood that the apostles and others gave that teaching to the believers in their letters and their visits to them. The first teaching is not appropriate for those who have become disciples, rather the second teaching; and the latter teaching is not appropriate for those who have not believed, rather the first. Teaching the first or the latter to an infant is foolishness, for it is a great task to teach him how to walk and talk before that; and consequently, it is in accordance with the commission to refrain from baptizing an infant until he has learned the first teaching, for were he to be baptized before that, the commission would be changed to "Baptize, teaching afterwards," as in the case of infants who are now baptized soon after they are born. Something that everyone acknowledges, perhaps, is that every reasonable creature is a subject for preaching, and if he believes that which is preached (but not without that), he is also a subject for baptizing; and consequently, it is seen from this that anyone can be a subject for preaching, when he is not a subject for baptism, by his continuing to be an unbeliever. But let us leave the commission to go to examples of baptizing, in order to see if infants were baptized anywhere. Perhaps someone is ready to shout that the family of the keeper of the prison was all baptized, and that the family contained infants. This is what is said in the account:—"And they spake unto him the word of the Lord, and to *all* that were in his house;" and it is also said about them, "And he rejoiced, *believing* in God, with *all* his house." Now, if there were infants there, they were preached to, and they believed. It is reasonable, therefore, to assume

that there were no infants there. What is there to say about the family of Lydia, then? Hardly anything. It is obvious that her family was baptized; but the only explanation to be had is that which is in Acts xvi, 40—"And when they [the apostles] went out of the prison, and entered into the house of Lydia: and when they had seen the *brethren*, they *comforted* them, and departed." It is obvious, we think, that the *brethren* were the family of Lydia, and that they received comforting; at least, there is no suggestion that they had infants, and it is possible that a family can be composed without them. Furthermore, it is said about Crispus and his family—"And Crispus, the chief ruler of the synagogue, *believed* on the Lord with *all his house*" (Acts xviii, 8). Again infants were those who were able to believe. Perhaps, then, infants were among all those whom John baptized in the Jordan; but it appears that John's baptism was entirely inappropriate for infants. About John's baptism Paul says the following—"John verily baptized with the baptism of *repentance*, saying unto the people, that they should *believe* on him which should come after him, that is, on Christ Jesus" (Acts xix, 4). In Mark i, 4, the words *for the remission of sins* are added to "the baptism of repentance." But, says the baptizer of infants, if all the foregoing examples are unfavorable to our little subjects, that which Christ said is sufficient in the face of all that was shown against them. Christ says about children, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark x, 14; Math. xix, 14). Now it is argued, if Christ said that infants are subjects of the kingdom of heaven, why, in the name of reason, since they are so good, are they not worthy to be baptized, and come through the door of baptism into the church? Well, they are worthy to go to heaven, if they are infants, for Christ has bought them; but, despite that, Christ did not see those as subjects suitable to be baptized, because they had not sinned. The account shows us that they were blessed, but not baptized. Perhaps they were baptized sometime before that,—how do we know they were not? Well, it is no use for us to imagine about them, whether they were baptized or not; but we can reason, and if reason holds its ground, we are of the opinion that this circumstance will turn more against the baptizers of infants than anything mentioned thus far (except for baptizing "for the remission of sins"), and it will prove obvious that Christ and his disciples never baptized infants, at least, we can say, prior to the time that Christ blessed the little children in question. The way this is

proved is as follows:—We know that Jesus and his disciples practiced baptism at the same time that John baptized (see John iii, 22, 26; iv, 1, 2); and it is reasonable to assume that they began baptizing as early as they began preaching, and had gotten some to believe. Now, if the apostles baptized infants, or after seeing John the Baptist do that, why did they restrict the little children from coming to Christ? If it is thought that they baptized them previously, and that they were not coming to be blessed, then it is illogical to suppose that they would restrict those who had become their brethren, by their being baptized with the same baptism. It is seen from this that all that Christ did was to bless them; and if the defenders or the opposers of infant baptism do anything to them except to bless them, they do that for which our Lord did not set the example. Furthermore, it is seen clearly that those who believe the testimony of the servants of God, and repent of their sins, are the only subjects for the ordinance of baptism.

III. How is Baptism administered?

To search out whether immersion or sprinkling is the correct manner of performing the ordinance, let us take the same path as was taken in the two previous topics. Without proceeding to give the opinion of the learned about BAPTIZO, let us look into that which is connected to the word *baptizing* in the Welsh New Testament, and we shall leave all the Greek to those who are "ever learning." The first thing that deserves our attention is the baptism performed by John; and it is obvious that this one is the best to shed light on our topic. In Matt. iii, 1, it says—"John the Baptist came, preaching in the wilderness of Judea," and, according to another gospel writer, in "all the country about Jordan," which shows that by preaching he did not restrict himself to the same place, although it was all in the "wilderness." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan: and were baptized of him *in Jordan*" (ver. 5, 6). "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John *in Jordan*; and straightway *coming up out of the water*, he saw the heavens opened, and the Spirit like a dove descending upon him" (Mark i, 9, 10). If the foregoing phrases were new to the reader, and if he knew that immersion or sprinkling was being done, which one of the two would he suppose to be more consistent with the description? He can answer for himself. Some want to make "*in* Jordan" to mean the use of the water of the Jordan, and others to mean nothing more than the bank of the

Jordan. Some also insist on making "coming up *out of the* water," to mean *from* the water. The Jordan, according to those who argue in that fashion, is made to be very icy, and of a depth along its banks totally unsuitable for immersion; and everything that is advantageous for baptizing by immersion, of necessity is far from it. Some, because it is said that John baptized in Bethabara, *beyond* Jordan, and that Jesus *abode* in that place (John i, 28; x, 40), try to prove that it was not *in* the Jordan that he baptized, rather *beyond* it; and consequently, the use of the water of the Jordan in Bethabara is what is meant by the "*in* Jordan." Well, what can be said in favor of the use of immersion, and not sprinkling, by John? We say that he baptized *in* the Jordan, not because the word *in* cannot sometimes mean the bank of the river or near it, or "clean the house *in* the blood of the bird," but because it is *in*credible that John came to the side of the river to sprinkle, and something credible that John went to the river to immerse. A better place was close to houses somewhere, so that he could get a pitcher of water conveniently, rather than take the people to the icy (?) banks of the Jordan, to get cold for no reason, and to suffer, if it was cold, the final icy sprinkles from the sprinkler! If John did not take his candidates for baptism down to the edge of the water, it is inappropriate to say, "coming up *from* the water," much less *out of* the water; for if he baptized at some distance from the river, to use water from it, it would be much more appropriate to use the words—"Coming up from John," but not without considering despite that, that John was in a valley, because of the "coming *up*." It happens very awkwardly for those who judge that it was in Bethabara that baptisms were done, and that the use of the river by John to baptize there, was the meaning of "*in* Jordan—yes, it happens very awkwardly for them, I say, that Jesus "came straightway *up out of the water*!" The previous mention of Bethabara causes me to ask myself what is the meaning of the name; but with no cause to bother with that now, I remember hearing a famous sprinkler claim that its meaning is *passage*, or an entrance through. Now, if some set Bethabara so close to the Jordan that John could fetch water from there to baptize, we can set it, since *passage* is something likely in a river like this, on the bank of the Jordan, a village or town, or at least a place in which someone like Jesus could "*abide*," i.e., lodge or dwell. We want to make the river shallow or fordable opposite Bethabara, so that it will be convenient for men and animals to cross over from the other side, since the place has been

named *passage*. If this is allowed, and there is reason for permitting it, we have John baptizing in the Jordan, and in Bethabara with respect to a place on its bank; much like it could be proclaimed that the Reverend Editor of the *Star of Gomer* baptizes in the Towy River, when it was in Carmarthen with respect to a place on its bank. The name Bethabara makes the river in that place not too deep for immersion, and places houses for changing clothes, and drying them, &c., or at least to answer many of the objections of the sprinklers. But, says someone, since Bethabara is *beyond* Jordan (see John i, 28), it cannot be on its bank. It can be answered that this *beyond* is the same as the *beyond* (other side) which is in John vi, 22, which means the other side. In the foregoing lines we thought we had only reason to prove that Bethabara was on the bank of the Jordan; but now that we think of it we have a scripture, yes, to prove that when John was baptizing in Bethabara he was baptizing in the Jordan. Let us read the first chapter of the gospel of John. We read that John the Baptist is being questioned by the Levites and the priests, and ver. 28 tells us that this took place "in Bethabara, beyond Jordan, where John was baptizing" at that time. There is the next verse that says—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world," which, together with the following verses, indicate that Jesus was baptized at that time, and in that place (Bethabara). Furthermore, in Matt. iii, 13, it says—"Then cometh Jesus from Galilee *to Jordan unto John*, to be baptized of him;" and in Mark i, 9, it says—"And he was baptized by John *in Jordan*." Everyone can see by now that common sense and scripture confirm that it was *in* the Jordan, but at Bethabara as the place, he was baptized, and that the river was convenient, houses were close by and sufficient of the Holy Ghost was with John to strengthen him to fulfill his task, in the face of changes of weather and the great number of his subjects for baptism. The whole thing, then, turns out favorable for immersion, and that in the Jordan. Next, we find that John also "was baptizing in Aenon, near to Salim," and in connection with that, it says—"Because there was much water there." To what purpose is "much water" mentioned here, if not to indicate that the place there was convenient to immerse as it was in the Jordan? That it was to point out a place for sprinkling is what appears doubtful. But, says someone, the word *there* shows that it was in Salim, and not in Aenon, there was "much water;" and furthermore, "much water" is not mentioned to indi-

cate there were places there convenient for immersing, rather that they were convenient for the multitudes to camp there. What is the distance between Aenon and Salim, I wonder? I do not know; but I know this, that it is very unlikely that John would baptize in Aenon, if in Salim was the more convenient place to camp; for it caused traveling from one place to the other which could more conveniently be omitted. By *camping* it is customary to have tents, and several other things for the purpose. That could be allowed, I suppose. But, can it be allowed that "all Judea, Jerusalem, and all the region round about Jordan," took tents, &c., with them, when they went to John at Jordan, so that it would be convenient to change clothes, &c., when he baptized them? What do you say? *That it cannot*? Well, neither can I allow that they took anything with them to Salim to camp there. Now, since we fail to agree with respect to that matter, let us search for something else; and here is our sprinkler finding out that John did not immerse, because Jesus and all the people were baptized at the same time, and the proof is seen in Luke iii, 21, 22—"Now *when* all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Now, if the baptizing was at the same time, it was also the same time that Christ prayed, the heaven was opened, the Holy Ghost descended, and the voice came from heaven. But that explanation of the words militates against facts; for it says in Matt. iii, 16—" And Jesus, *when* he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, &c." (See also Mark i, 9, 10.) It is obvious by this, that the proof of our sprinklers does not mean any more than the remarkable things recorded as having happened in the time that John was baptizing the people, and Jesus also; for, if otherwise, one must go to great trouble—one must determine for "*all the people*," namely all those who had come to John (according to the account) to *all* be sprinkled at the same time, yes, within the minute the Holy Ghost descended upon Jesus—that at the same time or with the same motion he sprinkled *all* of his candidates for baptism in the Jordan, and that he fulfilled his task there with only one *stroke*. He must have had a good device for sprinkling, before he could work such a remarkable feat. But it is obvious, if there was too great a number to immerse each one in several days, there were also too many to sprinkle

them all at the same time. Having failed in the foregoing proof for sprinkling, we are led to the impossibility that the keeper of the prison and his family were immersed at midnight, when the apostles were "bruised and battered," and there was no mention that they had gone out of the prison. That which can be said is this:—They were "thrust into the inner prison," (Acts xvi, 24), "and [he] brought them out" (ver. 30); and next we have the apostles speaking "unto him the word of the Lord, and to all that were *in his* HOUSE: and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway [that is, soon]. And when he had brought them *into his house*, he set meat before them," &c. (ver. 32—33). It is obvious that they were not baptized in the inner prison, nor in the house; and it also obvious that the apostles spoke the word of the Lord "in his house," before baptizing, and that they were brought back to the house after that. If they were sprinkled, it was more convenient to do that in the house; but if immersed, it was necessary to go out; and out they went, yes, "the same hour of the night," and we know not where, and to *immerse*, most likely. The God who opened the prison was able to keep the "wounds" from worsening in the water; and the One who said "they shall lay hands on the sick, and they shall recover," always cares for those who obey him. I shall give my last attention to answer all the objections also against the immersion of Saul of Tarsus.—We have researched sufficiently, I would think, this topic by now; but I am of the opinion that before ending we must apply logic to the phrase, "Baptizing with water." How is that to be interpreted as immersion? Inasmuch as various scholars prove that there are more than one meaning for the Greek word for baptism, we are led to believe that *baptism* is the name of the ordinance, instead of revealing the manner of administering it; and consequently, the reason for the "baptizing *with* water" is, that one is dealing with water in the ordinance, much like one is dealing with the Spirit when "baptizing with the Holy Ghost" takes place. Immersion in and of itself is not baptism; but the one who adminsters must be qualified for his office, the one being baptized must be obedient and repentant, and everything must be done in the name of the Father, the Son, and the Holy Ghost. Perhaps some are ready to argue that sprinkling must be the proper way, since it is said that the Spirit was poured out; but it is seen clearly from several places that the baptism of the Spirit differs in its manner (if this is the appropriate word) from sprinkling

baptism. It is described in Acts ii, 2—"And suddenly there came a sound from heaven as of a rushing mighty wind, and *it filled* all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all *filled* with the Holy Ghost, and began to speak with other tongues." What was the sound, I wonder? Was it not the same thing that filled the disciples, as whatever filled the house? The disciples were not filled with the tongues, rather with that which was present in the house, namely the Holy Ghost. It is readily obvious that this was the baptism of the Spirit; but what does it have in common with sprinkling or immersion? A man is not filled in the one manner or the other; but the baptism of the Spirit fills. But, says someone, the tongues that came upon them were the baptism. Well, then, look at the baptism with the Spirit that is described in Acts viii, 17; ix, 17; xix, 6, and it will be seen that there is no mention of the tongues. We shall leave the manner of administering the ordinance, at this time, by leaving the public to determine for themselves based on our research; and we shall hurry on to show,

IV. WHETHER THERE WAS A DIFFERENCE BETWEEN JOHN'S BAPTISM AND CHRIST'S.

Some say the baptism of John was evangelical, and that no one was baptized after him; and others say that the apostles baptized some after him. To show that the baptism of John was not sufficient in place of the baptism of the apostles (or the baptism of Christ) we are led to the twelve that Paul baptized in Ephesus (see Acts xix, 1—7), of whom it is said were baptized "unto John's baptism." But we shall soon have proof that these were not baptized by John. We read that Paul asked the twelve, "Have ye received the Holy Ghost since ye believed?" and the answer he received was, "We have not so much as heard whether there be any Holy Ghost." Paul replied, in surprise, I should think, "Unto what then were ye baptized?" They answered, "Unto John's baptism." "John," said Paul, "verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Could it be that these were baptized by the one who told his baptized followers to believe in the Son of God, and taught them that they would be baptized with the Holy Ghost? They were baptized by John, and did not even so much as know whether or not there was a-Holy Ghost!! It is contrary to all reason

to think that. Well, were they telling a lie, then? If they were, it is not likely they would have received the Holy Ghost so soon after being re-baptized. What should we think, then? We think they were baptized by one of John's imitators, who had no authority, and "knowing," like Apollos (Acts xviii, 25), "only the baptism of John." The twelve disciples, "when they heard this, they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." They were not baptized, then, according to John. In John i, 35—37, it is seen that two of John's disciples became Christ's disciples, after John showed them that he was the Lamb of God. Now, before they could be John's disciples, they had to be baptized by him; and we learn that they were ordained apostles, but with no mention that they were baptized previously, for who would have baptized them but John? It is quite clear by now that John's baptism was exactly the same kind as Christ's baptism, and that Christ's baptism was the same kind as John's baptism—both baptism of repentance and for the remission of sins.

V. WHAT IS BEING BORN OF WATER AND OF THE SPIRIT?

It is clear that man is born of the water, when he is baptized for the remission of sins; and man is born of the Holy Ghost, when he receives the Spirit by the laying on of hands. The baptism of the Holy Ghost does not precede the baptism of water; but it comes after it, for at that time is the promise of the gift of the Spirit. See Acts ii, 38, 39. The eunuch did not receive the baptism of the Spirit from Phillip; and after he had baptized the Samaritans, they did not receive the Holy Ghost until the apostles came and laid hands on them (Acts viii, 14—17). It is certain that one must receive the baptism of water and the baptism of the Spirit, before one can enter into the kingdom of God.

Now, dear reader, you see that we have conducted a fair investigation into the New Testament about baptism, and that everything appears to favor the position that the purpose of baptism was for the remission of sins—that those who believed the testimony of the servants of God, and repented of their sins, are the only subjects of the ordinance—that immersion in water by authorized ministers is the correct way of administering it—that John's baptism and Christ's are the same thing, and that being born of water and of the Spirit is the baptism of water and the baptism of the Holy Ghost, and that one must have both before he can be saved.

J. DAVIS.

D8 DAVIS, John. *Sylwadau ar yr hyn sydd o ran, a'r hyn sydd ber-ffaith*. (Observations on that which is in part, and that which is perfect.) *Merthyr Tydfil: Printed, published and for sale by J. Davis, Nantygwenith, Georgetown, 1850.*

16 pp. 17 cm. *Welsh Mormon Writings* 35.

The scripture quoted on the title page (1 Corinthians 13:8–10) is also quoted on the first page of text (p. 3). The phrase in the title comes from 1 Corinthians 13:10: "But when that which is perfect is come, then that which is in part shall be done away." John Davis uses his line of logic to show that this scripture defends the existence of spiritual gifts. He explains that "that which is in part" has reference to the various spiritual gifts as practiced by imperfect Church members. As Church members go through the refining process of living the gospel and increasing in every sustaining joint, they will eventually become a "perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13). At that point the spiritual gifts will be done away, for they will no longer be necessary.

A sixteen-line poem which sums up Davis's argument is placed at the end of the text.

Two years later John Davis published a second edition of *Observations on that which is in part, and that which is perfect*. The contents of the two editions are identical; however, the typesetting was altered in the second edition, thereby resulting in a twelve-page pamphlet (see *Welsh Mormon Writings,* item 68).

OBSERVATIONS

ON

THAT WHICH IS IN PART,

AND

THAT WHICH IS PERFECT.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—1 Cor, xiii, 8—10.

BY J. DAVIS, MERTHYR.

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INASMUCH as there is much ignorance growing throughout the country with respect to "that which is in part" and "that which is perfect," it would be good for all to make a fair search concerning them, so that they may be able to come to an understanding about them. The general opinion is that that which is in part has been done away, and that prophecies, tongues, and knowledge are no longer necessary; but with respect to "that which is perfect," there are many different opinions that are being fostered. The proper understanding about these things is of great importance; for, if that which is perfect has not come into existence, it is logical to suppose that the spiritual gifts should be found in the church now as earlier. It is amply obvious that prophecies are to cease, tongues will fail, and knowledge will vanish, at some time or other; but the time of their ceasing is something that requires serious consideration. If someone says that they have not existed on the earth in the last centuries, and because of that they have of necessity ceased, I am quite ready to acknowledge that as truth; but I cannot acknowledge that the church of God is on the earth without them, unless the church has already received that which is perfect in their place. Gifts were to cease *in* the church, and not outside of it; and if the "*falling away*"* of the church happened before the last centuries, it was reasonable for the gifts under scrutiny to have fallen away also, because they were of no use to churches organized by men.

But lest the "falling away" pose a stumbling block to anyone, or lest

*2 Thes. ii, 3.

the restoration by an angel be foolishness, I shall be satisfied to leave that alone, if the reader will acknowledge that the true Church of Jesus Christ is on the earth at present; and I think that everyone is prepared to believe that. Such an acknowledgement will be better than anything else, and we shall be able to reason more fairly from that point.

Now, we can observe the following: if the church of Jesus Christ is on the earth at present, it must have that which is *in part*, or that which is *perfect*; and it cannot have these two things at the same time. Every reasonable man is bound to acknowledge that, because Paul says that that which is in part shall be done away, after that which is perfect has come. If so, it is quite simple for all to perceive the difference between that which is in part, and that which is perfect; for they are no doubt very different from each other: one is imperfection, and the other is perfection, and where one is the other cannot be there also, without its being obvious to everyone. But before anyone can judge properly whether it is that which is in part, or that which is perfect that the church has at present, it is necessary to know correctly what Paul meant by those words; and in order to assist the honest reader to search for himself, I shall first examine what the apostle meant by "that which is *in part*."

I. *What is meant by* "THAT WHICH IS IN PART?"—The apostle says, "For we know in part, and we prophesy in part." That shows that the prophecies, the tongues, and the knowledge mentioned previously, made up that which is in part, and that such gifts were to be done away when that which is perfect has come. Perhaps everyone is prepared to acknowledge this; but I know that there are many opinions, despite that, as to what is meant by prophecies, tongues, and knowledge; and consequently, I shall help the reader in greater detail, so that he may understand throroughly that which is in part. If there be some denominations of our country who wish to prove that telling of things to come, speaking in strange tongues, and interpreting, &c., have ceased, they recite the following:—"But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." But, if they wish to claim that prophesying, speaking in tongues, and interpreting, &c., are in their churches, they say that explaining or preaching is the meaning of prophesying, a blasphemer praying and praising God is the strange tongues, and their learned theologians are those who interpret. That is how the teachers of the country reason: when they wish for prophesying to be in their

churches, they say that is it explaining; and when they want the gift to tell of things to come, they shout, “Prophecies shall fail;” and the same thing for the other gifts. Everyone sees, by searching the scriptures, the foolishness of the learned men of our country, those who are “ever learning, and never able to come to the knowledge of the truth.” God had placed pastors and teachers to preach and teach, so there would be no need for prophets also to accomplish the same work. The special function of prophesying, in every age of the world, was to tell of things to come; and the work of John, the last prophet we know about, was to tell of things to come in his Revelation, and not to preach or explain. Every man in his right mind knows also that the daughters of Phillip were not preaching or explaining, and also those women in the church at Corinth; “for they were not permitted to speak” in church, rather they were to ask their husbands at home. Now, if explaining was prophesying in the early days, why were women forbidden to speak in church; and if they wished to learn something, to ask their husbands at home? To what purpose was the prophetic gift given to women, if they were not allowed to explain or preach, and do so among the brethren? The truth is, they had the right to tell of things to come, as did the daughters of Phillip, even while associating with apostles and other brethren, and also to pray, but they had to be careful to cover their heads; but they did not have the right to speak by way of teaching or explaining, in church or at home, but they could ask questions to their husbands in the latter place. Without searching further, that is sufficient to prove that prophesying is to tell of things to come; for those who wish to know more, let them read “The Spiritual Gifts in the Court of the Enemy,” and other treatises. All the prophecies were in part and imperfect, especially in the churches at Corinth and Thessalonica; for Paul had to command them, “Despise not prophesyings;” and the tongues were also as bad in their sight, until at times they forbade each other from speaking in tongues. It is not likely, if tongues were sinners praying, that Paul would have said, “But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.” Paul, one of the greatest sinners, prayed once before being accepted as a member; but the scriptures do not say that that was speaking in tongues. But this kind of reasoning is in vain for the unprejudiced reader, for he sees quite well what is meant by prophecy, tongues, knowledge, interpretation, &c., so there is no need to use additional paper to describe them. All were things in

part, and degrees of imperfection more or less were bound to be connected with them continually. Those who prophesied were to prophesy "according to the proportion of faith," and those who spoke in tongues were to do that by course, so they would not prophesy falsely, or cause confusion by speaking at the same time. Although the Spirit of God was perfect at that time, as he is now, yet the spirits of the saints were as far from being perfect as are the spirits of the saints in this age; and that was the primary cause of imperfection in their gifts. Paul showed that the early saints could perfect themselves, to a large extent, by "*seeking* to excel to the edifying of the church," and by "praying for them *to be able* to interpret." The more they strove to practice wisdom in the spiritual gifts, the more they reached toward perfection. Although the church at Corinth possessed the Spirit of God in his various gifts, yet without the teaching of Paul all of them were but causing disbelief and destruction in their midst; though under the guidance of the Spirit, unparalleled confusion would exist in that church without Paul's leadership. God is not the author of confusion, but of peace. Spiritual gifts among the Saints would be rather worthless, unless they were taught how to use them. Those who wish further knowledge can obtain it in 1 Cor. xii—xiv, where all is portrayed more clearly than in any commentary of uninspired men. We see, then, that the various spiritual gifts were things in part and imperfect, and that these are what Paul meant when he said "that which is in part;" "for," he says, "we know in part, and we prophesy in part."

I hope that the unbiased reader now comprehends well what is meant by "*that which is in part*," and that he can know which party or denomination claims prophecies, tongues, and knowledge, in their churches, in this age, as before. There is no need to inform him again, that that which is in part cannot exist with that which is perfect, for he knows that very well. The next thing to be sure of is this; namely "*when* that which is perfect is come," that "that which is in part" shall be done away; and not before or after that. If one cannot get hold of that which is in part among the different religions of the age, or from the Latter-day Saints, then it is likely for one to think that that which is in part has been done away, and that that which is *perfect*, whatever it is, exists. But, lest anyone be misled, I shall endeavor to show

II. *What is meant by* "THAT WHICH IS PERFECT?"—Men have many thoughts about "that which is perfect." One of the most popular opin-

ions is that "that which is perfect" is in heaven, and that that which is "in part" ceases exactly when a man leaves this life, and that then "that which is perfect" comes to his presence in heaven. That is the opinion of Matthew Henry in his commentary, together with the greater part of the other commentators. Matthew Henry says, in explaining that "that which is in part," and the "childish things," are in contrast to that which is perfect and pertaining to a "man," as follows:—"Such is the difference between the earth and heaven. Such limited views, such confused and unclear suppositions about things that children have, in comparison to grown men! And it is so natural for men, when their reasoning has matured, to scorn and leave their childish thoughts, and cast them away, and to refuse them, and to count them as nothing! Likewise we shall view our most prized gifts and accomplishments when we come to heaven." That is how the above learned man speaks. Now, we see that when some Christian dies, that "that which is perfect" is by his side, and that the prophesyings, the tongues, and the knowledge (namely that which is in *part*) are done away immediately from the church! Oh! such foolishness! Why had that which is perfect not come before Paul wrote the words of the text, when so many of the saints had died? and why was that which is in part being practiced in the church after that which is perfect had come? Also how can that which is perfect come more than once? and how could that which is in part be done away more than once in the early times, and also be done away completely in these days, before that which is perfect is come? Answers to questions such as those are needed; but who can give them? If someone says that that which is perfect has not come to his possession, then he must acknowledge that he needs that which is in *part*, until he can get that which is perfect; and what is that but to say that prophesying, speaking in tongues, &c., should be in the church now as well as before? But, I see that the reader is not willing to acknowledge the foregoing opinion, despite how popular it is, rather that it is necessary that some much different opinion must be adopted by the believers of our country; and I shall hasten to search for some other opinion that is more logical.

The only other popular opinion concerning "that which is perfect," that I know about, is the following one; namely that the NEW TESTAMENT is "*that which is perfect*." This new opinion is flourishing more and more, because it appears much more logical than the other opinion. I wish that the books that portray this opinion were by my side; but since

they are not, the reader will please forgive me for not providing any reference, since the opinion is so well known and popular. The reason this opinion is more logical than the other is because "that which is in part," namely the spiritual gifts, were to leave the earth near to the time the holy scriptures were gathered into one book; and because of that many believe that the New Testament is what is meant by "that which is perfect." But before believing or condemning this opinion, all have a special duty to look into it for themselves, whether the Testament is the perfection under examination or not. We could easily believe that, perhaps; but we must always remember that every belief is founded on the witness that is given. When the American Indians saw gunpowder for the first time from the Europeans, they believed those who said that it would grow if but planted in the earth; but after trying that, they came to believe completely differently. The same holds concerning religious things; men believe according to the witness and the proof that are given to them from others. That should teach us to be wise about believing the things we hear; and one thing we hear is that the New Testament is that which is perfect. That appears to be quite plausible, just like gunpowder appeared to the Indians as something that would likely grow as well as leek seeds. But one needs to search for more witnesses than what have been given up to now: therefore, allow us to *dissect* the New Testament, in order to see what it is made of, whether of perfect or of imperfect material. First, we can pull free its four Gospel writers, namely Matthew, Mark, Luke, and John. What is the material of these, I wonder? I shall answer; it is the history of "the beginning of the gospel of Jesus Christ, the Son of God," and nothing else. Luke says that "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," and that "it seemed good" to him also to do likewise for the most excellent Theophilus, so that he could know the certainty of those things wherein he had been instructed. There is no room to believe that God commanded any one of them to write anything, neither that the Spirit was guiding them to write things they did not know previously: and it is not likely that God would appoint four (and Luke says there are "*many*" others also) to each write an account; for there would be one account more understandable than many, especially if those many contradicted one another. We perceive that the gospel writers do contradict themselves in some things, which shows that the knowledge of some of them was more imperfect than

the others. One example, perhaps, will suffice to satisfy the reader, lest we use words needlessly. In Matt. xxviii, 2—5, it says that *one* angel saw the women by the grave of our Lord, after his resurrection, while Luke says (xxiv, 4) that there were *two* angels there. There are numerous such misunderstandings among the gospel writers, although the purpose of each one was to portray everything as it happened. There is no wonder in that, for they acknowledge that "In many things we offend all." The next part of the New Testament is the book of Acts, which is nothing more than an account of the acts of the apostles. No commandment was given for this to be written either: Luke chose to take that to task, as he did his Gospel, in order to give a broader account about Christianity. After that we find the letters or the epistles of Paul to the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, the Thessalonians, and to Timothy, Titus, and Philemon, and also to the Hebrews. Neither did Paul receive a commandment to write all the books named. It appears clearly that the greater part of these letters was written to the different churches because Paul was unable to go to them in person. Had he been able to visit each church, when he needed to teach them, we would undoubtedly be without the letters in our possession; for when he visited them, although he taught things just as godly, none of his teachings were written, but kept as a tradition. Well, we see what is the stuff of Paul's letters—that it was all Paul's teaching to the churches when he was *absent*; and we do not think that teaching while absent is any better than teaching while present. No doubt the teaching he gave in person was every bit as necessary to those churches, and also to us, if you will, as were the teachings of the letters. All the letters were an addition to what Paul had taught in person. That is the reason that "baptism for the dead," and other such doctrines, are so difficult to understand for the learned men of this age. Had Paul written to the Corinthians at first, instead of visiting them, we would have written knowledge, perhaps, portraying baptism for the dead. Paul did not write after each visit except for those things he supposed they did not know, and that which he saw as necessary. Neither did the same thing serve the purpose for every church. Each teaching was imparted according to the call for it: after coming to know one thing, the reason would arise for coming to know another. Many things were taught to the Gentiles that were dangerous, or unnecessary, to teach to the Jews; and thus it was for different churches.

Now we know to some extent the nature, purpose, and content of Paul's letters; therefore, we can ask immediately this question, Do you suppose that we received anything of "that which is perfect?" But we had better search the entire Testament, lest perfection be hiding toward the end. In our searching thus far we have found the small epistles of James, Peter, John, and Jude, which all together are no bigger than the book of Acts; but even if they were, we do not believe they would be any more perfect. Again there was no commandment for anyone to write these epistles. They are letters similar to the others, except that they are more general; and for that reason we can set them aside, having obtained nothing more excellent than in the others. Now, then, we are nearly finished *dissecting* everything; there is nothing but the book of *Revelation* remaining. There is something in the name of this piece of the Testament that is worthy of note. It is not very similar to the others. In fact, perhaps this is "that which is perfect;" for it is said that it would be somewhere between the two covers of the Testament. Upon searching the Revelation, we learn that John was in exile on the Isle of Patmos, and that while there he heard "a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, *write in a book*, and send it unto the seven churches which are in Asia." According to that, John received a specific commandment to write; and who knows but what his writing may be that which is perfect? We shall see, if we but search carefully. In the beginning and the end of this book, as well as throughout, John declares that it is *prophesying*. Well, if one acknowledges that this book is prophesying, then it is quite simple to determine whether it is "that which is perfect." Paul says, "For we know *in part*, and we PROPHESY *in part*." Now, since everyone prophesied *in part*, it is not possible that the book of Revelation, any more than the other books, can be *perfect*; and now we have *dissected* the entire Testament, and we have not found *one* part of it to be perfect! But, perhaps someone says that it is not *one* part that consists of perfection, rather all of them put together; and perhaps the proof it gives is in these words—"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book," &c. There are some, dear reader, who are so dull as to think that John gathered up all the gospels, epistles, and letters of the various churches in every place, and carried them with him in a big bundle of

parchments when he was exiled to the isle of Patmos, and that there he organized them all into a big pile, with the parchment of the book of Revelation as the highest one, on which John wrote that no one should add anything to it, or take anything away, lest danger should befall him! Every man of common sense understands the "words of the *prophecy* of this book" (namely the Revelation, and only that) is what John meant, and that the "Revelation," and not the New Testament, is what John sent to the seven churches in Asia. If John had added a piece of the epistles of Paul to the book of his *prophecy*, he no doubt would have been more of a transgressor than anyone else. John had no right to send anything, as something from God, to the churches in Asia, except that which the angel had shown him and declared to him. With regard to the prohibition found at the end of the Revelation, another Bible could be written, as long as it did not add anything to that *prophecy* John wrote to the churches in Asia: but God could, if he wanted, add to the Revelation, without asking anyone;—the prohibition is for *man* only. If anyone wishes for other proof that only the Revelation is what John meant, let him read (in Chap. xxii, 10) that which the angel says to him, namely, "Seal not the sayings of the prophecy of this book." Notice that the other parts of the Testament had been announced in the churches, before the angel came from heaven to tell John not to seal the sayings of the book: and since the other books had been revealed, there was no reason to say not to seal them; but for the book of Revelation, which was being written at the time, it was quite reasonable. That will suffice, I think, on that for the present. I shall now inquire if it is possible for some number of books or letters written by men subject to errors, those who said that *they knew* "IN PART," and that they *prophesied* "IN PART"—to ever be able to make up "THAT WHICH IS PERFECT?" Is it from imperfections that perfection is composed? If so, then "that which is perfect" is the commentaries of the age! If Paul and his brethren knew everything "in part," how could it be that what they wrote was *perfect*? And if all they wrote, though it was all in part, composes perfection, how could the Testament be perfect while much of it is missing? (See 1 Cor. v, 9; Jude 3, 14; Luke i, 1, 2, &c). If John or Paul prophesied under the influence of the Spirit, they did all of that in *part*; if they knew something, they knew *in part*; or if they saw, they nevertheless saw "through a glass, darkly." It is not possible that that which they wrote became perfect sometime after the ink had dried, otherwise the virtue was in the ink; for it could

not be in the apostles, since they testified that they did everything "in part." Now if the apostles and others themselves knew *in part*, they also taught others *in part*; and if they taught others in part when they spoke, they must also have done that when they wrote; and if all their writings were in part, when they were scattered, it must be that they were also gathered in part; and if they were gathered in part, they were also copied, translated, printed, and sold to us in part; and we can say nothing less than we are able to read them "*in part*" also! Where, pray tell, does "that which is perfect" reside in the New Testament?

But, let us suppose that we were to acknowledge that the New Testament is "that which is perfect;" how much wiser will anyone be after that? What does it profit this nation to have that which is perfect? We know that the Christians in the time of Paul, although they had nothing but that which was "in part," called themselves SAINTS; but the Christians of this age, although they have "that which is *perfect*," refuse to wear the name, because they do not dare to consider themselves sufficiently perfect until they arrive in heaven!! Rather, they wear the names Baptists, Independents, Wesleyans, Methodists, Anglicans, Papists, Unitarians, Shakers, and a hundred other names, to show that that which is in part has been done away, and that that which is PERFECT is come!—or, in other words, to show that they have "all come in the *unity of the faith*, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ!!" But, oh, foolishness; yes, the foolishness of man! Where has such silliness ever been heard of before? Oh, seriously, reader, are you not troubled? Men of this age professing "that which is perfect," and being able to see "face to face," when they have never even seen so much as the backside of an angel, or even the tip of his wing (if he has a wing—it is men who have never seen an angel who paint them with wings)! The truth is, they know that what they have is not "that which is perfect," and nothing more than paper and ink; they do not claim anything else as perfect; and as for themselves, they say that they are much more imperfect than the early saints, those who knew very well that they were not anywhere near perfect. Well! well! then, what are the wise men of our country dreaming about? Did Paul suggest that anything such as a book was "that which is perfect?" No, never; rather he said, "For now we see [that is, men] through a *glass*, darkly; but then, *face to face*: now I know *in part*; but then shall I know even as also I *am known*."

He said that he and others, like a child at that time, knew in part, spoke or prophesied in part, thought in part, recognized in part, and saw as if through a glass unclearly; but that the time will come when they will be like a "man," having put away childish things, and that which is perfect will be in their possession, and they will all see "face to face," and will know as they are known. There is no book until now that has seen anyone's face, or has known anyone who knows it, nor will there ever be. In the saints, and not in books, is the change from "that which is in part," to "that which is perfect" to take place. Children of God knew in part, and children of God will yet know perfectly, and have the knowledge of the Son of God. The scorned followers of Jesus saw "through a glass, darkly;" and it is they who will yet see "face to face:" and those who know in part, are also those who will know as they are known, and not a book, or a dead letter. It is to the Saints, as a body or a church, that that which is perfect will come as an inheritance; and the Saints, as such, were those who had that which is in part.—That which is in part pertained to their childish condition; but Paul said that when they became a "man," that that which is perfect will be given to them as an inheritance. The church will not become a "man" at once; it must deal with childish things and in part for a long time, but not forever—rather "*till* they *all* come in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ" (Eph. iv, 13). So when the church becomes a "MAN," that is the time that that which is *perfect* will come to their part, and not before. It will be a child until that time, and it will be necessary to deal with childish toys, such as prophesying, speaking, and knowing in part. Now, if the church presently has that which is *perfect*, then the denominations of the country are in "the unity of the faith, and of the knowledge of the Son of God," and more important than everything else, "a PERFECT MAN, unto the measure of the stature of the fulness of Christ!" But, is the Rhymni fair of baptism the coming together? or, is the Evangelical Union the unity of the faith? or, is the knowledge of the colleges the knowledge of the Son of God? or, is the Cholera, who converted thousands in a single day, the perfect man? Give me a better explanation, and I shall believe otherwise: until that time I shall believe that that is the perfection of the denominations.

Finally, dear reader, if you have not become angry, allow me to ask, Where is that which is *in part*, and where is that which is *perfect*, in

this age? I do not mean that which is in part and that which is perfect according to the opinion of men, but that which is thus according to the inspired description of the apostle. I do not appeal to your prejudice, or your tradition, but to your best reason. The matter needs to be determined in wisdom. Do not listen to the gossip of fools, but prove it in a God-fearing manner; for the whole thing is a profit or a loss to you personally. Do not fear, if you are converted, to wear the name of Saints, for some who were just as imperfect and insignificant as you are, wore it earlier. Now, is it heaven or the New Testament, according to your conscious opinion, that is that which is perfect? Or, are you convinced that it is something else? If you are of the opinion that heaven is that which is perfect, do you believe that heaven did not exist before that which is in part ceased in the church? For Paul says, "But when that which is perfect *is come*, *then* [after that] that which is in part shall be done away." It is not heaven that is to come to us, but we to heaven; but if Paul's going to heaven, or that of anyone else, secures for him that which is perfect, we who are here on the earth, despite that, should not put aside that which is in part, until we secure the same thing. But, perhaps, it is the New Testament that you have in mind, reader, and not heaven: but listen, how much more perfect and complete was that which the apostles taught orally and in writing, before that which is in part ceases, than is the perfection of the Testament now? Seriously, is the result of prophecies, tongues, and knowledge in part, that which is perfect? Is that possible? Did the unclean hands of the Papists who stole or gathered the scriptures together, perfect that which is in part, and make it perfect? did their translation and printing of the scriptures? I am certain that one cannot expect much of perfection from the hands of the "d——l printer;" for I know plenty about that. But, if that which is perfect, despite it all, is the New Testament, then there is no longer any need for that which is in part; for if everyone buys a Testament, he or his book can see face to face, know everything, see clearly, so that there will be no need for preachers, commentaries, pamphlets or anything else ever again; and that would be heaven on earth!

Now, after so much digression, it is time to turn back to those who perhaps are failing to follow us, to show more specifically, that the book that indicates that that which is perfect is yet *to come* is not itself that which is perfect; and we shall show that not even *heaven*, from whence that which is *in part* derived, is that which is *perfect*. That which is

perfect is something totally different from both: it is something that cannot come, unless it comes generally to the saints throughout heaven and earth. What is in heaven to perfect man, any more than what is on the earth? If it is the Spirit of God there, it is on the earth also: if there are ministering spirits there, they are ministering here also. Does the separation of the spirit and the body bring perfection to the spirit, if it is good? If so, does a spirit, when it is bad, and when it leaves the body, get worse? The spirit is the governing force when it is in the body, and thus it is outside the body also; and what is the difference after going to heaven? only that the old body is left behind? Is the old body, I wonder, that which is in part? An affirmative answer to that would be to say that all have been spirits ever since the days of the apostles. But there is a way to perfect everyone in the body on the earth; for God gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the *perfecting* of the saints, for the work of the ministry, for the edifying of the body of Christ, till we ALL come in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ." Before ALL the saints can ever come together, we must await that time when Christ will come on the clouds with hosts of his saints, to join together in the air with the saints that are on the earth, when there will no longer be an opportunity to convince anyone after that. That is the time we shall come in the unity of the faith, and of the knowledge of the Son of God, and all shall see face to face, and not through a glass, and all shall know as they are known, and not in part: yes, that is the wonderful time that *all* the saints will be a "PERFECT MAN," unto the measure of the stature of the fulness of Christ. After that, that which is in part will be completely done away; and unless paper and ink are taken up above, they will be done away in the same way by the "fiery flame." At present, the Latter-day Saints are on the earth, and they have apostles, and prophets, &c., to perfect them and to edify them to the body of Christ, (Eph. iv, 11—13); and they expect, after much use of the childish toys and that which is in part, for the healthful and necessary exercise of the body, to increase in every sustaining joint, till they become a PERFECT MAN, unto the measure of the stature of the fulness of Christ! and at that time we shall not need to persuade anyone that there is further need for that which is *in part*, for "that which is *perfect*" will have come. Now, he that has understanding, let him understand that to which I have testi-

fied.

WHEN "*that which is perfect*" is come,
"*That which is in part*" will be completely gone,
The commentaries of men will cease—
Their foolishness will flee forthwith!
None shall say that perfection is heaven,
Neither that it is the Testament;
Every "child" will become more educated,
When God completes his work:
He shall come to understand that a book
Is not what he will see uncovered,
Rather the Saints, after joining together
As a "*perfect man*," will be their Head.
Now try to comprehend also
That the church is not yet a "man,"—
And that the gifts will never cease,
Until it becomes one for sure.

JOHN DAVIS, PRINTER, MERTHYR TYDFIL.

D9 DAVIS, John. *Athrawiaeth iachus*. (Sound doctrine.) *Merthyr Tydfil: John Davis, Printer, [1850].*

4 pp. 17 cm. *Welsh Mormon Writings* 36.

John Davis expounds on 2 Timothy 4:3 for this small pamphlet, using numerous other scriptural passages to support his conclusions. These conclusions were that the only church then preaching sound doctrine was The Church of Jesus Christ of Latter-day Saints and that the other churches were those who could "not endure sound doctrine."

The December 1849 issue of *Zion's Trumpet* has the entire contents of *Sound doctrine* (pp. 225–29).

SOUND DOCTRINE.

"For the time will come when they will not endure SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 TIM. IV, 3.

WHERE can "*sound* doctrine" be obtained? There are plenty of other doctrines about us. We might think that some get it occasionally; but with searching, some Arminian or Calvinist hears his own doctrine, and calls it sound. The doctrine of Jesus Christ and his apostles was a sound doctrine; but that was a long time ago, and perhaps it is difficult to get hold of it now. However, the world is not so large, that if there is a sound doctrine in it, it cannot be found. But before making any sort of quest for it, we should have its characteristics first; and having found its characteristics correctly, it will be quite easy to obtain it, wherever it is. No one should worry where it is, nor by what name; because finding it is the burden of our quest. By its characteristics it is known; and all its characteristics can be seen in the New Testament, which is considered the standard by every party that professes "sound doctrine." The time will come, if it has not already come, when sound doctrine will not be endured; but that will not be a hindrance, rather a help, to obtain it.

Now, we may show what sound doctrine was in the time of Christ and the apostles; and what was sound doctrine then should be sound doctrine still. It is not possible for what was considered sound formerly to be unsound now: what was sound continues to be so still. Everything that Jesus Christ uttered is sure to be sound doctrine. One thing that he uttered was this:—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that *believe*: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi, 15–18). That is sound doctrine, says everyone; but who preaches it, and who can endure it? Is there some denomination that teaches thus, apart

from the Latter-day Saints? No, not one. Whoever says that the signs are not to follow those who believe, says also that Christ's doctrine is not sound; and whoever asserts that signs are not needed now asserts also in a way that faith and baptism are not needed either; because whoever can delete one part of the commission can delete the whole. Again, another thing that Christ said was that heaven and earth would pass away before anything he said would cease: that is also sound doctrine, which is admitted by many in word, but is denied in deed. Another notable thing said by our Lord is that which is seen in John iii, 5, namely, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That again is sound doctrine, showing the indispensable necessity of baptism of water and baptism of the Holy Ghost, before one can enter into the kingdom. Furthermore, Peter preached a sound enough doctrine on the day of Pentecost, when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and your children, and to ALL that are afar off, even as many as the Lord our God shall call" (Acts ii, 38–39). It is seen that baptism for the remission of sins, and a promise of the Holy Ghost for everyone in general, was the doctrine of Peter, and not something else. The laying on of hands of apostles or elders was to convey that Spirit to those being baptized; see Acts viii, 14–19, and xix, 6. That is again sound doctrine. Sound doctrine also was a description of the Holy Ghost as something that *filled* houses and persons (Acts ii, 1–4), and brought to mind what had passed, and it expressed things to come. Before the Spirit fills something it must be material and tangible; because "the *manifestation* of the Spirit is given to every man to profit withal" (1 Cor xii, 7), which is again sound doctrine. The purpose of the manifestation of the Spirit is so that everyone may say that Christ is the Lord (ver. 3), and thereby know him, to have eternal life; because "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." This again, like the other statements, is sound doctrine; and if someone wants proof, let him act according to another doctrine of Jesus Christ, namely—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether

I speak of myself" (John vii, 17). Aside from all these things, we shall see that the following sayings of Paul are sound doctrine also, namely—"Desire spiritual gifts;" "forbid not to speak with tongues;" and "despise not prophesyings." And to top it off, the same apostle says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing" (1 Tim. vi, 3, 4); and Paul says also, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i, 8). By now, everyone knows what sort of thing sound doctrine is, so that there is no reason to be mistaken about it any longer.

Having obtained the characteristics of sound doctrine, the next thing is to insist on knowing which denomination preaches it these days. It is easy enough to know that, without leaving Wales. Follow some of the preachers of the Latter-day Saints to different churches and chapels of the country, to see if they can be seen there enduring and saying, like Jesus Christ and his apostles, that the signs are to follow the believers, and that it is everyone's duty to desire spiritual gifts, and not to forbid speaking with tongues, not to despise prophesyings; nor to preach other than what Paul and his brothers preached! Soon proof will be obtained of the complete fulfillment of Paul's prophecy, which says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." How literally this is being fulfilled these days! It is generally admitted that the Saints *profess* the same doctrines as the apostles, even if their miracles are a little different; and for that reason, the sectarians of the country, and not the Saints, are the ones that "do not endure sound doctrine." To have firmer proof that it is they, we can look at how they "after their own lusts heap to *themselves* teachers, having itching ears," and how they are unable to endure those words that Christ and the apostles spoke. The churches, generally, heap their teachers, exactly the same way as a number of uneducated children would choose schoolmasters to teach them, according to their own lusts, and without the permission of their parents, because they have become bored with

the old way, and have chosen teachers who can tell fables! That's the picture perfectly. What are the believers of the country but children needing to be taught? What are the reverends but teachers or schoolmasters? And what are the "callings" in the chapels, but children "heaping to themselves teachers," and that after their own lusts? Whichever teacher pleases these children's ears with his Arminian, Fullerian, Calvinist, Baptist, and Mormon stories, is chosen and employed by them immediately, without consulting the Father above (or if they consult him, they do not wait for an answer); and then, if he does not continue to please their itching ears, they turn him away, and choose a new teller of fables! Is this not the truth about the chapels of the country? If otherwise, we would love to hear it. How different for the former-day Saints, and the Latter-day Saints! It is not the children of God who choose their teachers, nor the teachers who choose themselves; but every teacher must wait to be called as was Aaron. "Ye have not chosen me," said Christ to the twelve, "but I have chosen you, and ordained you" (John xv, 16). Thus also, Paul ordered Titus to stay in Crete, to choose elders or teachers to teach them (Tit. i, 5); for Paul knew that the churches were not wise enough to choose their own teachers, and ordain them; but they could raise their hands to show their approval of the choice of president Titus and his fellow officials. That is the arrangement of the Latter-day Saints as well; the common members, were they a thousand together, have not the right to call so much as one deacon. Such is the difference between the wisdom of God, and that of men.

Now, who has not seen by whom sound doctrine is preached? Its characteristics have been clearly shown, so that everyone who hears the words of Christ and his apostles being recited can decide that he is hearing "sound doctrine," which he needs. Therefore, let the preachers of sound doctrine be obeyed, and let the "form of godliness" be left behind, to have "its power;" and let no children heap teachers after their own lusts, lest they be found "ever learning, and never able to come to the knowledge of the truth."

J. DAVIS.

JOHN DAVIS, PRINTER, MERTHYR TYDFIL.

D10 DAVIS, John. *Pregethu i'r ysbrydion yn ngharchar, a bedyddio dros y meirw.* (Preaching to the spirits in prison, and baptism for the dead.) *Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown, 1850.*

8 pp. 17 cm. *Welsh Mormon Writings* 37.

By using biblical phrases in the title of this publication, John Davis followed the procedure used for his previous two pamphlets (**D8** and **D9**). On the title page, three passages of scripture are quoted: 1 Peter 3:18–20, 1 Peter 4:6, and 1 Corinthians 15:29–30. The seven pages of text are basically an interpretation of these verses according to Church doctrine.

Prior to the publication of *Welsh Mormon Writings* only the 1851 edition of this pamphlet was known. Several years afterwards a copy of the 1850 edition surfaced in a secondhand bookshop in Salt Lake City, Utah. The contents of the two are identical except for two words added at the beginning of page [2] of the 1851 edition: "Observations on." Also the typesetting of the eight-line poem of the 1850 edition was rearranged into sixteen lines in the later edition.

PREACHING

TO THE

SPIRITS IN PRISON,

AND

BAPTISM FOR THE DEAD.

"FOR Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, &c."—1 PETER III, 18—20.

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 PETER IV, 6.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—1 COR. XV, 29, 30.

BY JOHN DAVIS, MERTHYR.

MERTHYR TYDFIL:

PRINTED AND FOR SALE BY J. DAVIS, GEORGETOWN;

FOR SALE ALSO

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PREACHING TO THE SPIRITS IN PRISON, AND BAPTISM FOR THE DEAD.

SINCE denominations of the age have manifested their views on the two above topics, it would not be unprofitable, perhaps, for us, in the name of the Latter-day Saints, to do so also, regardless of the persecution that will come about as a result. We consider that the Welsh are sufficiently mature, by now, to receive our views about preaching to the spirits in prison, together with baptism for the dead. Many opinions have been offered, and have been received; but very little light, until now, has been shed on the above dark topics.

Before placing the preaching and the baptism under scrutiny, let us read that which Isaiah says (lxi, 1, 2), "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the *prison** to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Furthermore, we can also read the following quotations:—Psalm cxlii, 7—"Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me." Psalm lxxix, 11,—"Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those that are appointed to die." Psalm cii, 18—22,—"This shall be written for the generation to come; and the people which shall be created shall praise the

*One can understand, to some extent, what kind of place is the PRISON, or hell, by reading the parable of the rich man, in Luke XVI, 19—31.

Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed unto death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Isaiah xlii, 7,—"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah xxiv, 22,—"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

Now, after Jesus Christ came to the world, according to that which was prophesied about him, his message related to many classes of men, and his main purpose was to bring *all* of them from the kingdom of darkness, into the kingdom of God. Although men vary in their circumstances, yet he had but one gate or door, through which all, from every place, could come into the kingdom of light; and to show that, he said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is not possible for anyone to climb in any other way, else he is counted a thief or a robber. At the time Jesus spoke these things, he knew that his work was to preach good tidings to the meek, to bind up the brokenhearted, "to proclaim liberty to the captives, and the *opening of the prison* to them that are *bound*." He knew that there were spirits in prison from the time of Noah, for their disobedience, and he knew that he needed to proclaim to them the opening of the prison. Every prisoner is a sinner, but that does not mean that he cannot pay his debt, unless his sin is unpardonable; but if his sin is unpardonable, he will not be forgiven in this world or in the world to come. (Matt. xii, 32.) We know of no one who has proved that the antediluvians committed the unpardonable sin, and that it will be impossible to have their sins "blotted out when the times of refreshing shall come from the presence of the Lord" (Acts iii, 19). That forgiveness will be given in the world to come, has been determined by Jesus Christ, in clear and understandable words, so that no one can successfully pervert them.

Having said as much as that, we shall quote the words that are found in 1 Peter iii, 18—20, those which proclaim that Jesus Christ

will preach to the spirits in prison. The words are—"For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." This quotation shows clearly that Christ, while his body lay in the grave, went to the world of the spirits, to proclaim liberty to the captives, and the opening of the prison to them that were bound. Jesus Christ himself also proves that he went to the world of the spirits, namely paradise (not heaven, as some suppose), on the day he was crucified, in which he said to the thief—"Verily I say unto thee, Today shalt thou be with me in *paradise*" (Luke xxiii, 43). If it was heaven that was meant by this paradise, then Christ was not sure of his subject when he said, "today" to the thief; for he said to Mary, on the morning of the third day, "Touch me not; for I am not yet ascended to my Father," which, of course, is in *heaven*. We must say that Christ was mistaken, or else he admitted that paradise and heaven are different places. We prefer to believe Jesus Christ, that he went to paradise, to the spirits, on the day of his crucifixion; and to heaven, to his Father, after his resurrection, as the scriptures testify. Besides this, there are phrases in the sermon of Peter, on the day of Pentecost, that prove beyond every argument, that the soul or spirit of Christ was for some time in "hell," or spirit prison. Peter says the following—"And he (namely David) seeing this before spake of the resurrection of Christ, that his soul [or his spirit] was not left in hell, neither his flesh [or his body] did see corruption" (Acts ii, 31). What is more clear than the word and the testimony, about these subjects? I hope there is no one more ready to listen to men perverting the scriptures, to uphold their opinions, than to those who use them as they are written. Now, it is said that Christ was "put to death in the flesh, but quickened in the Spirit; by which [namely the Holy Ghost] also HE went [not Noah, or anyone else, but Christ], and preached unto the *spirits in prison*; which *sometime* were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." It is true that by the Spirit of God, or the priesthood, Noah preached to

the antediluvians; and it is also true that they were disobedient, and God, after his longsuffering towards them, caused them to drown, with respect to their bodies, and put them in prison, with respect to their spirits; but it is not true that "HE," namely Christ, preached to them in the time of Noah; otherwise, it could be said also that Christ was preaching on the day of Pentecost, when Peter, by the Spirit, converted the three thousand. Why is it not Christ himself that is meant when he is said to have "preached to the spirits in prison," as well as when he is said to have "preached to the disciples on the mount?" Can it not be acknowledged that spirits are intelligent objects? and if so, why could not Christ, with respect to his spirit, have preached to them when they were in paradise or hell, just like Isaiah prophesied, that he "proclaimed liberty to the captives, and the opening of the prison to them that are bound?" The truth is, "also *he** went and preached unto the *spirits in prison*, which sometime were disobedient" when Noah preached to them. It was when they were in the body on the earth that Noah preached to them, but when they were *spirits* in prison that Jesus Christ preached to them. Now, at this point, perhaps some reverend can ask an "unanswerable question," in his opinion, namely, Why did Christ preach to the spirits that were disobedient in the time of Noah, any more than to other spirits who were disobedient before or after that? O, conceited ones! do you not know that there are many prisons, and that some pay their debt sooner than others; and, therefore, that the opening of the prison cannot be proclaimed to all at the same time? "Those that were sometime disobedient" were all imprisoned at the same time, and for the same transgression; and in the days of the crucifixion of Jesus Christ it appears that they had paid their "last farthing;" otherwise, Jesus would not have gone to them to preach liberty and the opening of the prison. There are many spirits in the prison still, "and after

* Perhaps the grammarians will argue that the word "HE," in the above reference, contains the body and the spirit of Christ, in an effort to deny his mission to the prison; but such a one should read carefully the account of the crucifixion of Christ and the two thieves, and sort out the misunderstandings. Christ said to the thief, "Today thou shalt be with *me* in paradise." Now, according to the manner in which some reason, if *he* and the thief went to paradise that day, their bodies went also! But everyone knows better than that.

many days (perhaps) shall they be visited." Everyone must have a chance to hear the gospel, either in this world, or in the next world; "for this cause was the gospel preached also to them that are *dead* [or the spirits], that they might be judged according to men in the *flesh*, but live according to God in the spirit" (1 Peter iv, 6). But since the spirit is the understanding part of man, we see the appropriateness of the reasoning of the apostle about the necessity of preaching the good news to the spirits that were deprived of hearing the gospel while in the flesh, so that they could "live according to God in the spirit," and be judged at the last day, like men who had heard the gospel while in the flesh. Now, let our opponents say what they wish, but it is abundantly clear that the above doctrine is scriptural, divine, just, and as worthy of its Author, as any other of his doctrine.

Associated with preaching to the spirits in prison, is the doctrine of "*baptizing for the dead*." It is not of much benefit to convert men or spirits, if they cannot be baptized for the remission of their sins; for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Although Christ preached to the spirits in prison, if he had not arranged for a way to baptize them, everything was in vain, according to his own words—"He that believeth and is *baptized*, shall be saved." But we have cause to rejoice that the scriptures show that we, on the earth, can be baptized for the dead who believe from time to time in the world of the spirits, for it is not possible to administer the ordinance there, as it is here. In 1 Cor. xv, we see that Paul is reasoning with the Corinthians about the resurrection of the dead, because there were some in their midst who doubted the resurrection. Paul says, "If the dead rise not, then is not Christ raised," "then is our preaching vain, and your faith is also vain;" and in ver. 29, 30, he also says, "else what shall they do which are *baptized for the dead*, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?" At one time all the Corinthians had believed in the preaching of Paul, the resurrection of Christ, and in the teaching about baptism for the dead (for the teaching of which the apostle was "in jeopardy every hour"); but there were some in their midst who denied the resurrection of the dead; and in order to convince such people, the apostle reasoned with them: if the resurrection was not to be, and

Christ had not arisen, and neither his sermon, nor their faith, nor their baptisms for the dead were of any worth—that it would all be in vain, and that it was better for them to eat and drink, and then die! There is no indication that any of the Corinthians doubted the doctrine of baptizing for the dead, but only the resurrection of the body; for baptizing for the dead was something they continued to do at that time in the church, as we can understand from the phraseology; and Paul was "in jeopardy every hour" for preaching it. He did not allow such doctrine in their midst, nor did he allow them to baptize anyone for the dead, unless that was according to the will of God, and something that had been commanded. Paul knew about the glorious chain that connects heaven with earth, which keeps the earth from being smitten with a curse. He knew that it was necessary "to turn the heart of the fathers to the children, and the heart of the children to their fathers," which could not be carried out without baptizing for the dead. It appears from the words of Paul, that the inhabitants of the other world cannot be perfected without us (Heb. xi, 40), nor we without them. Everyone since Adam is connected with one another, and all have their work to fulfill, and their work to finish. Those who are baptized for the dead can be considered saviors for them, since they are freed from their sins on the earth; for, "whatsoever is bound on the earth shall be bound in heaven also." Perhaps Obadiah had reference to that when he said, "And SAVIOURS shall come up on mount Zion to judge the mount of Esau [namely their being "judged according to men in the flesh"]; and the kingdom shall be the Lord's;" that is when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." God makes known the believers from the other world, and has appointed a place for baptism in his temple to administer the ordinance of baptism for them on the earth. Before believing this, one must believe that God gives revelation in this age, which certainly is the truth.

O, how lovely is the thought that our revered forefathers, those who died without hearing the gospel, are in so much hope of yet being saved, as if they were on the earth now. God will call to "all that are afar off"—as far off as the world of the spirits, and every creature shall receive an opportunity for salvation, if he has not committed the unpardonable sin. His elect shall be gathered from every

place, throughout heaven and earth, and under the earth; and not one prison shall be closed, until they come out of it, either to liberty, or to the second death, where the smoke of their torment ascendeth up forever and ever. God is just, and just also are these glorious teachings which we are revealing to the world; and we say, in passing, that there has never been anything more appropriate than these to wear the name of "good tidings of great joy."

We hope that the proofs of the possibility for spirits to be saved from their prisons will not be a provocation to anyone in the flesh at present to neglect obedience to the gospel, when presented with the opportunity; for this is the condemnation now, that light is come into the world, and men loved darkness rather than light. Rather, men should obey promptly, for God has shown himself more merciful and benevolent that was ever thought he was. We pray that it will be thus, and that it will be proved that God "is love."

Let us all praise God above, for hearing the cry of the captive,
And bringing the bound from the dark prison, to proclaim a new message.
Those who were sometime disobedient, have heard the Son of God's voice;
All who believed are now free, and the dead are made alive.

The saints in the flesh have gone down to the water, joyfully in their stead,
That the sad prisoners, may enter into the kingdom of heaven!
So merciful is the God of the Saints; and his love, how great!
His divine justice, is seen through heaven and earth.

J. DAVIS, PRINTER, MERTHYR TYDFIL.

D11 DAVIS, John. *Ffordd y bywyd tragywyddol, a ddarlunir yn yr ysgrythyrau santaidd*. (The way of eternal life, which is portrayed in the holy scriptures.) *Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown, 1850.*

12 pp. 17 cm. *Welsh Mormon Writings* 38.

John 5:39–40 is cited on the title page of this pamphlet: "Search the scriptures; for in them ye think ye have *eternal life:* and that are they which testify of me. And ye will not come to me, that ye might have life." Numerous other scriptures are quoted throughout the text as John Davis presents his definition of the phrase *eternal life*. He ends his discussion with John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."

THE WAY

OF

ETERNAL LIFE,

AS PORTRAYED IN THE

HOLY SCRIPTURES.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."—CHRIST.

BY JOHN DAVIS, MERTHYR.

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THE WAY

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THERE is nothing more important than eternal life. The entire human race is searching for it in some way or another. The pagan searches for it as faithfully and as honestly as does the Christian; and the one supposes he can have it as well as does the other. To obtain eternal life women are burned with the dead bodies of their husbands, and they throw their children in the Ganges and under the wheels of the Juggernaut; and to obtain the same thing, the Welsh Christians worry about the different religions in the churches and the chapels. All agree that eternal life can be had; but they do not agree about what it is, or about the way it can be obtained. Each one determines that he can have it in his own way. The pagan is just as determined and faithful as is the Chrisian; the one, as well as the other, upon dying, testifies of their hope for a better world. The pagan is martyred for his belief as readily as is the Christian, if not more so; both are prepared to seal their testimony with their blood. If making great sacrifices, sealing one's testimony with one's blood, dying peacefully, &c., are the signs that a man is on the way to eternal life, the pagan is on just as good a road as is the Christian. While one believes that the Bible is the way, the other believes that some other book is. Things like these lead multitudes to decide that eternal life is only some old wives' tale, and that no one knows anything about it. But, yet, since this last class does not know what eternal life is, they ought to be slow to condemn others, for others have as much knowledge as they. Perhaps the pagan or the Christian, in their faithfulness, strike their foot at the

door of life; while there is no hope for them, because of their unbelief.

Indeed, inasmuch as the pagan is far away, while we live in the "garden of Christianity," it is fitting to search how much Christians know about their eternal life, leaving the pagan in peace. The eternal life of the Christians is decided in the Bible, that which they say is an infallible book. They believe that only in the Old and the New Testaments is eternal life to be had, and there is no use for anyone to inquire about it in any other place. People in the time of Jesus Christ were precisely of the same opinion, with this difference; namely that the Christians believed that eternal life was in the two Testaments, while the others believed that it could be obtained only in the Old Testament. But we doubt such an opinion, because it is contradictory to their own Bible. Jesus Christ said the following to the early believers:—"Search the scriptures; for in them *ye* think ye have *eternal life*: and they are they which testify of me. And ye will not come to ME, that YE MIGHT HAVE *life*," (John v, 39, 40). Those people thought, as do the Christians now, that eternal life was to be had in the *scriptures*; but Christ shows that it is in HIM that eternal life is to be obtained, and not in any other place. It is true that the scriptures testify of Jesus Christ, but they testify that it is in *Him*, and not in *them*, that eternal life is obtained. There can be no life in paper and ink; but such can testify where life is to be obtained; and that is all that the scriptures do. The scriptures are very beneficial, then, not to give eternal life themselves, but to show where one can obtain it. Well, "search the scriptures," dear Christians; but do not think that eternal life is obtained in the scriptures: the scriptures testify of the way to obtain it, namely by coming to Jesus Christ in the manner the scriptures describe. "Searching the scriptures" is good, but going to Christ, so that *we might have* life, is far better.

But before going to Jesus Christ to inquire about eternal life, it would be well to "search the scriptures," in order to find out what that life is. The scriptures, especially the New Testament, testify clearly about it; and, therefore, "search the scriptures." In John xvii, 3, it says,—"And this is *life eternal*, that they might KNOW thee the only true God, and Jesus Christ, whom thou hast sent." Now, it is seen that knowing God

and his Son Jesus Christ is eternal life, and nothing else. He who knew best is the one who spoke the words, and it is logical that they are true. It will not do to allow the opinions of men to be given higher consideration than a specific utterance of Jesus Christ: "This is life eternal," said he, "namely that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." By searching the scriptures further, we see in Matt. xi, 27, that "neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." If one can know the Son, he will come to know the Father also; for the Son promises to reveal him. Consequently, there is no reason for anyone to fear that he cannot have eternal life, for it is just a matter of having knowledge of Jesus Christ.

At this point, having obtained the scriptures to testify that knowing the Father and the Son is eternal life, and that one can know the Father through the Son, we can search the scriptures next, to find out what is meant by KNOWING the Father or the Son. In Matt. xvi, 15—19, Jesus Christ asks his disciples, after hearing that the people were saying that he was John the Baptist, Elias, Jeremiah, or one of the prophets, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for *flesh and blood hath not revealed it unto thee, but my Father* which is in heaven. And I say also unto thee, That thou art Peter, and upon this *rock* I will build my church; and the gates of hell shall not prevail against it." Now, we see that Peter knew without a doubt, that Christ was the Son of the Living God; but it was not in the common way that Peter came to know Christ, rather through a revelation from his Father. Everyone knew that he was "the carpenter's son," for flesh and blood (or men) could reveal that; but no one could know that He was the Son of the Living God, without a clear revelation from heaven, saying, "This is my beloved Son, in whom I am well pleased." On this rock of revelation Christ proceeded to build the church. He did not dare to build it on any other foundation. This was the "foundation of apostles and prophets," and their foundation was knowledge and revelation.

Well, says someone, if knowing Christ, in the same way as did Peter, is eternal life, how can anyone in this age know him, since he is in heaven? It is true that it is said that *knowing* is life eternal, but how is it possible for anyone to know Jesus Christ in that manner, in this age, when God does not speak from the heavens to anyone? But let such remember that the Holy Ghost, or the other Comforter, had not been sent to the world at that time. The work of the Holy Ghost was to testify of Jesus Christ, that he is the Son of the Living God (John xv and the xvi); and in 1 Cor. xii, 3, it says, "no man can say that *Jesus* is the *Lord* [or that he is the Son of the Living God], but by the Holy Ghost." It is that Spirit that co-testifies with the spirits of the disciples of Christ, that they are the children of God, and joint-heirs with his Son. It is He who explains the depths of the things of God, and indicates the mind of the Father and the Son. There is a way, then, to know that Christ is the Lord, by the Holy Ghost, without any reason for God himself to speak from heaven. The other Comforter does that for him.

Thus, we see that the scriptures testify that knowing Christ is the Son of God is life eternal, and that being able to know Christ through the Holy Ghost is scriptural. Believing in Christ is not enough, rather one must know him through the other Comforter. That is the witness of the scriptures. When someone receives the Holy Ghost, he has proof that it is Christ who sends him, and that he is the Lord; then, according to the scriptures, a man is on the way to eternal life.

Now, since we have found the furthest end of the way to eternal life, according to the description of the scriptures, we can continue to search further, so that in the end we can also find the beginning of this narrow, but blessed way. We have come so far along as to know that it is the Holy Ghost who reveals Jesus Christ and his Father; and next we can search the scriptures to learn what is the Holy Ghost, and whether one can receive him now or not; and if so, how. The Holy Ghost is something that can come from heaven to the earth, and fill persons with its presence and with that which composes it. (Acts ii, 4). The Spirit is an element for baptizing, as well as with water (chap. i, 5). Water is not similar to the earth or to the air, but nevertheless the three are sub-

stances; and if the Spirit is different from anything we know about, that is no proof that the Holy Ghost is not substance. How can *nothing* fill a void? only a substance can fill it. If nothing of substance went into the temples of the disciples on the day of Pentecost, how can Luke say that they were "filled?" Also, if the Holy Ghost is not substance how is God going to *pour* it on every flesh, in the last days? and how could anyone know that he received it? How did John know, on the isle of Patmos, that he was "*in* the Spirit on the Lord's day," if something of substance was not surrounding him? It is logical, then, that the Spirit is something of substance, about whose presence one can know. Now, again, what is the Holy Ghost with respect to his office and his work? We have the scriptures to provide the answer. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John xvi, 13). Furthermore, "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom;" and to another the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, &c. (1 Cor. xii, 7—10.) "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will," (verse 11). That is the office and work of the Holy Ghost; and if the Spirit does not do those things now, how much better is anyone for receiving it?

The next topic is, is there a promise in the scriptures that one can receive the Holy Ghost in this age? or, is there a promise that men can receive their "baptism of the Holy Ghost," or their "being born of the Spirit," in this age? If there is a way, it is worth searching the scriptures to grasp hold of it; because without receiving the Spirit, one cannot know the Father and the Son; and without knowing them, one cannot obtain eternal life. Peter proves (in Acts ii, 38, 39), that the promise extends to this age; he says, "and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to *all that are afar off*, even as many as the Lord our God shall call." We see by this that the promise of receiving the same Spirit that was received on the day of Pentecost is to all that are afar off, for the purpose of baptiz-

ing all through the same Spirit into one body (1 Cor. xii, 13), according to the promise of John and Christ in Matt. iii, 11; and Acts i, 5. If baptizing and being born *of the water* is to continue the same way to save man, it is necessary that baptizing and being born *of the Spirit* is to continue the same way also; and, consequently, men must receive the Spirit in the same way now as in the primitive time; otherwise, they cannot enter into the kingdom of God. It is "one Spirit," and he, like God, is unchangeable.

Well, then, if there is a promise in the scriptures of having the Holy Ghost in these days, it is also likely that they will show the way to receive it; and the way to receive it is the way to receive eternal life. Let us search the scriptures, then; and we shall see in Acts viii, 14—19, these phrases:—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then *laid they their hands* on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Again, in Acts xix, 6, it says, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." We see that Simon knew perfectly well that it was by the laying on of the hands of the apostles the Spirit is received, and no one dares to lay on hands without the "authority" in their possession, which cannot be possessed for money, because it is a gift of God. Now, it is the scriptures that testify of these things; and if the Christians of this country are consistent with themselves, they ought to believe their Bible, anyway. If someone says in this place that there was no one except for the apostles who laid on hands in the early times, let such a person read the account (in Acts ix, 17) about Ananias when he laid his hands on Saul, so that he would be filled with the Holy Ghost. No one considers Ananias an apostle; and thus it is logical that the power of the

elders is the same way; otherwise, it would be necessary for an apostle to be in every branch of the church, in order to lay hands on those who have been baptized. There was nothing in the hands of the apostles and the elders that differed from the hands of other men, only that they held the keys of the kingdom of heaven, and possessed the authority to let in and cast out. It is they who stand at the strait gate to receive everyone into the strait way that leads to eternal life. The apostles did not lay their hands on anyone to receive the Holy Ghost, if they had not been baptized before that, as we can see by searching the scriptures. One must be born of the water before being born of the Spirit, unless God makes an exception, as he did for the family of Cornelius, to clear away the Jews' prejudice about them. An exception is never to be taken as the rule. The rule is this, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" namely being baptized with water first, and afterwards with the Holy Ghost and with fire.

By now, by searching the scriptures, we have gone so far back along the way of eternal life that we have come to the first strait gate, namely the baptism of water, which leads to the second, and forward along the narrow way, namely the way of life. There are also officers in authority at this gate, like the other, and they have keys to authorize passage. This gate that pertains to the kingdom is the most contemptuous in the sight of men, and few there be that choose to enter. In this one, being born of water takes place, which prepares one to be born of the Spirit. Jesus Christ was at this gate when he was in the river with John, who was the porter; for it is written, "To him the *porter* openeth; and the sheep hear his voice." This gate frees all from their sins; for Peter says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii, 38). Again, Ananias says to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii, 16); but "not the putting away of the filth of the flesh, but the answer of a good conscience toward God," by doing his will. "The baptism of *repentance*, for the remission of sins" is the only baptism God ordained; and since repentance is inseparably connected with bap-

tism, infants cannot be baptized, because they cannot repent, since they have not sinned against anyone. There is "one baptism," and that must be administered by one who knows that he is a lawful servant of God, and has been called, as was Aaron. Immersion is no more a baptism than sprinkling, if the one who performs it does not possess authority; and we see, by searching the scriptures, that Paul baptized the twelve in Ephesus, the second time, because their first baptism had not been performed by an ordained servant. (See Acts xix, 1—7). Had they been baptized by John, or some other authorized servant, they would not have been ignorant about the Holy Ghost; for neither John, nor any other of the servants of God, ever forgot to tell everyone about it. Telling about it was the chief task for all of them; for without it no one can be saved. (Matthew iii, 11). It is not reasonable to think that those twelve were not baptized properly with respect to the form; therefore, it must have been the authority that was missing. God has never sent one of his servants to baptize for "being born of the water," without commanding him to proclaim also concerning "being born of the Spirit." If anyone wishes to search further about this topic, let him read our treatise on Baptism. Now, we have shown, briefly, the strait gate that goes from the kingdom of darkness to the kingdom of light; and this must be the one that is the beginning of the way to eternal life.

But before anyone can be baptized, or be born of the water, it is required that there must be in him some qualification for that; otherwise, everyone could go in. In the kingdom of darkness all are sinners rebelling against God, for not having obeyed him; but as for little children, we say, as did Jesus Christ, "Of such is the kingdom of heaven." Jesus did not command that they be baptized, rather he left the example of blessing them; and all who believe the scriptures, and search them, should follow him in everything. Well, then, the scriptures show that every man must repent before he can be baptized. "Repent," says John, "and bring forth therefore fruits meet for repentance;" "and they were baptized of him in Jordan, confessing their sins" (Matt. iii, 1—8). "Repent," is also what Peter said on the day of Pentecost; and as many as "gladly received his word were baptized." Repentance is not moan-

ing and weeping, but a determination to leave that which is bad, and walk in a "newness of life." Neither is a lot of time required to repent; for we have the account of three thousand who repented and were baptized in a few hours on the day of Pentecost. Knowing the way to repent is greatly advantageous to go in through the strait gate properly, so as to achieve eternal life.

But before anyone can repent, it is necessary for him to believe first, as the scriptures testify. It is said about the three thousand who were baptized on the day of Pentecost, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent," &c. Without faith it is impossible to please God. Everyone who is of age and of sound mind has the ability to believe. It is not the Holy Ghost that causes anyone to believe; otherwise, all the disciples of Christ would have received the Spirit before the day of Pentecost. The Spirit is given after being born of water, and not any time before that.

But before anyone can believe, it is necessary to have a preacher; for the scriptures say, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? * * So then faith cometh by hearing, and hearing by the word of God." (Rom. x, 14—17.) We see from this that one must hear from a preacher before believing, and the preacher must be sent and have the authority, and the divine treasure, namely the gospel, in his "earthen vessel;" otherwise, no one can be judged for not believing. Just because a preacher has read the commission of the twelve apostles, and has learned languages, &c., in the university, is not proof that he has been sent by God. If that commission belongs to him, then he should remain in Jerusalem, as did the apostles, "until he be endued with power from on high." (Luke xxiv, 49.) No one is worthy to go out into the world, any more than were the apostles, with first receiving of that power, so that he may be a WITNESS unto God unto the uttermost part of the earth. (Acts i, 8.) For "this gospel of the kingdom shall be preached in all the world for a *witness* unto all nations; and then

shall the end come." (Matt. xxiv, 14.) Thus, no preacher can preach for a *witness*, unless he himself is a witness; and no one can be a witness, without possessing knowledge and assurance; "for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thes. i, 5.) God does not send servants to speak their own opinion and mind, rather to speak his opinion and his mind; or in other words, to preach for a witness.

So that men will not be deceived by false preachers, they ought to search the scriptures; and there they can see how to recognize the true preacher. The servant who has been sent always preaches the first principles, namely those which start people in Christ; such as, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," &c.; and then teach them to "keep all things." "But though we," says Paul, "or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i, 8.) A sign of false teachers is that they teach otherwise, saying that this thing or the other thing is not needed in this enlightened age, and that it is great presumption for anyone to say that he knows that he is sent of God, and that the signs are to follow the believers, &c.; and the sign of true teachers is that they say that Jesus Christ and all his apostles are true, and that one should not preach anything other than that which they preached. Well now, may our readers search the scriptures, to see if things are so; and if they do, may they come unto Jesus Christ, that they may have life, life in the way the scriptures describe.

Now, we have searched through the scriptures, and have seen that the Christians of this country know very little about the eternal life that they think is in their Bible. We have shown that such a life is not to be obtained in the scriptures, and that they merely testify of the One who can give eternal life. This life and also the gate of being born again have been portrayed by us in the language of the scriptures; we have also noted in detail the way to achieve them, so that all can comprehend them, by going to them in a believing and repentant manner under the guidance of a servant sent from God, namely one of the Latter-day

Saints. Thousands have done so in this age, and have come to a knowledge of the truth.

The preachers of the Saints are sent by God, and they do not "preach any other gospel:" therefore, may all believe, repent, and be baptized for the remission of sins, so that they can receive the Holy Ghost and *know* the Lord Jesus, and so that he will *reveal* his Father to them; for "this is life eternal, that they might KNOW thee the only true God, and Jesus Christ, whom thou hast sent."

The way of life ~~is a narrow~~ path,
A path contrary to the paths of the world;
Strait is the gate that opens to it—
A watery grave is the requirement for all.
Sin is washed away by the water,
By the Spirit we are made children,
And by traveling on the path of life
We shall overcome all carnal desire.

By the Spirit one comes to know
God and the Lord Jesus Christ,
For this is life eternal
That cheers even the saddest.
Who elects to receive life?
Let him come to Christ to obtain it by faith:
Who wishes to remain in slavery,
While he is able to be free?

JOHN DAVIS, PRINTER, MERTHYR TYDFIL.

D12 DAVIS, John. *Ewch, a dysgwch*. (Go, and teach.) *Merthyr Tydfil: Printed by J. Davis, Georgetown, [1850]*.

2 pp. 17 cm. *Welsh Mormon Writings* 39.

The title for this two-page leaflet is taken from Matthew 28:19–20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." John Davis explains that this injunction, given by Christ to His Apostles after His Resurrection, has application to modern believers as well. Davis addresses two main issues: the proper teachings of the true religion and the appropriate mode of baptism.

GO, AND TEACH.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you,"—MATT. XXVII, 19, 20.

FEW know what is meant by "*teach* all nations;" not that it is a difficult thing to understand, but because of lack of consideration. Teaching all the nations is the same as "preaching the gospel to every creature." After teaching, the next thing is to baptize; and whoever believes, or accepts the teaching, and is baptized, will be saved; but whoever does not believe, or refuses to be taught, will be damned. Christ had given something special to the apostles, which they were to teach to all nations; and while they continued to do that, he promised to be with them always until the end of the world. It does not appear that it was the Bible that Christ gave to them, for that was not near to being completed; neither is it likely that he gave them any other book. What, then, were they to teach? We answer that it was the gospel, namely that which they had taught to the Jews previously. The most particular things they had taught to the Jews were faith and repentance, and baptism for the remission of sins, exhorting them to wait for the baptism of the Holy Ghost. The work of the apostles was not to teach anyone to read, rather to teach "the words that lead some to Christ;" or, in other words, to teach that it is necessary to be "born of the water and of the Spirit," before being able to enter the kingdom of God; and having gotten a man into the kingdom, then teaching him to keep all things that Jesus Christ has commanded. The apostles were sent not to please the ears of anyone with invented tales, rather to teach men that which was *required* of them to do in order to be saved. "He that believeth and is baptized *shall be saved*." To strive to save all nations was the work of the apostles; and in order to save them, there was but "one faith, one baptism," and "one Spirit." They did not dare teach this thing to one, and that thing to another; rather they taught the gospel to everyone, exhorting them to believe, repent, be baptized with water, and with the Holy Ghost. They still preach the same obligations, until they see men obey; and after that they are taught to keep all things. The apostles did not care to whom they preached; the priests and the people were equal in their sight; and they taught the one and the other the way to the kingdom of God. The devout who prayed on street corners were as far from being saved as were publicans and sinners; for they disregarded the counsel of God, by not doing the works that lead some to Christ. The greatest godliness was not sufficient to save anyone, unless he was taught and baptized. Many practiced with godliness, but they denied its "power," by not being born of the water and of the Spirit, so they could receive it "in power and much assurance."

Now, inasmuch as all nations have not as yet been taught and baptized, the servants of God must do the same thing in this age as they did in earlier times. "Go ye therefore, and teach," is still the commission, "baptizing." There is no use shouting and singing about the sufferings and the death of Christ to men who are in the kingdom of darkness, and neglect to show them that they must "be born of water and of the Spirit," before they can enter into the kingdom of God. Faith and baptism for repentance must be preached to everyone, until they believe; for only he that believeth and is baptized shall be saved. Many are displeased with the Latter-day Saints, because they preach the same thing still, namely faith, repentance, baptism for forgiveness, the laying on of hands, &c. People suppose they have heard enough about such things; "and they shall turn away their ears from the truth, and shall be turned unto fables," having itching ears. (2 Tim. iv, 3, 4.) Instead they go to listen to teachers they heap to themselves, those who are not so exact in mentioning baptism to repentance, &c., and in explaining and perverting the scriptures, disestablishing church and state, building Normal schools, abolishing the church tax, and describing the bottomless pit. All may choose for themselves their own baptism, and their own faith; the only thing that saves is membership anywhere except with the Papists and the Saints. Nothing is more approved in the chapels than to hear someone lecturing either against the deceit of old Joe Smith, the whoredoms of the Church of England, the over-supremacy of the leaders of the Wesleyans, the education plan of the government, &c. Oh, how that is approved by shouting "hear," and clapping hands! But while one of the preachers of the Saints is exhorting people to believe, repent, and be baptized, promising the gift of the Holy Ghost, like Peter of old (Acts ii, 38, 39), the behavior towards him is with the greatest contempt, and he is considered a terrible deceiver! What is this but failing to endure "sound doctrine," and refusing the only thing that will save all nations?

Obviously, that which was said to the three thousand on the day of Pentecost, to the eunuch, the keeper of the prison, &c., is that which also ought to be said to every creature who does not have a knowledge of God, until he obeys the instruction to be born again; and that is the first teaching in the commission. The second "teaching" is to teach those who were born thus, or who became disciples, to keep *all things* which Christ has commanded, going before them to perfection, "not laying *again* the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands," &c. (Heb. vi, 1—6.) Therefore, let every man receive the doctrine that relates to him, and he shall have a knowledge of the truth, according to the promise.

J. DAVIS.

Printed by J. Davis, Georgetown, Merthyr.

D13 DAVIS, John. *Corff Crist, neu yr eglwys*. (The body of Christ, or the church.) *Merthyr Tydfil: J. Davis, Printer, Georgetown, 1850.*
12 pp. 17 cm. *Welsh Mormon Writings* 42.

In this pamphlet, John Davis takes the reader through a lengthy discussion of the Apostle Paul's analogy in 1 Corinthians 12:14–30. According to Davis's explanation, the members of The Church of Jesus Christ of Latter-day Saints are the parts of the body of Christ referred to in verse 27. He gives particular emphasis to verse 20 ("But now are they many members, yet but one body") and declares that the "one body" means there is only one true Church, the one he represents.

At the end of the treatise, Davis puts an exact date, 10 May 1850, something he rarely did with his publications.

[PRICE 1*c*.

THE BODY OF CHRIST,

OR

THE CHURCH.

"There is one body," and it is the church of Christ. There are many other bodies, but Christ is not the "head" of any of them, rather he is the head of the "body of the church." "For the body is not one member, but many;" and by so being it is similar to the human body. It is the same God who created both, and it must be that divine wisdom is to be seen in the one and the other.

Man was created in a glorious way, namely in the likeness and image of God. Look at him. Who of all the creatures is like him? Count his members, and try to judge whether any one of them is too many or too few. Is any member put in the place of the other? Observe from the crown of the head to the souls of the feet, and point out any deficiency. Where is the being that can improve it? Notice him as he walks, moving his arms, and raising his head. He accomplishes his purposes in such a splendid way! He gives an internal and silent command, and see all the members immediately ready to obey. The toe, though distant, is just as quick as the quickest; and each member receives its direction as wished. Such a glorious machine, then, is the body—such unity is within it! Oh, how the members sympathize one with the other. One feels no desire to cut the other off; no, for each one feels a need for the other. The most uncomely parts are just as useful as the others; and the service of each one is a service to all of them, namely to the body. Who could imagine

that God could, from material so lowly as the dust of the earth, put together such a glorious body? But thus he did; and he breathed in his nostrils the breath of life; and man became a living being. The devil has shown great animosity toward this body ever since its inhabitant transgressed; and he frequently strives to deprive it of its different members: but despite that, the body knows its worth, for not one of its members says to another, "I have no need of you." The body can rejoice, despite the devil, because Christ has come to the world to undo the works of the devil, yes, even on the body.

But what have we to do with the human body? Because the body or the church of Christ is one similar to it also; "for as the body is one," says Paul, "and hath many members, of that one body, being many, are one body: so also is Christ." The Creator who designed the body of Adam is also the one who designed the body or the church of Christ; and inasmuch as the human body was made of matter, the body of Christ was also made of matter. An account is given of John the Baptist, sent from God, going out to gather matter or "prepared people," so the great Creator could put together a body or a church for his beloved Son, and place him as the head of it, as the man is the head of the woman. We can imagine seeing John on the shores of the Jordan, and in Aenon, where there was much water, diligently selecting the materials for God to put together the body of the church. There he gathers them together, and takes them to the water to wash away the sins in their midst which they had, and behold them becoming ready material immediately, to be molded into a body. By the time he had somewhat of a fulness of material *ready*, behold the Son of God directing his footsteps toward the Jordan, according to the will of his Father and also wishing to be washed by John the very first thing, not because there was any sin or fault in him, but because he saw fit to fulfill all righteousness. He humbled himself as material to be washed; and while he, as one ready, was coming up out of the water, behold his Father from heaven breathing on him the Holy Ghost, proclaiming, "Behold my beloved Son, in whom I am well pleased." Then Jesus became qualified to be the head on the body or the church that was shortly to be put together. Christ was, as we have already observed, to be a head on the church, in the same way that a man is the head of his wife. He had a head on his own body,

and he intended for the church to have a head also, besides himself; for in the account of the formation of the body or church of Christ, it is not said that he was ever to be placed in the body, as it is said about every other member of it. That which proves this is the words of Paul, in 1 Cor. xii, 28:—"And God hath set some in the church, *first* APOSTLES, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." By this we see that apostles were the first member that God set in the body, and after that prophets, teachers, &c. Had Christ been a member of the body, no doubt he would have been named first; but it is clear that he was not, for "All things were made by him; and without him was not any thing made that was made," even the church, or the body under examination, although Paul says that God made it. After John the Baptist testified that He was the Lamb of God, we find out that Christ soon, in obedience to his Father, called twelve, and ordained them apostles in the body of Christ, or the material that John had prepared. This is the beginning of the church of Christ, or his body. After that the other members were set in place, namely prophets, teachers, miracles, gifts of healings, helps, governments, tongues, &c. On the day of Pentecost, God breathed on the body, as if a rushing mighty wind, until he filled it with the Holy Ghost, or with the "breath of life;" and the whole body "became a living being," so that its members could be witnesses for God throughout the whole world.

Now, this is a complete body, immersed and baptized by the same Spirit. God formed the members; and from the material or the men who had been baptized, "he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers." (Eph. iv, 11). These members were gifts from heaven; and God desired that one part of the washed material receive the apostleship, and that another part receive the prophesying, &c.; and thus they were made apostles, prophets, teachers, &c., so as to be members of the body, or of the remainder of the material. If men are the members that are in the body or the church, as the denominations of this age believe, it was not God who placed them there, but they themselves; for that which He placed as members in the body came from on high as "gifts unto men," as we see from the previous scripture.

We can ask now concerning this body, as we asked about the human body. Does anyone see anything lacking in it? Look at it from the crown to the souls, does anything appear out of place? How many members did God set needlessly? and how many are necessary? But why do we even ask; there is no one but the fool who would see any deficiency in the work of his Creator. The body of the church is a glorious composition. Although it was only like a baby at this time, it had all the members it would need at middle age, and in its old age. It has a head, eyes, ears, arms, feet, &c.,—every member in its place, and just as it was placed by God. To show this Paul wrote, in 1 Cor. xii, 14—30:—"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more than those members of the body, which seem to be more feeble, are necessary; And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?"

The foregoing quote shows the indispensable necessity of the con-

tinuation of all the members in the body; not the continuation of some of them, but a continuation of all of them. It needs a head, eyes, ears, arms, feet, &c., on the body not only in its youth, but in its older days also. The body of Christ was not something to see, hear, walk, &c., for just one day, but to do that continually, as long as the need continued. What good was it for Christ to be the head of the church, unless it had ears to hear, eyes to see, feet to walk, and arms to hold so that it could do everything he commanded it to do? Is the church the Bride of the Lamb? If so, who would want to see the bride without a head, eyes, ears, arms, or feet? She would not be a bride, but something else claiming the name. Jesus Christ did not claim any church as his bride, except the one his Father formed, namely a church with apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, faith, wisdom, knowledge, discernment of spirits, tongues, &c.

It seems very reasonable that the apostles were the head which the church had on its own body, and that some of them also were the eyes, ears, mouth, &c., since those members are contained in the head. All the other offices and gifts also are members of the body somewhere; but it is not up to us to determine in which part, for our job is to prove that they are somewhere in it , and that they have special tasks to perform in the body continually.

Since we have shown from the scriptures that in his church God gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers," we shall say now that their purpose was "*for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;* till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (See Eph. iv, 11,13.) Many are surprised that *saints* need perfecting, because they have been taught to believe that saints are heavenly beings that have already been perfected. The truth is that the early saints were quite imperfect, and even their apostles fell short in many things. Therefore, God set in the church apostles, prophets, &c., for the perfecting of the saints, together with carrying forth the work of the ministry, and the edifying of the body of Christ. Now, there was no way to perfect the saints, perform the work of the ministry, or edify the church, without apostles, prophets,

teachers, &c. What good was it to establish the various churches, unless there were apostles and others to watch over them? The writings of the apostles themselves prove that they were to experience a general falling away very soon, even though the apostles themselves were planting and teaching those churches. Who but the apostles saw their danger and perfected them? What would become of the work of the ministry if the churches heaped to themselves teachers, instead of putting men like Timothy and Titus to choose some for them? And how could the church be edified without the officers that God appointed to do that? It is difficult to answer; but one could imagine that the churches would be like children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. The body of Christ must have all the members that God placed in it; not having some of them, but all of them. If teachers are enough now "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," then it was something totally unnecessary to place apostles, prophets, miracles, gifts of healings, &c., in the church in the first place. It would have been better for God to have allowed men to make the body in his place, than for him to have placed so many needless members in it. But we think that the scriptures are to be believed before anyone else, and that God knows best.

Having proved the placement of all the members in the body, and having shown their various offices, and the necessity for them, we shall go on to prove further that some were to be apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, "*till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a* PERFECT MAN, *unto the measure of the stature of the fulness of Christ.*" (Eph. iv, 13). It is necessary to show that all have come in the unity of the faith, and of the knowledge of the Son of God, before one can say that there is no need for all the previous officers in the church at present; and not only that, but it is necessary to show also that the church has come unto a "PERFECT MAN, unto the measure of the stature of the fulness of Christ." What is similar to a perfect man in any of the churches of our country? Nothing in the least measure. All the modern-

day bodies or churches recognize themselves as being far more imperfect that was the early church in its infancy. Who will be so foolish any longer to maintain that there is no need for all the offices and gifts in the church now as before, when the scriptures show otherwise?

Perhaps many are ready to acknowledge by now that God placed all the aforementioned members in the body at the beginning, and that there was a genuine need for them at that time; but they fail to comprehend what has become of them over so much time. If they fail to comprehend this, how can they comprehend that anyone can become perfected in this age? and if no one can be perfected, how can the church or the body become a perfect man? In light of things like this, men should believe the scriptures thoroughly, and search with all their might for a church according to the description of the New Testament, namely one that has in it apostles, prophets, and every other thing that God placed in it from the beginning; and if they cannot find a church like that, God cannot condemn them for failing to claim it; for what good are scriptures, if something else is believed before them? We did not claim any church that was not exactly like the church that is portrayed in the scriptures: it would be the height of foolishness to do that, while we pretend to believe the Bible. No society can be a church or a body, without having all the members that pertain to the body of Christ, as God placed them: every one that has no head, arms, or feet is a monster; and all prudent men run away from such creatures.

But what, says someone, became of the primitive church? Well, soon after that body was formed, and began to show itself, who but the devil was the first to attack it? He had before that caused the crucifixion of its glorious proprietor; and his objective after that was to destroy the church or the body that it had remaining. But yet, Christ arose a second time; for he who kills the body cannot kill the spirit; and if the *body* of the church were killed, in spite of that, its *Spirit* could not be killed, or any of that which it received from on high by way of "gifts to men." Now, as the church increased in size, knowledge, and perfection, the enemy became more and more angry, until finally he attacked the body, aiming to deprive it of its eyes, its ears, &c., until truly he succeeded to a great extent; and the body would have soon gone to destruction, except that Christ undid a few of the works of the devil, by putting members

in their place. Oh, how the apostles, the prophets, the evange-lists, the teachers, and the saints were persecuted. Everyone despised the body of Christ, and was desirous of wiping it from off the face of the earth. And, truly, in the end, the enemy achieved his objective; the apostles were destroyed one after the other, until the body became deprived of a head, eyes, &c.; and then soon it was extinguished, even though some of the other members were half alive for some time after that. The Spirit that was in it, together with the "gifts" from on high, returned back to the One who gave them; for there was no one else who could receive them. Now, the spiritual part of the church was still alive; it had the apostleship, the prophesying, the doctrine, and every other gift; and all that was needed was new and *ready* material, for the church to take on an earthly tabernacle in which to dwell again. But such was the persecution of the dragon, that "to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." True was that which Paul prophesied, that that day would not come in which the saints could be gathered to Him, "except there come a *falling away* first." (See 2 Thes. ii, 1—3.) The church went away, and left its earthly flesh and bones to decay and to break into pieces in every way; and it was nurtured in a place out of the grasp of the dragon, until a "ready people" was found in the last days to be an earthly tabernacle to the church as at first. The church was a body while it was in the "wilderness," for it took its spiritual members with her; but yet it did not have "flesh and blood," as it did before going away, and as it will again after getting its new body.

During the time the church flew into the wilderness, the devilish enemy had an opportunity to form a new body for himself, in some things similar to the body of Christ, and present it to the attention of the world, by the name of the body of Christ, for that was the best name that it could have in order to deceive. He took a part of the dead material of the old body, and molded it together with other materials, until it became a handsome body, having a Pope as its head. A head like this looked more attractive than the poor and unlearned fishermen of Galilee, and the world, flesh, and the devil came to delight themselves in it especially. The godly letters the true church possessed came into

the possession of the new Papist body, and they were sufficient for it forever afterwards instead of new letters, and they contain the good *news* until this day for this body, even though they are as old as they can be. They suffice instead of all the spiritual gifts, through which Christ revealed his will to the primitive church; for the Papist church never professes to hear the word from God as revelation, but only from the Pope.

There is no reason to portray the members of this Papist body, for our nation knows that this is not the body of Christ; the members are not similar in anything. In the body of Christ, no member said to the other that he had no need of him; but thus it was in this body; for before hardly any time had passed, behold some of the members began to quarrel with one another, until they had to cut some off, lest they destroy the whole body. Then those pieces began to gather materials to them, until in the end they became bodies themselves. Pieces like that from the Papist church were Peter Waldo, Martin Luther, Melanchthon, John Calvin, &c. Henry the Eighth wrote a book against the new body of Luther, while he was a member of the Papist body, and he was called by Pope Clement a "defender of the faith;" but it was not long after that before Henry himself became angry at the Pope, because he refused to give him a letter to divorce his wife, so that he could marry Anne Boleyn. The result was that he opposed the Roman church, and set himself up as the head of the Church. That was the beginning of the Church of England; for soon after that Thomas Cranmer (a Catholic priest) was appointed Archbishop for the Church. In this manner all the present visible bodies came into existence—one coming from the other, and all originating from the body of the Catholic church, which is said to be the mother whore of the earth, although it is not said by anyone who her daughters are. All the religious bodies of our country must acknowledge that they came from the womb of the old mother. It was she who reared them, and they are all unruly and wild children. Not one of their bodies is similar in the least degree to the body of the church of Christ. Only teachers and deacons are what compose the bodies of the greatest part of them; but of course they have quite good materials; but they are not bodies, rather monsters; "and if they were all one member (or two), where were the body?" says Paul. Before being one body, there must be

many members; but despite it all, these monsters without heads, eyes, ears, feet, or practically anything else, except for "Reverends" and deacons, dare say that every one of them, or all of them together (no matter which one), are the body of the Church of Christ! Poor things! what else can be expected from creatures of the work of men in the midst of the kingdom of "the prince of the power of the air?"

Hark! "Are all teachers?" asks Paul.
Why did he ask such a foolish question?
There were apostles and prophets earlier,
And miracles and tongues, along their way;
But they fled and have been lost for a long time,—
For now they are ALL *deacons* and TEACHERS:
These shall perfect the saints, forward they go to the "work,"
And shall form a "body" with no feet and not even a skull.

While the world is like this, full of church bodies, and each one saying that it is the body of Christ, it is very difficult for many to determine which one it is. The portrayal that is in the scriptures of the primitive body has been soiled so much by commentators, that many are completely unable to distinguish it until someone cleans off a bit of the mud that is on it. This portrayal shows that apostles, prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues, &c., are members in the body of Christ: and unless the other bodies have the same members, it is not possible that they can be the body of the true church; for they will be more similar to the churches of men. But what good does it do to speak of many bodies to Christ, for "there is one body," and that one must be, like its Maker, an unchangeable body with respect to the continuation and work of its members; and if there is a body like that to be obtained, where can it be found? Wherever there is such a body, it is easy to recognize; for it has a head, eyes, ears, a mouth, arms, feet, and every other thing that is seen in the portrayal; and it can be expected that there will be a lively Spirit governing in it, and the body will go forward increasing in all things, so that it will become a "perfect man."

John has been prophesying on the isle of Patmos as follows:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation,

and kindred, and tongue, and people." It seems clear from these words that the earth had been deprived of the everlasting gospel; and if it was deprived of the everlasting gospel, it must be that the body of Christ was not on the earth either. But it is seen just as clearly that that which was missing on the earth has been restored, and that the gospel is to be preached again to every nation and tongue; and if so, material must be gathered and washed, as it was done earlier by John the Baptist, to compose a new body for Christ on the earth. Indeed, I say to you, thus it is; an angel was sent to Joseph Smith, in this age, to proclaim that the church of Christ was to be organized on the earth once again, and that the Spirit and the primitive gifts were restored back, to whoever wished to become a "prepared people" to receive them. In the year 1830, the body of Christ made its appearance in the world; and whoever has looked at it has seen apostles, prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues, &c., as members in it. It is the only body that corresponds to the correct portrayal of the scriptures. Who can doubt this? It can be understood from this body that it communicates with Christ, the heavenly Head, for frequently it declares, "Thus saith the Lord." Christ began to communicate with the church in the primitive time, and the communication now increases instead of diminishing, since the wedding day, and the marriage supper of the Lamb, are quickly drawing nigh. The words of eternal life are the food the church has received from the beginning, for it to increase, and edify itself in love. The devil is as jealous now as he was earlier, if not more, because Christ does not claim his church, namely "the great whore," or the "woman who was arrayed in purple and scarlet colour, and decked with gold," &c. That one will pretend to be the Bridegroom of the Lamb, because she has the letters in her possession; but if Christ loved her, she would have heard something from him before now, since the wedding day is so close at hand. But she is not the one that Christ intends to marry, although thousands affirm that; for she is the "mother whore of the earth." Christ must have a church that is not anyone's mother in that way—a chaste and pure church, otherwise it will not be accepted by him; He would not claim it after she has played the harlot with the kings of the earth.

The body of the church of Christ is on the earth at present, and it

is being proclaimed throughout the world. It is not very big yet, but it is increasing more than ever, until it is causing the devil to tremble. The members of every other body become enraged upon seeing it, and spread all manner of lies about it; but they are destroying themselves. God will not allow his wife to be chased into the wilderness ever again; for only one "falling away" was prophesied, and that for a wise purpose. The apostles and the other officers, together with the spiritual gifts, are all doing their part now for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" for it is expected that soon we will "all come in the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ." We have received the privilege of being baptized in this glorious body, and of becoming aware of the Holy Ghost that is in it, which is guiding it to every truth, and bringing to mind that which has gone past, and telling of things to come.

Now, whoever wishes to come to a knowledge of this glorious body, namely the only body accepted by Christ, let him believe the witness of the scriptures, let him repent of his sins, and let him receive his baptism for forgiveness, from one of the Latter-day Saints; and then we say that he will receive the Holy Ghost by the laying on of hands, and he shall come to know that he has come in contact with the body of the church of Jesus Christ; "but the *manifestation* of the Spirit is given to every man to profit withal," so that there is no need for anyone to doubt in whatever body he may be, until all will be able to say with the apostle John, "We know that we are of God, and the whole world lieth in wickedness," and with Paul, that "there is one body."

J. DAVIS.

Merthyr, *May* 10, 1850.

D14 DAVIS, John. *Ymddyddanion*. (Conversations.) *Merthyr Tydfil: Printed by J. Davis, Georgetown, [1850].*

4 pp. 17 cm. *Welsh Mormon Writings* 46.

There are three divisions to this publication, all of which had been published previously in *Zion's Trumpet*. The first section is entitled "The benefit of Bibles to the pagans and consists of a conversation between William (a Protestant) and Thomas (a Mormon). At the outset, William reports enthusiastically to Thomas of his church's effort to distribute the Bible to nonbelievers. Thomas counters with the observation that Jesus had requested the gospel, not the Bible, to be taken to the world. Furthermore, continues Thomas, even if the pagans were to read the Bible they would simply continue as nonbelievers once they saw the discrepancies between the Savior's teachings and the teachings of the Protestants. Thomas's explanation of the close alignment of Church doctrine with Bible teachings has such an impact on William that William's closing comment is that he will soon be a member of the Church of Jesus Christ himself.

The second section is entitled "The reverend and the pagan," and is a conversation in which a pagan challenges a reverend about the discrepancy between the characteristics of Christ's church, as mentioned by Paul in 1 Corinthians 12:28, and the characteristics of the various Protestant sects. When informed by the reverend that such things as apostles, prophets, miracles, and the gifts of healing are no longer necessary in the true church, the pagan says that he will continue with his gods of wood and stone.

"The creed of the Latter-day Saints" is the title of the third section; the contents are what now comprise the Articles of Faith of The Church of Jesus Christ of Latter-day Saints. The eleventh one, included in this 1850 printing of fourteen statements, is no longer part of the modern-day thirteen Articles. It reads as follows: "We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired."

CONVERSATIONS.

USEFULNESS OF BIBLES TO THE PAGANS.

WILLIAM—Good morning to you, Thomas. I would have been glad to have you in our chapel last night, when our minister talked about sending Bibles to the Pagans. Oh, how I felt as I listened to him. I am certain, had you been there, that you would not stay any longer with the Saints.

Thomas—Well, let me hear what he said; perhaps he had something worth listening to. I myself used to listen to the Independents talking about the pagans.

William—He said that Christians of this country have a great responsibility to send the Bible amongst the pagans, in their own language, so they may know, as do we, about the way of life. He told of the thousands that are swept each year to the other world, deprived of the sacred volume; and he said that we should appreciate our blessings, for we have so many Bibles, and sympathize with the pagans.

Thomas—Is that what he said, then? The Bible is good and useful to everyone, indeed, but where did you receive the commission to translate, publish, and distribute the Bible to the pagans, or anyone else? A commission was given to preach the gospel to all the nations; it was given to the twelve apostles, not to you. Furthermore, no commission was given to anyone to translate and distribute bibles! If you wish to follow the apostles, leave the whole matter alone, and just preach the gospel. The Bible is not the gospel, for long after the gospel began to be preached were most of its contents written. The Bible cannot save anyone; only the gospel, which is the "treasure" that is in "earthen vessels," can save. The Bible is certainly a large obstacle to your missionaries and others among the pagans.

William—How in the world can the Bible be an obstacle?

Thomas—Because it says the complete opposite to almost everything your missionaries say. While the missionaries say that baptism is not very important, and is not for the remission of sins, and is per-

formed by sprinkling from a vessel, on babies and everyone else, the Bible testifies, "And they were baptized of him *in* Jordan, confessing their sins," something children could not do; and "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." While the missionaries say that it is foolishness to lay on hands after baptism, the Bible testifies that two of the apostles had to go down to Samaria to lay on hands, before the people there could receive the Holy Ghost. While the missionaries say that signs do not follow anyone but the apostles, the Bible testifies, "And these signs shall follow them that *believe*." While the missionaries say not to expect the spiritual gifts, the Bible testifies that they should be "desired." While the missionaries say that the Spirit is not given now as before in its enlightening gifts, the Bible testifies that the promise of that is "to all that are afar off," and also, "But the manifestation of the Spirit is given to every man." While the missionaries say there is no need for apostles and prophets, &c., the Bible testifies that those are set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." While the missionaries say to send doctors to the sick, the Bible testifies that the elders of the church should be called for. In fact, whatever the missionaries say, the Bible is certain to contradict them; and the pagans, if they can read, are more foolish than animals if they believe the missionaries and the Bible. It would be better for the missionaries to print their profession of faith and leave the Bible to the Saints, the only ones who are in accordance with it in everything.

William—Well, indeed, Thomas, meeting you was the best fortune I have ever had. Farewell now; we shall be brothers before long.

THE REVEREND AND THE PAGAN.

REVEREND—Well, friend, what do you think of our religion now, for I see that you have read much from the Bible?

Pagan—Well, indeed, sir, I must admit, that from what I have read in the New Testament, that every word you have said is true, that the church of God is far better than anything I have ever heard. There are many of us, black men, who are grateful for receiving such light, and we have decided to leave the wooden and stone gods, and accept your God.

Rev.—Which parts have you been reading?

Pagan—The twelfth chapter of 1 Corinthians; verse 28 says that God set in the church, "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Such things are excellent.

Rev.—But remember, dear friend, those things are not in the church now.

Pagan—Are the apostles in it?

Rev.—No, for there is no need for them in this age.

Pagan—Are there prophets in it, perhaps?

Rev.—No; those also have been taken from the church.

Pagan—But certainly there are many miracles in it; for your God is very powerful, and can do great things.

Rev.—Miracles, indeed! there is not one. You had better go to Britain to the Mormons, if you want that kind of foolishness.

Pagan—Well, perhaps there are gifts of healings in it, then. Those are sure to be very useful.

Rev.—No, those are not in it now, and they are no longer necessary.

Pagan—Well, what about the diversities of tongues, &c.: you must have some of those.

Rev.—Dear friend, all those things have truly ended.

Pagan—Well, sir, you are the one that knows best about that; but I know this: if all the things your God placed in his church have been taken out of it, or have ended, it is quite clear that the *church* has ended also. Take this back, here is your Bible; either you are a great liar or it is. I had thought of burning my idols last night, but I am glad I did not; otherwise, I would be without a god or a religion in the world.

CREED OF THE LATTER-DAY SAINTS.

WE believe in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are—1st,—Faith in the Lord Jesus

Christ. 2nd,—Repentance. 3rd,—Baptism by immersion for the remission of sins. 4th,—Laying on of hands for the gift of the Holy Ghost. 5th,—The Lord's Supper.

We believe that a man must be called of God by inspiration, and by the laying on of hands by those who are duly commissioned to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, evangelists, pastors, teachers, &c.

We believe in the powers and gifts of the everlasting Gospel, namely the gift of faith, discerning of spirits, prophecy, revelation, visions, healings, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.

We believe the word of God as recorded in the Bible; we also believe the word of God as recorded in the Book of Mormon, and in all other good books.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many more great and important things pertaining to the kingdom of God and Messiah's second coming.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be established upon the western continent; that Christ will reign personally upon the earth a thousand years, and that the earth will be renewed and received its paradisiacal glory.

We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, unmolested, and we allow all men the same privilege, let them worship how or where they may.

We believe in being subject to kings, queens, presidents, rulers, and magistrates, and in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men; indeed, we may say that we follow the admonition of Paul; we "believe all things," we "hope all things," we have endured very many things, and hope to be able to "endure all things." Everything virtuous, lovely, praiseworthy, and of good report, we seek after, looking forward to the "recompence of reward."

[*From* ZION'S TRUMPET.]

D15 [DAVIS, John.] *Cyfarwyddiadau i'r ymfudwyr tua Dinas y Llyn Halen, mewn llythyr oddiwrth Wm. Morgan, Kanesville, Iowa, at yr Henuriaid W. Phillips a J. Davis, Merthyr; yn yr hwn y cynnwysir llythyr oddiwrth yr Apostolion Benson a Smith, ynghyd â Chapt. D. Jones*. (Directions to the emigrants to Salt Lake City, in a letter from Wm. Morgan, Kanesville, Iowa, to Elders W. Phillips and J. Davis, Merthyr; also contained is a letter from Apostles Benson and Smith, and Capt. D. Jones.) *Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown, 1850*.

12 pp. 17 cm. *Welsh Mormon Writings* 47.

The first of two letters contained in this pamphlet is one by Elder E. T. Benson, Elder G. A. Smith, and Dan Jones. Dated 21 September 1849, it was written at a point 649 miles west of Winter Quarters, as the first group of Welsh Mormon pioneers and others trudged along toward the Salt Lake Valley. Written in English it was sent to William Morgan in Kanesville (Council Bluffs), Iowa, where many members of the Church, including 113 Welsh converts, were preparing to cross the plains. Jones requested that Morgan translate the letter into Welsh and forward it to John Davis for publication in *Zion's Trumpet*. The letter contains details of the journey and numerous suggestions for those who would follow after.

In addition to the translated letter, William Morgan wrote one of his own, dated 19 July 1850, which contains information about the Welsh emigrants of Dan Jones's 1849 group who had remained in Council Bluffs. Lack of funds had not permitted them to continue directly on to Salt Lake City. Morgan, from his vantage point, offered many helpful hints to those who would later make the journey.

The first poem, "Lamentation of Zion," was translated by "Gwilym Ddu" (Dark William), a pen name for William Lewis, who was one of the Welsh pioneers in the Dan Jones group. Neither the original English title nor author is given.

The second poem, "Verses," is by William Lewis. He uses the poem as a means of scoffing at those in Wales who prophesied that Dan Jones would take all the emigrants to Cuba and sell them as slaves. The poet issues a warning to the antagonists and ends by comparing Jones to Moses, as one who was leading them to the "land of praise" (p. 12).

DIRECTIONS

TO THE

EMIGRANTS

BOUND FOR

SALT LAKE CITY,

IN

A LETTER FROM WM. MORGAN, KANESVILLE,
IOWA, TO ELDERS W. PHILLIPS
AND J. DAVIS, MERTHYR;

IN WHICH IS CONTAINED

A LETTER FROM APOSTLES BENSON AND SMITH,
TOGETHER WITH CAPT. D. JONES.

MERTHYR-TYDFIL:

PRINTED AND FOR SALE BY J. DAVIS, GEORGETOWN;
FOR SALE ALSO

By the Saints in general, and many Bookdealers,
throughout the South and the North.

1850. [*Price* 1*c*.

LETTER

FROM

WILLIAM MORGAN, KANESVILLE, IOWA, NORTH AMERICA, TO W. PHILLIPS AND J. DAVIS.

Kanesville, *Iowa*, *July* 19, 1850.

DEAR BROTHERS PHILLIPS AND DAVIS,—I received the following letter in the mail that came from the Valley this month, that is July, 1850, with a request from brother Jones for me to translate it and send it to the TRUMPET. Here it is at the editor's service, but not without mistakes, which, I am confident, the editor will correct; but the melodiousness of the English version, as wrought by its famous authors, is out of the translator's reach.

"Camp of Israel, on the hills of the Sweet Valleys,
near Independence Rock, 649 miles from
Winter Quarters, September 21, 1849.

"Brothers W. Morgan and W. Davies, Presidents of the
Welsh Saints in Pottawatamie, Iowa, North America.

"Dear Brethren,—Our most sincere wish always is to give counsel, assistance, or suggestions that may be of benefit and ease to our brethren. Although we are so distant from you, we consider it suitable to offer for your consideration some things that we have learned through experience, which will benefit you if you adopt them, and not only you, but everyone else who may immigrate across the deserted and interminable plains to the Great Salt Lake Valley. We wish for you to understand that we are not taking upon ourselves any leadership or taking upon us your presidency, for that belongs to others. But we think after we have reached the end of our journey, it will

be too late in the winter for the presidency in the Valley to give information to you this winter, and Bro. Hyde will forgive us for putting this to the attention of those who are under his direct presidency. In the first place, we wish to impress on your minds the great importance of your situation with respect to the offices you hold; you can set a good example for the Saints, namely, a straight path and pious direction in all your counsels and in your daily transactions; be patient, long-suffering, meek, temperate, virtuous, just, loving, and in all things worthy of emulation. In the choice of your animals for the immigration, we would counsel you to insist on those that are familiar with the yoke and easy to handle, not older than ten nor younger than five years of age. Be sure that your wagons are built from good materials, strong and light, and the wheels six inches higher than they usually are. They are good for crossing rivers by keeping the water from your supplies. The wheels should be one-and-three-quarters inches in width, with two thousand pounds on one wagon, and three yoke of good oxen to pull it; but the most convenient load is four hundred and ten pounds on a light and strong wagon with two yoke of good oxen; such loads will go across damp places without sinking and getting stuck on the spot as some of the heavier ones usually do. Never should you put over two thousand pounds on one strong wagon with three yoke of good animals; and be sure to have other animals besides those in the yoke, so that you will have ready assistance if one of those in the yoke happens to be injured or die. Take care lest your animals get whipped to excess or receive any other mistreatment. We believe that the gold seekers have lost more of their animals because of the whip and other mistreatments than because of their load, their journey, or alkali poisoning. The bones of their animals are scattered along the way of the trail, and it is astonishing to think of the loss as one looks at them. Let that be the freedom of those who are fond of flogging dumb creatures. When the hoops of the wheels come loose because of dryness or something else, instead of breaking the wheel as usual and then joining it as a shorter one, make a wooden hoop corresponding to the length and width; set it tightly between the hoop and the wheel and nail it so that it is secure; it serves the same purpose and does

not require a lot of time to make. About the manner of your journey, we would counsel the one adopted by President Young, no fewer than 50 wagons in each band; no fewer than twelve good horses for the purpose of rounding up the animals and of looking for a place to camp, and they will be useful when the animals get out of control and run, goring each other; in short, without the horses you cannot follow the animals, overtake them and bring them back, etc. To keep the animals in order, we would advise you to tie them up each night until the grazing gets scarce, when each will prefer to look for his morsel or to rest than to threaten with his horn and shift himself. Be careful and watchful in all things; put from eight to ten faithful watchmen around your camp and your animals every night. Do not permit anyone's fine tale about your safety, such as, "There is no need to guard them—you are safe here—no harm will come to you, &c.," keep you from organizing faithful watchmen as we have mentioned. Let each group have iron bolts, that is the biggest ones, together with the next size to them, pertaining to wagons, in case some break when the blacksmith's shop is far away, also linchpins, &c. Take care in the choice of men as officials for the immigrations that they be meek, patient, longsuffering and slow to be excited to bad tempers, slow, determined, and understanding. Do not be in a hurry to travel; if you go forward sixty miles each week, be content; driving animals hard in hot weather causes the black disease to spread and causes them to die soon. Allow your animals to go slowly when the grazing is good, so that they will be in good condition and strong when you go to a more sparse place. Through that plan, they will be enabled to go across the deserted and fruitless plains, when it is necessary to travel occasionally throughout the day without food or water. Be careful that your animals do not drink the waters of the poisoned alkali, which this part of the earth is full of from the highest crossing of the Platte to Independence Rock. In short, be sensible and cautious in all things, especially with respect to your animals in the crossing, for it is on them to a large extent that your temporal salvation depends. Another thing we consider of great importance and which we would desire to impress on your minds, is the use of strong liquor. Our brothers come from a distant country

where liquor is scarce and hard for anyone to get except for the wealthy, and so liquor is seldom used by the poor. But when they come to America where liquor is so cheap, not being accustomed to the intoxicating effect, they are very likely to make too much use of it, to their own harm and great loss. For that reason, we counsel everyone under your care to abstain completely, and refrain from making use of it, except when necessary in the case of illness. If you cannot get wagons, as we have suggested, insist on some as similar to them as you can. Tell the Welsh to buy good "Russian duck" in Liverpool to cover their wagons. That is the only material that will keep the rain from getting your beds and your supplies wet on your journey. Insist that your wagons be made like boxes on the sides and the bottom, so that no water can get through the sides or the bottom. Purchase those things that will be necessary in New Orleans or St. Louis, such as stoves, crocks, irons, teakettles, &c., which will be needed on your journey. Last spring we gave an order to the merchants of Kanesville to buy those things we needed for the journey; they promised to do it, but they failed to fulfill their promise. That is why we urge you to buy in other places, as you are able, those things you will need, lest others are disappointed as were we. Insist on a few good Americans who know how to drive and who are gentle with animals to be drivers in every group, and an expert guide to lead every group of immigrants. Do not depend on cows to be of any use in the yoke for the purpose of helping the oxen, but take along as many as you can, for they will be very useful in the Valley. Every group should have axletrees of hickory wood, lest some of them break, and some oak wood for spokes. Let everyone weigh his load, and refrain from taking anything he can do without. Buy some good grass ropes to tie up your animals; and have ten feet of rope for each ox. A herd of animals has stampeded before, and it is frightening and dreadful to behold them. Terror, running, the earth trembling, chains rattling, yokes snapping, wagons falling apart, watchmen trampled, some perhaps killed, and others wounded, are the effects that go along with a herd of animals in a stampede. Tell our friends in Wales to come to the plains of the Great Salt Lake as soon as they can; and as for those who cannot prepare to come to the plains, let them stay

in Pottowatamie County, Iowa, where they will meet with friends and many of their brethren. The Welsh company is with us; they are going forward well with Capt. Dan Jones in their midst; they are happy and content and make the camp resound with their evening song.* They are enjoying health and a good spirit, and undeniably have been blessed; and we say, May the Lord continue to bless them. We offer the foregoing suggestions for your benefit and for that of everyone else who immigrates to Great Salt Lake City. May the Lord bless you, and give you wisdom to be prudent and faithful stewards and shepherds over the inheritance of God which you have been placed to preside over, is our prayer. Amen.

"E. T. BENSON,
"G. A. SMITH,
"DAN JONES."

To that which Brothers Smith, Benson, and Jones have written about the journey, and the preparations for it, I shall give the prices of several things that I suppose might be useful for the smallholders or the farmers. The price of an iron plough is 25 cents per pound, or a

* I am an eye and ear witness of that. I think, as do the Apostles, that the spirit of music has descended on them from out of the evening before their departure from the territory of the Honuhous. About six o'clock Friday afternoon, Bro. Jones ordered me to call the camp together for the purpose of reading the rules of the journey; and in a short time each was by his post. I had the honor of beginning the first meeting for 1,850 years, at least, on that land, for the purpose of organizing the Welsh journey. Bro. Jones followed; and after that, the word was given out to close the meeting with singing. As we sang the first part of the verse, that is, "When the Saints shall come, etc.," we saw the English, and every one of the Norwegians, I would think, with their heads out of their wagons. With the second part, the wagons were empty in an instant and their inhabitants running toward us as if charmed. I heard good singing in Wales, but nothing like the strength and sweetness of the last song I heard from my brothers and sisters, co-travelers, on the land of the Honuhous. Some asked me where they had learned and who was their teacher. I said that the hills of Wales were the schoolhouse, and the Spirit of God was the teacher. Their response was, "Well, indeed, it is wonderful, we never heard such good singing before."—WM. MORGAN.

shilling and a halfpenny in the money of the old country. Understand that iron ploughs here are in one piece, the point and iron the same kind as the casting that is sold there by the ironmongers; the whole thing weighs about 30 pounds. The iron harrow, that is, the teeth, 8s. 4c. Files for sharpening saws, 7½ c. each; for a large saw, or a whip saw, 1s. 6½ c. A scythe handle, 4s. 2c.; a scythe or a larger size, 6s. 6c. A spike for the hay, 2s. 1c. Wheel rim iron, 2½ c. per pound. Four iron wagon wheels cost, that is, the four rims as some call them in the old country, £1 14s., before the blacksmith puts his hammer to them. In my opinion it is better for everyone to buy his milk pitcher, that is, the tin kind, in Wales. The pitchers for keeping milk for making cream cost ls. 8c. each here; their size is between 12 and 13 inches in diameter in the widest spot, that is, the top; 8¾ inches at the bottom, and 3¾ inches deep. Pottery is close to three times as expensive here as it is there; the cheapest cup and saucer for sale in Wales costs 5c. here; and other dishes are proportionately higher. Bed ropes, ls. 5½ c. each; half-inch ropes, 1s. 0½ c. per pound. The ropes of the old country are better than the ropes of this country in general; the hemp goes black here before getting any use from it. I saw much of it in St. Louis half rotten, and I saw one steamboat full of it catch on fire, until it burned to the water level; but I do not think that that was a big loss to the public. I have not seen any sickles here, but they would be very useful; and I suppose that it would be well for the farmers when they come here for them to have brought their sickles from the old country, and not to sell them and leave them behind as did those who came first from Wales. Closed billhooks are useful in this country. The axes in this country are better and as cheap. Tongs, fire shovels, and bellows for blowing the fire in the morning would be very useful here; also knives and forks, brass candlesticks, soup spoons, and teaspoons. It would be best for the women who come, to buy parasols; women are not seen walking very often without them here; and truly a veil is something quite good—women are not seen very often without them, even some of the Welsh. The blue cotton that is sold for 4c. in Merthyr, costs 8c. here. I would counsel those who come to bring moleskins for everyday wear; they last

longer than the other materials here. I shall make an end now on this end; in a previous letter I gave my thoughts about a few things that I considered beneficial for the emigrants to come across the sea; and as far as I can remember concerning what I wrote, I have not changed my mind about the directions I gave, and I do not think that I will have to blush in the presence of the emigrants who make use of them; at least, my conscience is clear that everything originated from an intent to be of benefit to my Welsh-speaking brothers and sisters, and others also.

I received three issues of the TRUMPET, together with a note from brother Phillips, and a letter from you to Capt. Jones, which I sent ahead on the 4th of this month. We have received letters from some of the brethren who are now in the Valley, that is, Daniel Leigh from Llanelli, D. Peters, and Capt. Jones. They are in agreement about the fruitfulness of the country; D. Leigh says that the valley of the mountains is the best place under the sun to raise crops. He says that one bushel of wheat planted in the ground gives the marvelous yield of 166 bushels, and one bushel of potatoes gives 133 bushels. "What is all the fruitfulness of the land," he adds, "in comparison to the teachings received from the apostles? They are worth more than anything I have ever seen." Evan Rees and Edward Williams are digging for coal, and Mrs. Lewis is living in the town. Elizabeth Thomas, from Waunfro, near Cardiff, married William Clark; perhaps Bro. W. Thomas will be glad to hear that he is increasing in family so far away.

There are some things in the old country that I would be glad to see here, that is, all the honest in heart wishing to do the will of God continually, and that which is owed me in the old country. One is as just as the other; if not, I do not expect anything from that which I may consider owed to me. I wish for Bro. Phillips to try to collect my notes, and I shall be thankful to him, and to those who pay.

Brother Capt. Jones has sent only a little piece by his own hand, but he sent in print an account of the conference in the Valley. That which you want will be in the Guardian, if it comes to hand. The substance of the letter of Bro. Jones was that I was being tested; "and it

happens, dear William," says he, "that you are not tried by your best friends until you are at the end of your journey. Keep at it, great will be your honor, in spite of everything." He ended by saying: "I know not where I shall be when you come to the Valley, nor do I ask to know anything but that which is commanded me. All the Welsh are well. Remember me and Jane to all the Saints.—D. Jones."

I was in a hurry when I wrote the last time (as if there were a time when I was not in a hurry), and perhaps some will make use of that which I sent in a way I have not considered, although really it is not my official duty upon arriving at this side of the sea, and I do not consider there to be more strength in that which I write than there is in that which some other brother or sister writes from this place. Yet, perhaps there are those who have not forgotten that which brother Jones wrote from the Indian territory; listen to his counsel. Well, then, my opinion is that it is better for all who are engaged to be married to free themselves before starting from Wales, if one comes before the other; and those who are coming at the same time, and are engaged, it would be well for them to do the same or get married before starting. But perhaps better than marrying would be to break the engagement. The sea is free and the country they come to is free; and between freedom of the sea and the freedom of the land, covenants are broken even by those who are traveling together. Well, then, it is better not to be under promise, in my opinion, in every meaning; for not much time is needed to get married here. They can see each other for the first time ever at nine o'clock in the morning, and if they wish they can become husband and wife according to the law of the land and the Church also, before twelve o'clock the same morning.

Your letter says that there are many Saints who are coming across next autumn. Pratt will be there before that; but let them come whenever they wish, for I have nothing to do with the emigration; therefore, I shall keep my mouth shut on the subject of the time of the year. But I shall be thankful to you for sending a letter here a month or two before they come, mentioning their number of each skill, and the sum total, men, women, and children, and the day of

the month they will be leaving Liverpool. If they come here, perhaps that will be of benefit to them. My paper is full, and I am tired, and there is not time to do any complaining this time. I shall close now by wishing for the gracious God to give to you and to all associated with you and under your care, wisdom, so that you will be wise as serpents and harmless as doves, in these latter days, in broadening the kingdom of God on the earth. Amen.

I am, your brother in the new covenant,

WM. MORGAN.

P. S.—All the Welsh Saints greet you.

ZION'S LAMENT.

ZION.

Among my oppressors I alone have no place,
Wandering sorrowfully so far from my home;
I am hunted, I am mocked, I am trodden underfoot,
In sorrow I long so much for my land;
Land, land, dear, dear land,
Oh! the sadness I feel from losing my land.

FATHER.

Be not vexed, my daughter, so grave in despair,
My strong arm will defend and surround you there;
You know not my purpose and my love for mankind,
I planned to deliver the faithful, each one;
Land, land, dear, dear land,
All in good time I shall return you to your land.

ZION.

My Father, my enemies will surely destroy
My lovely property, yes, will trample my ground;

The wicked boast of murder and treachery,
They persecute my children, shedding their blood;
Land, land, dear, dear land,
With feelings so sad I'm exiled from my land.

FATHER.

True, my daughter, the oppressors have plundered your soil,
Shedding innocent blood so long with their hands;
But when upon these I pour down my wrath,
Your faithful children all will arise again;
Land, land, dear, dear land,
I'll take you then to your everlasting dear land.

ZION.

Oh, thanks to my Father, so merciful ever;
I'll believe your promise so sweet to my ears;
I'll serve you with joy, and obey all your laws
Till the day of redemption; Oh, fine summer day.
Land, land, dear, dear land,
I'm joyful in hopes of my dear pleasant land.

(*The voices together.*)

Be faithful, you Saints, be happy evermore,
And humble, without any envy or wound;
There is Joseph the martyr, dear prophet of heaven,
Among the forefathers, he welcomes you home.
Land, land, dear, dear land,
With Joseph we'll live in everlasting dear land.

Translation GWILYM DDU.

Formerly of Pontypridd.

VERSES,

Composed on the journey, by GWILYM DDU, formerly of

Pontytypridd, Glamorganshire.

SOME of the sectarians insist,—that to sell us
In shame, like animals,
Across the sea, our leaders would do:
Such was the group's cry.

"The Captain," they say, "enticed,—in the area
Of Merthyr, a vast number of Wales's children,
That they might be sold,—
Yes, a shipful from among the host."

Oh! blind men, poor souls,—if they continue
In their course of an angry disposition,
When the judgment and the plague come upon them,
Their false tales will be as the wind.

Our Moses and mighty chief—is Jones,
Our supreme and heavenly teacher;
Full of the energy of holy wisdom
To lead us into the land of praise.

Printed by J. Davis Georgetown, Merthyr Tydfil.

D16 JONES, Dan. *Tri llythyr oddiwrth Capt. D. Jones, ac un oddiwrth Mrs. Lewis (o Gydweli), o Ddinas y Llyn Halen.* (Three letters from Capt. D. Jones, and one from Mrs. Lewis [of Kidwelly], from Salt Lake City.) *Merthyr Tydfil: J. Davis, Printer, 1850.*

8 pp. 17 cm. *Welsh Mormon Writings* 48.

Most of the Welsh Saints planned to follow Captain Dan Jones's route from Liverpool to Salt Lake City via New Orleans, St. Louis, and Council Bluffs. These letters were the first to reach Wales from those who had crossed the ocean and the plains in 1849, so all of the Welsh Saints were anxious to read them. Had they arrived a few days earlier, space would have been provided for them in the September 1850 *Zion's Trumpet*. And had they arrived a few days later, the pamphlet would likely have contained an additional letter from Thomas Jeremy which, according to Davis's ten-line foreword, arrived the same day the pamphlet was at the press.

Jones's first letter, dated 20 November 1849, is directed to William Phillips, his successor in Wales. The next two are both dated 12 April 1850—one to Williams Phillips, the other to John Davis. The letter by Elizabeth Lewis, directed to John Davis, is dated 10 April 1850. The first letter, although dated over four months earlier than the others, was sent with them. Jones explains in his second letter that he had intended to send the first with a group of American soldiers who passed through Salt Lake City in late November, but bad weather had kept the soldiers from leaving until the following spring.

All the letters contain glowing reports of circumstances in the Salt Lake Valley. The Welsh pioneers who had crossed the plains between Council Bluffs and Salt Lake City the previous year were getting settled and were prospering in their "promised land." Strong encouragement is offered to all to hasten after them.

THREE LETTERS

FROM

CAPT. D. JONES,

AND ONE FROM

MRS. LEWIS, (OF KIDWELLY),

FROM

SALT LAKE CITY.

TO THE READERS.

THE FOLLOWING LETTERS CAME TO HAND ON THE 21ST OF SEPTEMBER, AFTER WE HAD PRINTED THE TRUMPET, TOGETHER WITH THE "DIRECTIONS TO THE EMIGRANTS;" AND WE THOUGHT IT BETTER TO PUBLISH THEM WITHOUT DELAY; AND HOPING THAT MANY WILL BE DISTRIBUTED, SO WE WILL NOT HAVE TO SACRIFICE TOO MUCH, WE VENTURE TO OFFER THIS FOR HALF PRICE, THAT IS, A HALFPENNY. ALL THE SAINTS SHOULD BE DISTRIBUTORS, AND BE DESIROUS OF SELLING MANY WITHOUT EXPECTING A PRIZE FROM ANYONE EXCEPT FROM GOD. AS WE WERE PUTTING THIS ON THE PRESS TODAY, WE RECEIVED ANOTHER LETTER FROM THE SAME PLACE, FROM OUR DEAR BROTHER MR THOMAS JEREMY (OF LLANYBYDDER), WHICH WILL APPEAR IN THE NEXT TRUMPET, IF WE HAVE SPACE.

Merthyr, September 24, 1850. J. Davis.

LETTER FROM CAPT. JONES TO W. PHILLIPS.

Salt Lake City, Nov. 20, 1849.

Dear Brother Phillips—By chance I received the opportunity of

sending this letter from these remote parts, in this season of cold across the Rocky Mountains. Some of the American soldiers, I heard now, are going to the States and will be ready to start before I finish this letter. We arrived here healthy and happy on the 26th of last month, and we were very pleased about everything here on the whole, temporally and spiritually; it is so much better than we were told, as was the wisdom of Solomon beyond the comprehension of the Queen of Sheba. This is nearly all I have time to say about the place; you shall have a more complete account next spring. All the Welsh are content and are joining together to enclose about 600 or 700 acres of land on the banks of the West Jordan River about four miles from the city, which country is called *New Wales*, as fruitful and beautiful a land as any under the sun in the Western world. It does not cost anything, but is free to everyone, and as much as everyone can cultivate.

It is surprising what great work has been done in a year in this splendid valley! Yesterday I had the pleasure of baptizing close to forty of the Welsh here in order for them to renew their covenants and seal their faithfulness to the Lord God of Israel; and great was the joy and the rejoicing in their midst through the day! Our only worry was that there were not thousands more of our dear fellow nation here; yes, all the honest in heart with us. We established a Welsh branch of the Church to God, so the Welsh can hold their worship services in the language into which they were born, with Thomas Jeremy as president, and Daniel Daniels and Rice Williams as counselors. I have put all the Welsh into comfortable situations to get plenty of work in exchange for gold, money or supplies, &c. The wages of the workers are 6s 6c per day, the craftsmen from 10s to 12s per day, and if all the Welsh craftsmen were here, there would be people running after them with gold in their hands to pay them. This Valley is so healthful that I have not heard of old age, or sickness, or disease during my time here. I heard our dear President Brigham Young say publicly that he could not remember when anyone was buried here, and I have not heard mention of such a thing since my arrival. I am building a house in the city, on the inheritance which was prepared for me before I arrived; I secured a lot, or an acre and one quarter, for each of the Welsh who elected to build in the city. Mrs. Lewis got a paradisaical lot across from the temple, and already she has a

house on it almost finished, in addition to a farm in the place that I mentioned; and she, together with all of the company, are rejoicing greatly that they have come to this place. Others are building houses in the city, namely, the Welsh, and all are happy in their countenances. In short and in great haste, understand me when I say that all is well with everyone here, with an abundance of food and shops as good as are seen in Wales.

As for me, although the world says that I am getting all this prosperity at the expense of the Saints, I shall say that all the Welsh, except for myself, are getting to rest here in prosperity to serve themselves, and to make themselves happy; but I had not been here a week before I was counseled to prepare to go from eight hundred to a thousand miles further to the southwest on a mission for God, at my own expense, across the tops of the snowy mountains through tribes of savage Indians along a path on which white man has never before set foot. Tomorrow morning is the hour to get underway; I know not when I shall return. My mission is to search out that branch of the race of Gomer which are called the Madocians; their story is well known, and I go with the intent of bringing them into the fold of the Good Shepherd. Oh, Saints, pray for my success and the protection of my life among blood-thirsty savages. You shall hear more when I return.

I and all the Welsh received a hearty welcome to the Valley; the leaders came miles to meet us and to welcome us, and great was the joy. Everything is well.

My exertion is vexing my health continually, so that I am hardly better than when I started from Wales; yet, God strengthens me miraculously day by day. Oh, dear Saints, pray for me now; for my work is ever increasing. Oh, that I could tell you of the hopes that are shortly before us to be fulfilled for you, but I cannot. Be patient a while longer. My wife and family are well and, together with all the Saints, send their regards to you and the dear Saints there. Farewell now, dear brother and all, in great haste.

Your brother,

D. JONES.

CAPT. JONES TO W. PHILLIPS.

Great Salt Lake City, April 12, 1850.

Dear Brother Phillips,— A few lines only can I write to you now; you shall see the Epistle I wrote to Brother Davis, which will say much more for me; yet, I hope, yes, and I pray daily for God to keep you from the evil that surrounds you, and give you influence over all the Saints, as a good shepherd has over his flock, that you may keep them in unity, love, growth and continual success; and I hope, I repeat, that hosts of those who persecuted me as the worst man in the country, have now obeyed the gospel of my Lord, and have come to know me better and to love you; and that will cause me to love the most hateful of them, yes, and embrace them if I could see them here. I fear that the government gives you hardly any protection; but, if not, do not be disheartened; the King of kings is watching over you; He will preserve you if you are humble and devout before Him. Do not forget to pray to Him and to serve Him. You cannot fulfill your important office there without His assistance. Oh, I would be so happy to see your face here so we could tell each other our troubles and our aspirations, but we shall probably do so over there first. Undoubtedly the poverty, pestilences, and deaths of every kind, together with hatred of the world, are causing much worry to you and the Saints; but rejoice in this, there is deliverance here from every evil but death, and very seldom does the king of terrors visit this place. Yet, here we are not without our trials and temptations to the extreme, though different from the ones there; and some, I am sad to say, even among the Welsh, are succumbing to false influences, especially the one called "yellow fever," namely, the desire to leave here for the gold country to get rich. I assume that many beloved Welsh have been on their way here for some weeks, and may the gracious God keep them from the evils that surround them, and especially from the cholera morbus on the Missouri River. O! William, that was the strangest time of my entire life to see the power of God and the power of the devil. * * * * * * My wife

and little Claudia are well, and all the Saints, and they send their greeting to you and to your dear family, and all the Saints there. Farewell now, says

Your brother,

D. Jones.

P. S.—The American soldiers did not take the other letter until now because of the weather, and so I send it now. I hope that the other letters I sent have reached you promptly. I have heartfelt longing for your conferences and your association, but I must be content now.

CAPT. JONES TO J. DAVIS.

Salt Lake City, April 12, 1850.

Dear Brother Davis,—I have so many things to write to you by now that I hardly know where to start, but this Epistle will tell you many of my thoughts; and besides this, briefly, I shall say to you and all the dear Saints there, Oh, brethren, be faithful and diligent in the heavenly calling to which you have been called, for you know that your labor is not in vain in the Lord. Make good use of your time in the vineyard of God there, before you are called here, for there are difficult days ahead. Everything is fine here, and all the Welsh are healthy and happy here.

I returned here from the south in February, after traveling about a thousand miles, and being within less than one hundred miles from the abode of the Madocians, as I was told afterwards by Indians who had been in their midst. I could not go any further, as our horses and our supplies were spent, and the rainy weather was flooding the country. We nearly lost our lives traveling across the snowy mountains for hundreds of miles, through snow between three and eight feet deep, and sleeping in it at night with nothing more than a blanket to cover us. Some days we left behind a half dozen of our horses and mules to die or as prey for the wolves. We were for several days without food before arriving at the Utah settlement on returning; you shall have an account with greater details of our discoveries in the Epistle, but it is not

the time to tell everything to the world there. We intend to fulfill the purpose of this venture yet, perhaps this year; at least, we shall not desist until we get hold of the Madocians, and get the main road opened for the Saints to come from Wales across the railway of Panama to the California channel, up the Colorado River and there overland to the settlements of the Saints, which will be near the port at which the steamboats will land from there to here in every valley before long. The good intentions of God toward the old race of Gomer are becoming manifest wondrously and quickly to our dear President and to us. Dear Saints, remember and keep the counsels which I gave to you there. Respect the priesthood and pray for me and for yourselves.

I am, your brother in the new covenant,

D. Jones.

P. S.—When will the TRUMPET sound? Send it here at every opportunity. For goodness sake, do your best for me with my books, and send the money; I was on the above journey at my own cost, and I shall likely ~~go again b~~efore long.

LETTER OF MRS. LEWIS TO J. DAVIS.

Salt Lake Valley, April 10, 1850.

Beloved Brother in Christ,—At last I date my letter from the blessed place which I longed so much to see, and for which I broke through many obstacles to reach; and though it is not perfect heaven, nor is everyone in it perfect, yet I am not sorry for having come here, and the evils that were prophesied to me back there about this place and its inhabitants have not been fulfilled; and I believe that it is my duty to my Good Lord and his cause to send my witness back, for the sake of those who have not had this experience as I have had, and so they can take heart also to come here.

Do not expect me to give you a detailed account of a place which is so full of wonders as this one; you shall have more from others; but I shall say, like the Queen of Sheba of old, that I was

not told half the good things about this place and its inhabitants. The city is being built with miraculous speed, and the land around it is being cultivated incredibly well. There is a convenient worship house already finished in which we meet with several thousand dear Saints each Sunday from every land, and we hear the voices of the best people on earth, including our dear President Brigham Young and his counselors, the Apostles and others who teach us in the law of heaven; all this gives me great pleasure and sweetness, and it displays the great power, wisdom and love of God in the plan of salvation; people who love heavenly doctrine are taught here, and what is even more remarkable is that all are conforming to it; peace, prosperity, and love reign, and God is praised all the more for this deliverance. I have not seen a drunken person here or anyone quarreling with the other; I have only heard of someone threatening to take another to court, but that he was too ashamed to be the first one here to do that. I have yet to hear an oath or swearing in the streets; there has not been one murder or theft that I know of, nor have I seen any immorality. And as for the highest officials here, they are surprisingly humble, meek, and pious,—all their behavior is that of a father to his children, from what I have seen. I fear greatly that sickness, pestilence, poverty, and oppression are causing much suffering to my dear brothers and sisters in the gospel in Wales, which causes me to desire and to pray greatly to be able to see them by the thousands in this blessed place. May all the best of Wales come here soon, and what a time we will have then. There is no one here begging, or any suffering from poverty. The men who came here the same time as I did, are freeholders to such an extent that it is difficult for me to hire anyone to work my small farm. It is now a busy time for sowing here. The wages of the workers here are two or three dollars per day, and work buys what cannot be had for gold. All the Welsh who came here are doing well, and they are held in high regard by everyone. We farm with each other "on the banks of the Jordan," and the place is called "New Wales." Capt. Jones has just returned from searching for the Welsh Indians. I write in haste because the mail is about to leave. I write to you because I hope my relatives are on their way here.

If my dear husband, father, and my sister have not started from there, tell them to come soon; I would be glad to see them here together with my brothers and all my relatives. If you get the

chance, remember me to them lovingly; and my heartfelt wish is for them all to obey the gospel speedily. If you choose to send this, my testimony, to them, I hope that it will be blessed by God for them. Tell them and everyone who mentions Capt. Jones, that he has not been the evil man that they prophesied about him, rather until now his behavior has been the exact opposite. We have all found him to be kind and benevolent, and all his behavior is that of a Father toward his children, and great is our duty to thank him and the God who sent him to be a righteous leader to us. He has not gotten, nor has he tried to get, any of my money, and I have not heard of anyone of the company who has lost one penny because of him; and the prayer of us all is that God will bless him with the health he has lost serving us, and reward him in the world to come.

Dear brother, exhort all the Saints, on my behalf, to continue faithful in this church, for I am certain that this is the religion of Jesus Christ.

Remember me lovingly to yourself and all the Saints,

Your sister in the new covenant,

ELIZABETH LEWIS.

D17 DAVIS, John. *Traethawd ar wyrthiau, yn darlunio pa beth ydynt, eu dyben, y pryd eu cyflawnir, a'u safonolrwydd i brofi dwyfoldeb crefydd.* (Treatise on miracles, describing what they are, their purpose, when they are effected, and their basis for proving the divinity of a religion.) *Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown, 1851.*

12 pp. 17 cm. *Welsh Mormon Writings* 55.

Dated 5 May 1851, *Treatise on miracles* represents Davis's attempt to clarify the great confusion that existed throughout Wales with respect to miracles, a topic that was widely discussed but not widely understood. There are four basic headings, as suggested in the title: (1) "What are miracles?" (2) "What is the purpose of miracles?" (3) "Can miracles be effected after the days of Christ and the Apostles?" (4) "Are miracles a sufficient basis for proving the divinity of a religion?"

Davis uses logic and the scriptures for his arguments in the first two sections. In the third section, as a counter to the assertions of the Protestants that miracles no longer exist, Davis quotes several accounts of miracles that had been published in the religious periodicals a few years before. And in the fourth section, he concludes that miracles do not prove that a religion is of God, since even the false prophets are capable of working miracles. Consequently, if anyone wishes to know the truth of a religion, he will have to follow the advice given by the Savior in John 7:17 and do the will of the Father.

TREATISE

ON

MIRACLES,

PORTRAYING

WHAT THEY ARE, THEIR PURPOSE, WHEN THEY ARE FULFILLED, AND THE STANDARD FOR PROVING THE DIVINITY OF A RELIGION.

"THESE THINGS have I written unto you concerning them that seduce you."—1 JOHN II, 26.

BY JOHN DAVIS, MERTHYR.

MERTHYR TYDFIL:

PRINTED AND FOR SALE BY J. DAVIS, GEORGETOWN;

ALSO FOR SALE

By the Saints in general, and many Booksellers,

through the South and the North.

1851.

MIRACLES.

WE do not believe that there is one age that has gone by, in which so much was spoken about miracles, than the present age; neither can we believe any less than that which has been spoken about them is more foolish than anything that was ever heard in any other age. If it is so, there is nothing wiser for us to do, together with others, if we have something to say different from what men commonly say, than to try our best to get people to a proper understanding of the matter. To that purpose, then, we can examine,

I. WHAT ARE MIRACLES?

Men commonly say that miracles are things that are effected contrary to the law of nature; and that they are nothing but exceptions worked by God; such as the standing still of the sun and the moon in the firmament, the three young men who did not burn in the fiery furnace, &c. We cannot believe that way; because we call a miracle that which is beyond our understanding, and that which we cannot comprehend, or that with which we were not familiar. Nothing is miraculous in the sight of God, for he understands how everything works: but to us everything appears miraculous if we do not comprehend it, or if it is something with which we are unfamiliar. It is as much a wonder that the earth turns, as if it were to stand still, because we do not know how the one or the other is done; but if the earth were to stand still, we would consider that more of a miracle, since it is not a common thing, while the other would be as much a miracle, if it were not something so common. Seeing *gas* burning would be a miracle in the sight of men

who had not seen or heard anything about that before; and the same thing can be said with respect to steam vehicles, and many other things. We are acquainted with those things, and know how they work, and consequently we do not consider them anything wondrous. Thus, if we understood things as God understands them, miracles would never happen, for all things would work in a completely natural way, and in a way that we could thoroughly understand. As we are, there are many things that God works that appear as miracles to us, until we come to know how they are done, and then their wonder ceases, and they cease to be miracles after that. Many consider healings of the sick by the laying on of hands a miracle; but those who know how the Spirit of God works on the sick do not consider that any more of a wonder than the healings of the sick by a doctor's medicine, or by means of Mesmerism. Perhaps we could also say with respect to speaking in new tongues, &c.: these are not a miracle either to those who speak them, for they know how the Spirit works in them. In short, everything that is done, if it is beyond our understanding, and if it is something unusual, is commonly called a miracle. Not only God is the author of miracles, but every other being that has sufficient knowledge and power to do something beyond the common. We have plenty of examples of this in the holy scriptures. Read in Exodus vii and viii about the turning of the rods into serpents, and the waters into blood, and the creation of frogs. The magicians did that the same as Moses did; and the reason that Moses defeated them in some miracles, was because he was more knowledgeable and able. After the magicians failed to create lice throughout the land, they said to Pharoah, "This is the finger of God:" but he did not want to believe them, since he had seen so much of the talent of the magicians. There is no room to think that the miracles of the magicians were not as true as the miracles of Moses; the only difference was that the miracles of Moses were the power of God, and the miracles of the magicians were the power of the devil. The miracle of the witch of Endor in raising the dead was certainly true; and thus will be the miracles that are worked in the last days by the false prophets, when they will pull fire from heaven in the sight of men. The reason, we think, that such miracles will be called *false*, is because they are worked by the "father of lies," and not

because they do not actually take place.

Perhaps that which we said on the foregoing topic is sufficient at pre-sent, making one additional observation with respect to the word "miracles," in connection with its use in 1 Cor. xii, 10 ("And to another the working of miracles"), and in verse 28 ("after that miracles"). It is possible for God to impart to man the gift to do that which he does not comprehend, or that which others do not comprehend, through God's causing him to act however he guides him. The gift of working miracles, in the above scriptures, is different from other gifts that men are commonly ready to count as miracles in the same way. All the deeds of the Holy Ghost appear as miracles to the world, but they do not appear that way to the church: however, many things are miracles in the church, because its members do not understand how they are done; but after the church becomes an intelligent and a "perfect man," they will all cease, for everything will appear as if it is working normally, and according to that which men call the "law of nature."

II. WHAT IS THE PURPOSE OF MIRACLES?

We can answer that miracles have different purposes, like every other thing done by God or by men. The rod was turned into a serpent, and the water into blood, &c., by Moses, in order to harden the heart of Pharoah; but the Red Sea was opened to save the Israelites, and bury the Egyptians; manna came down, and the woman was stricken, in order to give bread and water to the Israelites in the wilderness; and the earth opened up its jaws to swallow those who opposed God. Christ fed the five thousand because they were hungry, and he opened the eyes of the blind so they would see. Peter brought sister Tabitha back to life to comfort the widows, and to show the power of God; and Paul rebuked the spirit of witchcraft in the young woman, so that she would leave him alone. Thus, we see that different purposes are in mind when miracles are worked. The purpose of soothsayers and magicians in working miracles is to earn a living; and the purpose of false Christs and false prophets in working miracles is to confirm their teachings and their Christianity, and to cause the great and the small to follow them.

It is a common belief of the theologians of this age that the purpose of miracles in the time of the apostles was to establish the religion of

Jesus Christ; and after it was once established, miracles were no longer needed after that. We beg to differ with our opinion. If miracles were needed to establish Christ's religion in the land of Canaan, then miracles are needed in the present age to establish it in distant countries. But it does not appear that that was the purpose of the miracles of Jesus Christ and his apostles; for they came to undo the deeds of the devil, by healing the sick, and doing remarkable things for good; and there is as much need for their miracles now as there ever was, since there are so many works of the devil that have not yet been undone. Christ and his apostles strove to work all their miracles, as much as they could, as secretly as possible, which they never would have done had they been establishing their religion by working them. The path that Christ took to establish his religion, was the same path that he intended to take to carry it forward, namely by preaching. God has promised to confirm the word of every one of his preachers by the "signs that follow the believers," not while the church was being established, but as long as there was preaching throughout the whole world. Wherever, and whenever the word of God is preached, he promises to work together and confirm the word, by the signs which follow, not only in the time of the establishment of the church, but until the end of the world.

Having endeavored to prove that the purpose of the miracles of Christ and the apostles was not to establish their religion, we shall strive to prove next that the main purpose of the false prophets and the false Christs, in working miracles, will be to establish their religions, and not to do good as did Christ and his apostles. The above characters are described in Math. xxiv, 24,—"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." If the different religionists of our country say that the purpose of miracles is to establish false prophets, we agree with our opinion: but they prefer to believe that false prophets cannot give signs or work miracles, in order to keep the belief that miracles constitute the criterion of the true religion. Indeed, nearly every age of the world has been of the same opinion. In the time of Jesus Christ, the whole country would have believed him (if we can believe their sayings), if they could have had sufficient proof

through signs or wonders that he was the Son of God; but Christ said that an evil and adulterous generation sought after a sign. And the present age, from the least to the greatest, is ready to believe any doctrine, if miracles are worked in their presence. Many of the famous preachers of the various religious denominations, at present, are willing to believe even the "old Saints," if someone could be found among them, like the witch of Endor, who could raise someone from the dead for them: they do not care so much about the doctrine, if they can just get some kind of a miracle. Oh, if only someone like Simon the soothsayer could come across the country, and give them a few signs; soon every one of them, from the least to the greatest, would be heard saying, as was said about Simon, "This man is the great power of God" (Acts viii, 10). It appears that Simon won more of a good name, by his signs, than Jesus Christ won; and no doubt the false prophets and the false Christs that are to come will win many more disciples than Christ and his apostles together won; for they "shall shew great signs and wonders," for which the whole country is loudly calling. "Give us a sign," they say, "and we shall believe." The believers of our country are quite satisfied; miracles are the criterion to prove every new religion; and this the false prophets know well, for they "shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." But the criterion to prove the religion of Jesus Christ is the same now as it was before: and it never was miracles; otherwise, Christ would have worked them for everyone who sought them to have proof of the truth. When a miracle is worked only to satisfy sign seekers about the truth of some religion, it is obvious that false prophets are its author; for we read in the Revelation about one who worked wonders so great, "that he maketh fire come down from heaven on the earth in the sight of men," without one purpose in mind but "to deceive those who dwell on the earth," small and great, rich and poor, free and slave. If enough attention is given to the believers of this age, proof will be had that miracles of this nature are what they ask, namely miracles of false prophets and false Christs; for if they were to ask for miracles from God, they would appear entirely differently: they would not ask for miracles to prove their religion, but for their own personal benefit, together with the glory of God. Now,

after tracing as much as that about the purpose of miracles, we can go to another topic.

III. CAN MIRACLES BE PERFORMED AFTER THE DAYS OF CHRIST AND THE APOSTLES?

If the sectarians of the age answer this question, they say together, No, they cannot. But if the Latter-day Saints answer, they say most decidedly, Yes, they can. Who is right, the sectarians or the Saints? An assertion will not do, rather one needs to prove the matter by reason and scripture.

Well, since it is God, through men, who works miracles, it is reasonable that he can work miracles through them in these days, as well as in the days of old. And thus also it can be said with respect to the powers of darkness. No matter what the purpose of miracles was back then, there is plenty of need for them in this age for similar purposes. If it was to convince, there is yet need for them for that purpose; or, if it was to do good, there is every bit as much need for them for that purpose in this age. Every age of the world has been in need of miracles, and why are men so foolish as to think that there is no need for them the same way in these last days? Everyone who knows anything, knows that miracles have completely ceased in the world; for the resurrection of the dead is confidently awaited, and that will be more of a miracle than anything else that has ever happened. Besides that, the scriptures supply us with many prophecies of miracles to be worked in the last days. In Isaiah xi, 15, 16, we read the following:—"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Also read Isaiah xxxv, 5—8; Zech. x, 11; Jer. xxiii, 4—8; together with hosts of other places we could note. The scriptures foretell also of miracles by the false prophets and the false Christs in the last days, which will be performed to seduce people into believing false doctrines. It is prophesied by John, in Rev. xvi, 13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the

beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Now, we think we have shown enough to prove the logic and the possibility of working miracles in these last days, with no need to tire the reader with too many examples. Indeed, every man can see that those miracles that have been performed since the beginning of the world, are but little in comparison to the wondrous miracles that will be performed on this planet in the time to come. Every hill and valley shall be made flat; and the mountains shall leap from their places. The stars of heaven shall fall as untimely figs; the moon shall become as blood, and the sun shall become black. The earth shall shake as a drunkard; and all the elements shall melt with fervent heat. "Yes, but those will not be miracles," says someone: if miracles are that which is counter to the "law of nature," those will be miracles.

But the problem with that is that nearly all the believers of our country acknowledge the possibility of working miracles in these days; and although they deny that in word, they acknowledge it in deed. Who asserts that miracles are not needed in our days? Well, those men who meet with each other continually, either to pray for rain, or for fair weather, or for health, or the like; this is to pray for miracles, or the working of things contrary to the "law of nature." Do these people know what they are trying to do? They are trying to open and close the heavens as did Elijah of old!! Can these possibly be the people who are persecuting the Saints because they believe in miracles? Get acquainted with yourselves, dear people, for you believe in miracles as much as anyone ever did; because your deeds prove that beyond every argument. Was it not you who put the following announcement up all over the walls of Merthyr during the time of the Cholera:—

"THE DEADLY CHOLERA IN MERTHYR TYDFIL.—It is intended to set aside next Monday (August 13th, 1849), as a day of religious fast, and humility before God Almighty, as a result of the above visit. There will be a devotional service in the church, at the usual hours of prayer, and prayer meetings will be held in all the Nonconformist chapels at

seven and ten o'clock in the morning, and two and six o'clock in the afternoon. We sincerely wish for all to provide every opportunity, so that those who are able and who wish to unite in such meetings, to implore God, in behalf of this place, so that the visit will be sanctified to our spiritual good, and that it will be removed from our midst."

The people wanted God to work a miracle, by moving the Cholera from their midst, while asserting with the Saints that the age of miracles has ceased!

Not only do the sectarians believe, by their deeds, that God can work miracles in these days, but they announce the working of a miracle in their own midst also. The following is a quotation of one of them, which has to do with a virtuous woman by the name of Dinah Davies, Rhymni, who was an instrument in first establishing Methodism in that place; see the *Star of Gomer*, Feb. 1839, page 34:—

"As a stranger, not unknown, was coming through the country, and preaching in our house, at three o'clock in the afternoon, a great number of friends from Merthyr came to listen. The woman had not baked that week; and because of this there was in her house barely half a loaf of bread. The minister and the host of strangers ate, and were satisfied; but despite that, to our enormous surprise, after they went away, we could not judge that the bread was any less; and our conclusion was that the Lord had blessed it in a wondrous and unusual manner."

We can copy another miracle from one of the volumes of the "*Evangelist*," page 64:—

"THE HEALING OF MISS FANCOURT.

"With respect to the healing of Miss Fancourt, which is considered a miracle by many, we shall put before the knowledge of our readers the story as it happened, so that no one need be in doubt about it.

"Miss Fancourt is the daughter of the Rev. J. Fancourt, of London, and was taken sick in November, 1822. There was great lamentation among all the members, and at times her pain was quite intense. Several doctors visit her from time to time, and every kind of medication was used to calm her, but completely in vain. She went to the seashore at

times, but she returned in the same condition; and she became so weak in the end that she could hardly put one foot in front of the other. And despite all the efforts to make her well, she was very sick, and suffered the greatest of pains whenever she attempted to move. Wednesday night, in October, 1830, a friend called at the house to visit her, and when the other callers left the room where she was, her friend, the Rev. Mr. G., made some excuses to remain. He sat beside her, and after saying a few things, he arose, saying, They are awaiting me for supper; he extended his hand to her, and after saying something about her illness, he added, It is a great pity to see anyone enslaved in this manner; she answered, It is sent in mercy. Do you believe that, he said, and believe that the same mercy can restore you? She answered, Yes. Do you, added Mr. G., believe that Jesus can heal as he did in the early times? Yes. Do you believe that it is unbelief that is hindering that? Yes. At that time Mr. G. appeared to be as if striving with God in a sincere prayer. Then, said he, arise, and walk, and come to your family. He took hold of her hand, and he prayed for God to glorify the name of his son Jesus. She arose in strength, and all her pains ceased, and she walked down the stairs, while Mr. G. prayed, Lord, have mercy on us; Christ, have mercy on us. All her bones came into place, and her flesh, which was loose before, tightened to be like that of a healthy person."

We believe, by now, that the matter of working miracles in these days has been decided quite obviously, so that there is no need to give further examples. We have found out that the men who profess to deny miracles in this age, in fact believe in them as much as anyone. Therefore, we shall research the question

IV. Are Miracles a sufficient standard to prove the divinity of a Religion?

No, they are not; otherwise, the false religions would be proved divine; for we have already shown the power of false prophets to work miracles. Those who set miracles as the standard of divinity of their religions, are open to be led by every wind of doctrine. What, then, is the correct standard to prove the divinity of our religion? Some think that the Bible is the only standard for that; but we say that that which

the Bible says is the only true standard. If we turn to John vii, 17, we can see these words; namely, "*If any man will do his will, he shall* KNOW *of the* DOCTRINE, *whether it be of God, or whether I speak of myself*." This is the only criterion or the standard of a true religion; but the standard of false prophets is miracles, or something contrary to the order of God. There is no reason for anyone to be in doubt, after he has done the will of God, for he shall know for himself about the doctrine, whether it is divine or not: and unless every man gains knowledge in this manner, he is always open to be deceived and led astray. Men who have received knowledge in this manner will be the "elect," those it is not possible to deceive: miracles and wonders will have no effect on them, for they shall possess knowledge of the doctrine or the religion they have embraced previously. *Knowledge*, therefore, is the criterion to prove the truth, and nothing else. Is there anyone who knows better than Jesus Christ? If there is, where was he taught? not in the school of the servants of God, rather in the school of the servants of Belial. Heaven and earth shall pass away before one iota of that which the Son of God has spoken fails. The standard to prove his religion in this age, continues the same with religion itself; and that is reasonable to expect. Doing the will of God, and not depending on seeing miracles, is the correct way to prove the religion of Christ. If men saw now that miracles were the criterion at that time, they are gainsaying the words of our Lord, because he testified otherwise. One must know by revelation about religion; otherwise, we will be subject to being deceived. The best way, then, is for all to do the will of God, so they may have knowledge about the true religion, and so that can be born again, and made "elect," those who cannot possibly be deceived, although fire is called down from heaven before their eyes.

Well, before ending, perhaps someone would like to be taught further about the best way to do the will of God, for the purpose of gaining the knowledge under examination. If so, believe in Jesus Christ, not only that he is the Son of God, but that he is the one, of everyone else, whom we must believe first; and believe also that Jesus Christ uttered what he meant, and that which was true. After men believe thus, we say to them, in the words of Peter on the day of Pentecost, "Repent, and be baptized

every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii, 38, 39). Fulfilling these words is to do the will of God; and doing the will of God is what gives one the right to knowledge from him about the doctrine that his servants preach. No one who has become sufficiently humble can fail to understand the words of Peter: only those who are puffed up and who are forever learning are those who fail to come to a knowledge of the truth. One does not

come to know about religion by human teaching, but through obeying the ordinances of the gospel, so as to receive the Holy Ghost, he who is the Spirit of revelation, and he who brings KNOWLEDGE, to prove the divinity of religion.

May the Lord enlighten the minds of our fellowmen with respect to his holy gospel, so they may obey it promptly, not asking for a sign or a miracle, but with "the answer of a good conscience toward God," so that they may achieve eternal life, which is to know God and his Son Jesus Christ. May it so be. Amen.

J. DAVIS.

Merthyr, *May* 5, 1851.

D18 JONES, Dan. *Llythyr oddiwrth Capt. D. Jones at Wm. Phillips, yn cynnwys newyddion o Seion*. (A letter from Capt. D. Jones to Wm. Phillips, containing news from Zion.) *Merthyr Tydfil: John Davis, Printer, [1851].*

8 pp. 17 cm. *Welsh Mormon Writings* 57.

A letter from Capt. D. Jones to Wm. Phillips, containing news from Zion has something that no other Welsh Mormon pamphlet has—on the last page, just preceding the name of the printer, is this information: "Published and for sale by Wm. Phillips, 14, Castle Street, Glebeland, Merthyr Tydfil." Although nothing in the publication was written by William Phillips, he received credit probably because the letter quoted in the pamphlet had been sent to him.

Dan Jones's letter is dated March 1851 and was sent from Manti, Utah, a settlement about 150 miles south of Salt Lake City. The previous fall, Brigham Young had requested that Jones settle there. In this rather lengthy letter, Jones relates news of Welsh Saints in Utah that he thought would be of interest to the Saints in Wales.

LETTER
FROM

CAPT. D. JONES TO WM. PHILLIPS,

CONTAINING

NEWS FROM ZION.

Manti City, March, 1851.

My Dear Brother Phillips,—With pleasure I commune with you by means of a letter, for lack of any other means, even though a *letter* is but a poor means to transmit my frequent thoughts with respect to, and my nostalgic feelings for you and my dear brethren in the priesthood together with all the dear Saints there. Believe me that you are never out of my thoughts for even a day, and the best wishes of my heart are offered up at the family altar daily in your behalf, to Him who is able to keep you safe, and gather you together to the place of deliverance; where you can hear the sound of the lovely songs of victorious Zion, instead of having your ears stunned by the transitory moans and groans of friends, relatives, and loved ones; where you meet a brother and a friend with cheery smiles on their faces, an *index* of a happy and guileless heart, instead of the way it is there, being pained by an angry look, and gnashing of teeth at you along the streets, by those whom you wish to benefit; as I received while there. The wish that fills my mind, in spite of everything that happened, is to see hosts of the Welsh enjoying the teaching, the quietness, and the peace that are here; and the deliverance from sickness, plagues, and the oppression which, according to all accounts and prophecies, continue to sweep the wretched inhabitants of the world there to the spirit world, ready or not, and to trample the rest under their iron hooves into the dust without hope of salvation. May the day soon come when you all shall find yourselves here, and I shall have the pleasure of your company, in the valleys of these peaceful and healthful mountains, and you shall have your fill of fruitful

land to work, paying no rent or hardly any tax to anyone for it, and plenty of wages to satisfy you for every trade; yes, when you shall have, as does everyone else here, the full enjoyment of all the elements, possession and endowment of our Father to His children. And you shall have also the perfect law of freedom to defend you in all your rights, and to urge you to do every good thing, and also to punish you for your smallest transgression that you do knowingly. Our church and state officials here are from among ourselves, at last, as Isaiah prophesied they would be for the Saints in the *last days*. The news came here lately that the United States has permitted us to be a Territory, and choose our respected President B. Young as President; and they have granted *generous* privileges to the New Territory, and have given consideration to what they are. Our borders reach to the south to a latitude of 37 degrees north. Our King rightly said: "Be wise as serpents and harmless as doves," and it would be good for all His subjects to remember that continually.

The situation of the Saints here is extremely successful, spiritually and temporally. These valleys produce wheat, barley, oats, potatoes, and every kind of crop and vegetable that can be grown in Britain; but much more abundantly, with less trouble, except to irrigate, which is a task that must be done carefully and diligently, for there are insufficient rains in the summer without that. The way that corn is irrigated is by opening furrows with the plough, after sowing the seed, a few feet from each other in such a way that the water runs slowly along the furrows; the water is obtained from the nearby streams through ditches that are dug for this purpose. And these lands are of such a nature that the water penetrates through all these furrows in a few hours; and then the water is turned away for perhaps a week, more or less. In this manner, 40 bushels of wheat per acre are generally produced, and frequently more; and I know of some who have gotten the incredible sum of over 200 bushels after the sowing of one bushel, something uncommon, although true of the above-mentioned. California wheat is what is sown here most, which produces several particles of grass on each grain, sometimes scores, for I have counted them myself; and the spikes spread into several, of considerable size, because of that which is called the "seven-headed" variety. The price of wheat now is 2 dollars 50 cents to 3 dollars per bushel; its price some time ago was much higher; and last summer, to the immigrants, it was as high as 25 cents per pound for flour, oats and barley being a little cheaper; potatoes about a dollar per bushel, butter 50 cents, cheese the same price or less. The wages of craftsmen are from 2 dollars to 4 dollars, workers from 1 to 2 dollars per day. By the month, from 12 to 20 dollars per month for the year; and I am

now paying one of the Welsh boys in salary, 200 dollars per year, plus his food and washing, and to one other lad about fifteen years old, 100 dollars. Also to a maid, 1 dollar and 50 cents per week, and 1 dollar to the other, that is, Welsh ones; the common wage for maids is 1 dollar per week, and there was great demand for Welsh women, until they became too greedy for wages. I am writing this way about these Valleys in general, and not about any place in particular, lest you misunderstand me.

At the last conference, President Young requested that I, by naming me in public, emigrate to this place, that is San Pete, and so I came in the Autumn. This is a spendid and advantageous valley to settle in, although not as large as the Great Salt Lake Valley; yet, more advantageous in some respects, such as there is here a greater abundance of land, easier to work and irrigate in proportion to the inhabitants, than there is now there; for you would be surprised how they have settled there already! Much easier to get trees, shelter, firewood, &c., here. In the account of my journey to the south last year, you have the history of the settlement of this place; and it has increased already until there are several hundred comfortable houses, and families who are the most loving, devout, and peaceful that I have ever seen. Not a cross word, no profanity, no oppression or injustice have I seen since I have been here. We have a large and comfortable worship house, which is overflowing every Sunday with cheery and happy people; school is held in it every day, and it is too small, so that we had to build another schoolhouse lately. Some meetings are held in them every night through the week. Also built here since I came, are a mill to grind corn, and a mill to saw wood, *laths*, and *shingles*. There is a shop here in which you can get nearly all the common supplies you want, and the prices are not so different from those of the States as you might think, except for some things. Several thousand acres of land are worked in one enclosure, and it is pleasant to see with what unity and brotherhood everyone works together for the benefit of all in everything, and, in fact, it can be said of this people that "whatever they put their hands on to do, they do it (willingly), and with all their might." Each assumes that the desire of the other is to build the kingdom, and only by doing that does each build himself. The next news will cheer your hearts every one, I know for myself. Sing, you, the scattered of Zion throughout the world! yes, rejoice in the British Isles of the sea, for the Lord God, for your sakes is shortening His great work, and will do it shortly in justice! A temple to Him is to be built in Zion, in which your own thirsty souls can drink deeply from inexhaustible fountains of knowledge about God, and the proper way to worship Him; about Heaven, its laws, its enjoyment and its glory: and where you, through preparations and godly

ordinances, can become fit to associate with its inhabitants, and be taught also in the perfect *ethics* which are used in its "eternal dwelling place." Yes, in your time and according to your faithfulness you can possess the fulness and strength of the priesthood, which reigns there and in every other place:—and after completing your work, and giving to God and to His servants, sufficient proof of your faithfulness, and of your worthiness, you can gain a goodly entrance in through the gates of the TEMPLE first, and then from gate to gate unto the most holy! Blessed are those happy souls! Is not the expectation of such bliss,—of getting the energy of religion, of getting that faith that was once given to the Saints, worth every effort and suffering? Here is mention of something similar to the substance of religion and godly wisdom; only this will satisfy the desirous souls who have tasted the firstfruits of the Holy Ghost. Well, dear Saints, for your comfort and your devotion, I assure you that the blessed time is at the door; yes, the appointed time for which your souls have longed. The thing that I taught you frequently when I was there, and with heavenly sweetness, was that it was close. Oh no, my dear friends, Mormonism is not deceit in anything that I taught to you, although there are some who deceive themselves through it. To them will be the unspeakable loss, but to all the faithful, will come more than tongue can tell, of blessings and glory and eternal lives to enjoy. What else shall I say from this distance? Know your duties, obey the priesthood that is in your midst; and if you support the leaders through your faith, and your prayers, and your obedience, they will, in time, lead you all safely to the enjoyment of all that your hearts desire; yes, and more than your hearts can imagine: but remember, that it is necessary to have a test of your faith in all things, always. God says, "that he will try his people in all things," and so he does not mean in some things only. Expect that then, and watch and be truly obedient today, while there is a today, and thus, you will endure to the end.

Further on this topic I shall say that I understand through recent communication from President Young, that they intend to begin giving endowments in the Council House, a spacious and beautiful building, newly finished, when he begins the foundation of the Temple, to those first who are going on overseas missions. Before its foundation, they will build a rock wall around the Temple Block, which contains 10 square acres; this wall will be four feet thick, and eight feet high; on top of this will be a wall of bricks eight feet high, and six feet of *pickets* on top of that. There will be in this wall several gates, which will be guarded by watchmen: and the firm decision is, that through these gates *nothing unclean* will enter in any way, or under any circumstance. For on these conditions only, if you notice,

the Lord gave a promise of his presence in the other temples that were built; yet some who were unclean and evil crawled into those, because the circumstances of the Saints were such that they could not withstand them as can be done here. An iron railway is being made to carry the rocks from the mountain to the wall. And that is not all that is going on here, but also much else that I cannot express to you through a letter. In short, this new world is already clothed in the cheerful countenance of antiquity, and her diligent inhabitants are fulfilling the character of the diligent, little creatures whose name was given to the place, that is, "Deseret," which translated is, "Honeybee." There are here four cities already established, dedicated, inhabited, and being built surprisingly fast, namely Great Salt Lake City, Ogden City (40 miles to the north), Provo City (46 miles to the south), and Manti City (130 1/2 miles to the south of Salt Lake), namely the place that was first called San Pete. Coaches have been prepared and established to run each week from here to Ogden, which will begin as soon as spring arrives. Bridges have been made across the rivers, and a road has been made the whole distance. Several settlements have been established here and there across Utah Valley, and in the north corner of this valley, and mills have been made this winter. In short, the valleys of the mountains for hundreds of miles are already alive with inhabitants! Surprising, the gathering that we have here from the eastern world; one would think that nearly all its inhabitants have left home, between the Saints who have come here, and all the thousands who have come through here to the gold country. There is some unrivaled commotion going on, at least! Besides this, a company containing many families, I know not exactly how many, but far more than a hundred, under the presidency of G. A. Smith, emigrated from the Great Salt Lake Valley to the Little Salt Lake valley last January, together with all the preparations and tools advantageous for establishing a settlement in the valley, that I mentioned on my journey, in the place where we kept our wagons, &c. They took supplies for a year, and seeds of every kind of corn, &c. The intent is to raise provisions mainly to satisfy the thousands of miners of iron, coal, &c., that it is intended to send there next summer to make iron, &c. The government here now, is making plans to begin an iron railway from the Great Salt Lake Valley to the Little Salt Lake Valley; and as soon as possible, it is intended to drive it through to the port of San Diego in the Pacific Ocean. Amasa Lyman and Charles C. Rich (two apostles) are now in the City preparing a numerous company, and are by now about to leave to settle in William's Ranch, near Los Angeles, and within 40 miles of the aforementioned port. The area is a rich, healthful country, with a temperate climate, that is said never to have frost or snow;

but all the fruits of the *tropics* are produced in abundance.

You can see from all these movements, that the prophecies, or the imaginings, that I wrote to you before, are being quickly fulfilled, namely that the purpose of all this is to open the way for the Saints to come here from the south, instead of coming along the accursed waters of the Missouri, and the long and painful journey across the land and the rocky mountains. I believe that it will not be half the distance, the cost, or the time to come here when the railway is finished; the railway is being hurried forward across the Isthmus of Panama, and you will travel from there in a ship to San Diego, and from there along the railway to whatever place you wish.

This is good news, is it not, to the oppressed children of Zion especially, when we remember their longing for the freedom to come home—when they have no hope, thousands of them, that they could earn enough there in their lifetime to pay their cost to come here. In spite of that, I have better news still for the faithful and the patient, which proves the great care of God and his servants for all his children. I think that many, in light of the foregoing promises, will sing and weep, rejoice and grieve alternately; for, they say, what good is the temple or its ordinances to us, while we are too poor to be able to go to the place where it is; and they worry day and night because of their inability to come to Zion to enjoy the privileges of the Saints. But take heart, poor people of Wales, you will not be lost because of your poverty; and the arm of your God was not shortened, so that he could not gather all the poor from the corners of the earth. Although there will be, because of their dishonesty and their unkindness, a thousand curses on the heads of those poor persons whose cost was paid to Zion; yet, they do not close the ways of God, nor can they prevent His work from prospering. Instead of that way of gathering the poor, a government-sponsored society has been established here, with B. Young presiding over it, to receive donations, that already number in the tens of thousands of dollars. Its purpose is to gather the poor here, where they will work on the public works until they pay back that which they received. Bishop Hunter and others were deputized and sent to the States, and they returned in the Fall with hundreds of the remnants of those poor who were in Nauvoo, &c. All the income from their work is returned to the Treasury, and so it increases constantly, besides the continuous contributions, until, I hope, its beneficial effects will be felt even in Britain and Wales also before long. Behold, to you, poor people, proof of what I promised through God to you when I was there, namely that you would not be left behind because of your poverty. Rejoice, therefore, in this, be faithful and patient until you are sent for.

Another bit of news that I have to tell you, is that we, ourselves, in this place have begun to build a temple—that all are agreed in the matter, and I have no doubt but what it will be finished before the end of next summer. There is an abundance already promised for that. And after that our joy will be even fuller.

Other news is with respect to the Madocians; besides that which I wrote in the account of my journey, I heard in the Fall, in the City, from a gentleman who lived in Mexico, and was on his way home from the States through here, that few years ago he had found on his journey a nation of white people; and he described them very similarly to the way Mr. Ward and others described them, and as settling in the same place. He says with respect to their houses, that they are either hewn in the rock, or built of rock in a nook, between high rocks, and impossible to get to, except through one narrow descent—that they climb ladders to the tops of their houses from the outside, and go down into them from the ceiling to the bottom. Others say things different from that. He and his friends were welcomed into their midst, by about three hundred young women who came dressed in their white petticoats and pettigowns, their heads adorned with flowers, &c.; that each had a little pouch and some Indian corn flour in it, which they scattered along the path before them. This custom shows their abundance, together with their generosity and their kindness. They filled their needs cheaply when they went away.

Besides that, Col. Doniphan from Missouri announced that part of his army, in the Mexican War, after proclaiming peace, offered their service to restore peace among some of the neighboring Indians. They lost their way for a time, and at last they came across some white people, who received them with a welcome, and they wintered there. In the spring they escorted the soldiers to Santa Fe; for this kindness the Col. sent a regiment to accompany them home safely. After that he published their story in the newspapers of the States; but I have not had the privilege of seeing them. One said to me that he had read the account, together with two treatises that were published by other travelers who were in their midst, and the former assures me, I know not how, that it was Welsh they spoke there. These accounts agree remarkably in the peculiarities about them.

Even more explicitly, I understood through the Indians who visit us here, namely the Utahs, that some of their elders used to go almost every summer to the south, about a ten-day journey, to trade with some white people, who, they say, make and wear clothes similar to the Mormons; and that their women are much fairer than they. That they work the earth, and plough with one large, fat horse, with an iron plough,—that their

implements for horses are kind of a strong *web* of their own making. They showed me wool blankets they bought there that are similar to the home spun of Wales. They make some of several colors, and black rows or blue in white, in others. These Indians say that they are rather superstitious—that they believe in diviners, wizards, &c., and that one man rides home from the forest on a huge piece of wood, without anything visible pulling it along! &c. Poor things if they are more superstitious than these Indians. I expect more of their history when some of the persons who were in their midst return, and you shall have an ampler account yet. Bro. Davis complained that the pieces were long last year, but I fear that you will be of the same mind as he now, if I do not end finally. But it is either *feast* or *famine* between us still, and it cannot be otherwise now. But I must end at last, feasting on the accounts I have about you in the TRUMPET, &c., until next Fall, it seems, when I shall expect a feast, through receiving your stories for the year through the TRUMPET, and I shall expect detailed letters from many of you.

All the families who came here are alive and healthy as far as I have heard, and they cannot help but do well in this country, all who try. Several Welshmen came through here to the gold country, and with them not one of the Welsh went but Thos. John. I am so pleased to see, if only the names of my old zealous brethren and co-workers, such as Thos. Pugh, Howell Williams, T. Giles, David John, Thomas Rees, John Thomas, Eli. Edwards, Robert Evans, Jos. Davies, D. Williams, Wm. Williams and his family, &c., &c., but there is not space to name them all or even half of those who are always close to my heart, but no one more than you, yourself, and my dear brethren, John Davis and Wm. Howells; I translated his letter and it was published in the "Deseret News" at the request of President B. Young. I intend to write to him soon, and let him hear this letter. Pray for him, as do I every day. My warmest love to the above brethren and their families, together with all my acquaintances, and all the dear Saints there. And my chief wish is, that you be zealous, meek and godly, and pray continually for each other, for the success of Zion, and for your unworthy brother in the Lord.

DAN JONES.

Published, and for sale by Wm. Phillips, 14, Castle Street, Glebeland, Merthyr Tydfil.

D19 [DAVIS, John.] *Llyfrau Saint y Dyddiau Diweddaf, ar werth gan J. Davis, Argraffydd, Georgetown, Merthyr, a chan y Saint trwy Gymru*. (Books of the Latter-day Saints, for sale by J. Davis, Printer, Georgetown, Merthyr, and by the Saints throughout Wales.) *Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown, 1851.*

2 pp. 17 cm. *Welsh Mormon Writings* 58.

On one side of *Books of the Latter-day Saints* is a list of available Latter-day Saint publications; on the other is a prospectus for the Book of Mormon in Welsh.

Contained in this book list are thirty-one titles available for purchase through John Davis and LDS book distributors throughout Wales. The date at the bottom is 26 July 1851.

The printed wrappers for *Zion's Trumpet* during 1849 and 1850 regularly advertised Latter-day Saint publications for sale. With the cessation of these printed wrappers at the beginning of 1851, however, only a few titles were advertised on the last page of each issue. *Books of the Latter-day Saints* appears to be Davis's effort to furnish the Saints with more complete information about the available items.

On the verso of the book list is a prospectus: "To be published without delay, in Welsh, in signatures priced at one-and-a-half pence each, The Book of Mormon: that is, an account written by the hand of Mormon, on pages which were taken from the plates of Nephi."

The English edition used as the basis for the announced translation was the second European edition of the Book of Mormon.

Davis estimated thirty signatures of sixteen pages each would be published. One or two signatures were to be sent out with each issue of *Zion's Trumpet* every fortnight, the same procedure used in publishing and distributing Doctrine and Covenants. All the signatures were then to be bound for a complete Book of Mormon.

Davis makes an appeal to all the "Brethren" in Wales to publicize the Welsh translation of the Book of Mormon widely, even to the "world" (non-Mormons). If the number of subscribers reached two thousand, there would be a reduction of a halfpenny in the price of all signatures past number twenty.

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Also the profit will be given to the general Distributor of each Conference, for his trouble and his responsibility; and he may sell to the Branches for the above prices, if their order is

not fewer than twenty-five.

JULY 26, 1851.

D20 DAVIS, John. *Adolygiad ar draethawd W. Jones, Bethesda, yr hwn a elwir "Egwyddorion Saint y Dyddiau Diweddaf yn cael eu pwyso yn nghlorianau rhesymau ac ysgrythyrau."* (A review of the treatise of W. Jones, Bethesda, which is called "The principles of the Latter-day Saints weighed on the scales of reason and scriptures.") *Merthyr Tydfil: J. Davis, Printer, [1851].*

16 pp. 17 cm. *Welsh Mormon Writings* 62.

The contents of *A review of the treatise of W. Jones* first appeared in *Zion's Trumpet* for 6 September 1851 (pp. 282–87) and 20 September 1851 (pp. 293–303). As the title suggests, John Davis is reviewing a pamphlet about the Church which had been published by a W. Jones a short time before; it had been sent by a fellow member of the Church for Davis's evaluation.

In the polemic fashion of the nineteenth century, Davis refutes W. Jones's observations and conclusions one by one while calling attention to Jones's ignorance and lack of perception and preparation.

Jones, on the title page of his 24-page pamphlet, quotes Daniel 5:27, "Tekel; Thou art weighed in the balances, and art found wanting." Davis counters this apparent reference to The Church of Jesus Christ of Latter-day Saint at the conclusion of his review by advising that no one should shout "Tekel" until he has examined more carefully what is being weighed. Jones concludes his publication with some lines of poetry; Davis does likewise, but with this difference: where Jones predicts that The Church of Jesus Christ will soon be buried and forgotten, Davis prophesies its triumph.

REVIEW

OF THE

TREATISE OF W. JONES, BETHESDA,

WHICH IS CALLED

"THE PRINCIPLES OF THE LATTER-DAY SAINTS WEIGHED IN THE SCALES OF LOGIC AND THE SCRIPTURES."

BY JOHN DAVIS, MERTHYR,

EDITOR OF "ZION'S TRUMPET."

ONE of the brethren in the North has been kind enough to send the above booklet for us to review, which we shall do with pleasure. It contains 24 pages, and we must confess that it is somewhat more genteel than many that preceded it in discussing the Saints. It says on the title page, "Thou art weighed in the balances, and art found wanting." Indeed, perhaps it was thus; but we must examine the weights, in order to determine whether they are accurate. We feel quite satisfied with the balances, for we have weighed Mormonism in them many times before, and have found them to be accurate.

Our author begins his treatise by likening the Latter-day Saints to Papism, Muhammadism, and Puseyism. "Their doctrines," says he, "are an interwoven mixture of presumptuous and destructive heresies, if one but examines them in the simplicity of the gospel." Does he know what the simplicity of the gospel is? We hope that he does not mean the simplicity of the gospels of the sectarians, those who contradict themselves

so much, so that nothing similar to simplicity pertains to them. A little further on he says, concerning the Saints, that "the primary tenets of their belief are that they can heal the body by their anointing it with oil, and if one of their ministers immerses it in water, its soul will receive salvation." Surprising how contrary this is to the teaching of James (chap. v., 14, 15), where he commands to anoint with oil, as well as to the teaching of Jesus Christ, who says, "He that believeth and is baptized shall be *saved!*" That must be the "divers and strange doctrines" that Paul mentions, those that will be in the last times, because they are so opposite from the scriptures! Our author should not shout "Tekel," until others can inspect the weights: his end of the scales is the light end here at least; in any event we shall let the scales determine the matter.

"I do not think," he says, again on the same page (namely, the 4th), "that the deceit is so hidden that all who understand the Bible cannot perceive it readily." Who understands the Bible? We fear that the men who purchase commentaries do not. Those who pretend to understand the Bible the most, are those who know the least about the Saints; for they are the ones who seek the most diligently for miracles to prove our divinity, as we shall show before finishing. We believe that the "deceit" of the Saints is so hidden, that there are thousands who have joined with them who have failed completely to perceive it. How is it that so many preachers accepted among the sectarians have been enticed to join the Saints, we wonder?

Next, our author tells of two groups who are susceptible to being seduced by the Mormons, namely, silly, ignorant women, and the promising young people of Wales. They are to be pitied, if they believe the "primary tenets" of the Saints, namely, anointing the sick, and baptizing for salvation! "Thus, we counsel my fellow young people," he says on page 5, "to listen to the gospel in its simplicity, as it is preached in our time, and as it was preached in the time of our fathers for salvation, instead of going to listen to baseless tales, and silly and superstitious imaginings." Yes, listen to the gospel as it is preached in our time, and in the time of our fathers, and not as it was preached in the time of Christ and the apostles! Listen to it in its simplicity, as it was reformed by men who were excommunicated from the Papist church—as it is by the daughters of the mother!

Next, our author gives, on pages 5 and 6, some of the opinions of the Mormons, which are as follows:—

"1. They believe that the true church, or the Christian church, and the gospel of the Son of God, together with the influence of the Holy Ghost, were taken from the earth following the apostolic age—and that it is full of oppressive abodes, with no one to uphold the remembrance of the Lord for 1,600 years.

"2. They believe that God sent an angel of light to reveal the gospel to one Joseph Smith, and that he was authorized to reestablish the Christian church on the earth, by preaching the gospel himself, together with authority to ordain others to the word.

"3. They claim to have the same commission that the Apostles received from Jesus Christ,—that they are to establish the church in the same way, and on the same conditions, and that they possess the same authority as the Apostles.

"4. They claim to have the same qualifications to make a Bible as did the holy Apostles and Prophets, and that they do not know how soon they shall have a commandment to do so.

"5. They believe there is to be a probationary condition after death, and that all who were in the world from the apostolic age to the time that the gospel was revealed to Joseph Smith, are subject to it,—and salvation will be offered to them, by preaching the gospel in Paradise, (or as the Pope calls the place, purgatory).

"6. They believe that the day of judgment will last for a thousand years.

"7. They believe there are *two heavens*, not counting the celestial heaven, or the starry heaven.

"8. They believe that after they go to California, Jesus Christ will come to meet them, and that they will reign with him for 1,000 years, when everyone else will be destroyed, &c.

"I shall not mention here the deceit of the Book of Mormon; its destiny for my part is the same as that of the Koran of Muhammad. May humanity blush because of it, and refuse to have anything to do with it; may it be buried in the land of its birth, and may its remembrance go to the whirlpool of perdition."

Now, before we examine the foregoing items, we inform our readers that we will have to jump from place to place in our author's book, in order to get hold of the different reasons that have a connection with

some of the items under scrutiny, because his treatise is so untidy. We shall examine them in the following order:—

(1.) It is true that we believe the church was taken from the earth following the apostolic age; but we do not see this as "unworthy of a powerful God of mercy, who wishes for every man to be saved." Since it was men who refused the gospel, God cannot be considered merciless in any way at all. Our God is merciful, and sends missionaries to preach to the spirits in prison, and to those who did not hear the gospel in the flesh; while the God of the sectarians leaves thousands of our fellow creatures to go to perdition without ever hearing a preacher; "for how shall they believe without a preacher? and how shall they preach, except they be sent?" With respect to the church's being taken from the earth, we can show that it is quite logical and scriptural, and very important. Since the sectarians of the land say that Papism is not the church of God, the church must not have existed on the earth when none of the present-day sects were in existence, except for Papism. It is from the Papist church that all the sects of our land derived, as can be proved with historical evidence. What became of all those who died when Papism filled the land, when not one of the different sects of this age had been heard of? God was quite unmerciful, if he did not give them an opportunity in the other world. The creed of the Saints concerning this matter is not only logical, but scriptural as well. "Let no man deceive you by any means," says Paul; "for that day shall not come, except there come a *falling away* first" (2 Thes. ii, 3). See also in Rev. xii, 14,17. What falling away is this, except it be a falling away from the faith? One can have further clarification of this in our treatise on "The Body of Christ, or the Church," so there is no need to elaborate on this topic here.

(2.) It is true that we believe that an angel of light appeared to Joseph Smith, and presented him with the eternal gospel, and with authority to preach it to every creature. There is nothing illogical in that, nor anything unscriptural. The work of angels in every age of the world is to minister; and since the gospel was not on the earth, there was no one more appropriate than an angel to reveal it; for John says, in Rev. xiv, 6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Another angel is to follow after that one, saying, "Babylon is fallen, is fallen, that great

city." If there is an angel to proclaim the fall of Babylon, there is also an angel to restore the gospel. Next, it is amusing to read what our author says concerning this topic, namely, that "the book of God, and the Book of Mormon are contradictory; the book of God says that the kingdom of heaven belongs to little children, and the Book of Mormon claims that the kingdom of heaven was not extended to them. The conclusion is that all the little children who died from the time of the Apostles until the time of Joseph Smith, are lost," (page 7). Has this man ever seen the Book of Mormon? We know that it has never been read by him; for the Book of Mormon mentions more about the salvation of little children than does the Bible. Let him try to see the Book of Mormon somewhere, and let him read on pages 557 and 558 of the second English edition, where he may see that "little children are alive in Christ, even from the foundation of the world," and that they are "partakers of salvation." We could indicate many stronger phrases, but we consider that sufficient to shame our author, and to show his incorrect weights again.

(3.) The Saints do not claim to have the same commission that the apostles received from Christ, rather a new and similar commission; but they do claim that they are establishing the church in the same form, and on the same conditions, and that they have the same authority as the apostles. Were we to claim that our church is not in the same form, &c., as the primitive church, then we would be seeking to prove our church false, while claiming it to be just the opposite. Here again we are consistent with logic and scripture.

(4.) He says that the Saints claim to have the same qualifications as did the holy apostles and prophets to make a Bible. Quite true; if God and his Spirit have not changed, he can inspire apostles and prophets to write additional scriptures, for there is a great need for them, especially by the sectarians, for they do not understand half of the scripture already given.

(5.) It is true that we believe that the spirits in prison have an opportunity to hear the gospel preached, so they can be judged according to men in the flesh; and that has been proved in our treatise about "Preaching to the Spirits in Prison, and Baptism for the Dead." It is remarkable that our author would not read the books of the Saints, instead of appearing so obtuse. To say that is the same as saying that we believe in the crucifixion of Jesus Christ. Let him read in 1 Peter iii, 18—20; and iv, 6, and he shall have proof that the above doctrine

is scriptural, and that no one can shout "Tekel" at it. Were not the dead preached to by Christ, so they could be judged according to men in the flesh? What difference does it make that Luther, Calvin, Wesley, Elias from Anglesey, Williams from Wern, Christmas Evans, &c., are good men? They are not too good to hear the preaching of the fulness of the gospel in the spirit world, and to be lifted up to an even brighter glory. Those men did their best while they were on the earth, and certainly they will be rewarded for their labor, and they will have an opportunity to have the fulness of the eternal gospel. Also, there is hope for all the wicked who have not heard the gospel, to hear it in their prison in the other world, after they have paid the last farthing; for they were no worse in the flesh than were the antediluvians. Christ preached to those spirits, while others on the earth were baptized for them. The only ones that will remain in the fire forever are those who have committed the unpardonable sin; many will be cast into the *eternal* flame, without being there eternally, if they have not committed the unpardonable sin. If someone does not believe in the other world, he will be justly condemned. No writer should take occasion to publish books to oppose any sect from the sayings of "silly, ignorant women," while there is an abundance of books published by that sect. Those who do this show dishonesty. Now, the biggest part of William Jones's book has been answered previously, as he could see were he to read our books.

(6.) "They believe," he says further, "that judgment day will last for a thousand years." From which old woman did he hear that, pray tell? We have heard reverends of our country say that every sinner who dies goes directly to judgment, and that his fate is determined for all eternity. If that is so, the sectarians believe that the judgment will last for more than two thousand years.

(7.) "They believe there are two heavens," says Mr. Jones further, from the mouth of some old women, we suppose, "not counting the celestial heaven, or the starry heaven." What the Saints believe is, that "there are many mansions" in our Father's house.

(8.) "They believe that, after they go to California," he says further, Jesus Christ will come to meet them, and that they will reign with him for a thousand years, when everyone else will be destroyed." Perhaps William Jones has read this, for the biggest part is true. Zion is commanded to get up on a high mountain, and to build a city and a house for God; and when Jesus Christ comes on the clouds of heaven, those

who are alive and dead in Christ will be caught up to meet the Lord in the air; and we shall reign with him for a thousand years. (See Isaiah xl, 9; 1 Thes. iv, 17; Rev. xx, 4, 6.) With respect to the destruction of others, we believe that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that *know not* God [namely, those who do not believe in the revelations of that time], and that obey not the gospel of our Lord Jesus Christ," not as it is preached by the sects of the age, and our fathers, rather as it was preached by Jesus himself and by his apostles, or as it is preached by the Latter-day Saints. (See 2 Thes. i, 7, 8.) All who do not know God, and who fail to say by the Holy Ghost that Christ is the Lord, a witness which is received by revelation, will be destroyed. Saints is the name of those in whom he will come to glory, and not any who call themselves by the names of men.

"I shall not mention the deceit of the Book of Mormon," he says further on; no, he will not, we hope, before he reads it. Our author knows as much about the Koran of Muhammad, as he knows about the Book of Mormon, and as much about the two as he knows about "the whirlpool of perdition."

Now, we shall go further along in our author's book, and quote what he says on page 10:—"Theologians view the general government of our world in three parts, namely, from the fall of Adam until John the Baptist, the Father governed; from John the Baptist until the day of Pentecost, the Son governed, and from the day of Pentecost until the end of the world, the Holy Ghost shall govern. * * * In the Mosaic dispensation, God spoke on the earth through his angels; in the dispensation of John the Baptist, God spoke on the earth in the flesh; but in the present dispensation God speaks on the earth through his Spirit; and the ministry of the Spirit is called the last days," (referring to Acts ii, 17, 18). We prefer to believe that the Father, the Son and the Holy Ghost govern from the beginning to the end, than to believe what the theologians say. God spoke through his *Spirit* before John the Baptist, and also spoke through his *angels* after him, which shows the foolishness of the theologians.

In the foregoing quote, our author says that the ministry of the Spirit is called the last days; and then he recites the following verses:—"But this is that which was spoken by the prophet Joel. 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all

flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.'" Here he asks, "Was it on the day of Pentecost, 1,800 years ago, or in the time of Joseph Smith, 23 years ago, that the dispensation of the last days began?" It is very easy to know which days are the last days; they are the *last* days, and not the others. These days are closer to being the last days than is the day of Pentecost. When God spoke of the last days, he knew which ones they were; and he said that in the last days he would pour out his Spirit upon *all flesh*, which did not take place on the day of Pentecost, or any other day since then. Who on that day prophesied, or saw visions, or dreamed dreams? Yes, let us read the two following verses, which are as follows:—"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Did all these things happen on the day of Pentecost, or on the following days? No, never. What happened on those days was a pouring out of the "firstfruits of the Spirit," about which Joel prophesied, which will be poured upon all flesh. When the words of Joel are fulfilled, the wolf and the lamb will be seen dwelling together, for the Spirit of God will have been poured upon *all* flesh. What Peter said on the day of Pentecost was, that "This is *that* which was spoken by the prophet Joel," namely, the Spirit that was to be poured upon all flesh in the last days, and which was given as a firstfruit to them at that time. Therefore, it is not blasphemy and presumption to say that in the days of Joseph Smith, or the last days, the prophecy of Joel will be fulfilled. When God speaks of the last days, we can be sure that he knows that they are the last ones, and not some days previous to them. It is clear that our author has weighed this again with the incorrect weights.

Furthermore, on page 11, "The Mormons say," says he, "that Joseph Smith was the first of the Latter-day Saints, and that there is no one else by that name except for his followers. I myself believe St. Peter, that the 3,000 who received his word willingly on the day of Pentecost, were Latter-day Saints." If so, we must believe that the believers on the day of Pentecost were Latter-day Saints, and that the Saints of the former days were followers of Joseph Smith. It was quite easy for Paul to prophesy concerning the men who would leave the faith in the last

days, when those days were in his own time!

On the same page, our author shows "the great foolishness of saying that the gospel and the church were taken from the earth!" "What a terrible thought," he says, "after gracious God gave his Son to die for sinners;—for him to leave the world, for which his Son had suffered pain and agony on the cross, in darkness, despair, and misery, without hope and without God in the world, for 1,600 years." That is practically how it was, according to the sectarian creed of the country. Do they not know that it was Papism that overspread the Christian world during the majority of the above time? God permitted the mother whore of the earth to fill the world with religion for centuries; and presently he gives the same permission to her daughters, or those which derived from her. But if the religion of Christ was not on the earth during the above time, who was at fault? we are certain that God was not at fault, rather it was men. And if we allow that true religion was in the world at that time, God did not care for more than just a small handful of his creatures, although "the gift had been purchased," and "a fountain had been opened." God is merciful and just, and has organized a plan to preach the gospel to every creature, whether in this world or in the other world, whether in this age or some other age. Cease to weigh so unfairly, Mr. Jones.

It is true that the Christian dispensation is to stand its ground, and that Jesus Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." That rock is revelation, and not that which will be affected by flesh and blood, or human wisdom. No one is a worthy rock to be placed as the foundation of the Church, if he does not know by the Spirit that Christ is the Lord. That the Church or the woman flew from the dragon to the wilderness was no proof that it was defeated; for the church was "nourished there for a time, and times, and half a time, from the face of the serpent." (See Rev. xii, 14.) It was necessary that there come a "*falling away* first," before the Church could meet Jesus Christ (2 Thes. ii, 1—3); and it was not defeated by the serpent or the gates of hell, since it received "two wings of a great eagle, that she might fly into the wilderness, into her place." If the bodies of the apostles and others were destroyed, the church was in no way destroyed: if it was not seen on the earth for a season, yet it was alive somewhere, and it is logical to suppose that its gospel was being preached also, though not among those who had refused it. Weigh more correctly, dear friend.

Next, on page 12, our author says that the Mormons claim "that some of them are apostles, some are prophets, some are teachers, and some have the gift of healings, others the gift of speaking with strange tongues, others the gift to interpret, and others the gift to work miracles." Then he strives to prove by the light of reason and scriptural revelation, that those who call themselves apostles of the latter days do not fill the characteristic of apostle, because there is no one who can say that he has received his sight from them. We wish for our author to read the different publications of the Saints, so he can have the opportunity of knowing what it is that is done by the Saints. We dare not offer proof of the divinity of our religion by referring to our miracles, for that is the way used by the false prophets, when they draw fire from heaven to prove their divinity. If our author says that the Mormons have many excuses not to work miracles, he should note that even Jesus Christ had some also; for he did not work many miracles in one place, because of their unbelief (Matt. xiii, 58): we could note *many* excuses if there were need to do so. "One reason they have is," says he, "that they cannot satisfy men; 2nd, they cannot without the faith of those who ask; 3rd, they cannot unless the one on whom the miracle is worked believes." Now we ask, did Christ satisfy men when on the cross, or did he cast out the deaf and dumb devil from the young boy without faith or belief on the part of his father (Mark ix, 23, 24)? Read also as an answer, Matt. viii, 5—13; ix, 2; xv, 28; xvii, 14—21; besides scores of other places we could note. "Christ had not," he says further, "mentioned the thinking of the governors of the feast before turning the water into wine; rather he did it without the governor's knowledge." Christ's mother and the servants were faithful, and the miracle was worked because of their faith. "Whatsoever he saith unto you, do it," said his mother, which shows that she had considerable faith with respect to getting more wine. "Also," says our author, "Christ performed a miracle to satisfy strangers, yes, even his enemies.—St. Matthew xvii, 26, 27." Let Mr. Jones read these verses again. Who saw this miracle, except for Peter? The piece of money was to satisfy the strangers, and not the scene of Peter fishing, and opening the mouth of the fish. That was a private miracle, and was worked because money was lacking.

On the following page, (namely, 13) he says, "It is reasonable to ask for the proofs they have of their authority, in order to have the standard of their doctrines in accordance with the truth of the scriptures, if it is

so." If the Saints cannot give miraculous proofs, then their doctrines are not in accordance with the Scriptures, even though the doctrines of the sectarians of the age are amply in accordance without giving one proof whatsoever. Oh, such inconsistency and blindness! Christ did not do miracles to satisfy anyone in this matter, for miracles are not proofs to prove truth. The Spirit of God is what proves truth. "If any man," says Jesus Christ, "will do his will, he shall know of the *doctrine*, whether it be of God, or whether I speak of myself." Now, the men who ask for miracles, if they have read that, are behaving foolishly, and deserve to be called a wicked and adulterous generation; and indeed, no sign will be given them, though they request their entire lives, except the sign of the false prophets.

At the bottom of the same page, and the beginning of the other, our author mentions Christ's raising of the daughter of Jairus, his casting out the devil from the young boy, and his healing of the lame man at the temple, as deeds that were done without faith, and without anyone's asking for them. Our friend does not even try to understand his Bible. Did not Jairus have faith? and did not Jesus command him, "Only believe?" (See Mark v, 35—43.) With respect to the young boy, Jesus said to his father, "If thou canst believe, all things are possible to him that believeth" (Mark ix, 23); and after he believed, the devil was cast out. The reason the apostles could not cast it out was because of their unbelief (Matt. xvii, 20). And with respect to the lame man of the temple, it is better to read our halfpenny pamphlet, namely, "Prove all things." There we prove that the gift of receiving health was in possession of the lame man, and that through that he received the blessing. It is too much work for us to answer the same thing several times.

It is Mr. Jones who says that the miracles of Christ and the apostles were public, and that through them they proved their divine mission. The Jews tell another story; Christ and the apostles were killed by them because of their deceit. If the New Testament testifies of their miracles, a great number of other books among the Jews deny them. They reason that Christ had an opportunity to work a miracle on the cross, but he was unable to do so. In no way do we doubt the miracles of Christ and his apostles; rather we wish to show that there were not as many who believed in them at that time as believe in them now. If Christ were to come to the earth in this age, and if he were to do the same works as earlier, promising the Spirit of revelation to everyone, we believe that

he would receive just as bad treatment as he received earlier, treatment from the most prominent reverends and godly men. The people of every age of the world tend to disbelieve the works of God in their age. Now, the behavior of the world in this age, with respect to miracles, is the same as it was in the time of Jesus Christ. In primitive times, this proverb was said, "Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." In like manner our author says, on page 15, in this age; namely, "Now, I ask where have those who call themselves Latter-day Saints given a sign so obvious that it cannot be denied, or that it can be believed: it is said in this area that a remarkable miracle was performed in Machynlleth; there they say that it was in Carmarthen the thing happened, and in Carmarthen they say that it was in Merthyr Tydfil the blind man received his sight; there they say again that they heard that one of the apostles calmed the storm on the voyage to California." Are not the two languages similar? The two parties wish to be eyewitnesses themselves, and then they will believe. There will be those like this who depend on seeing signs, who will be deceived by false prophets and false teachers, when they come to show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. There are no doubt many examples of men who believed in the time of Christ, and also in this age, by seeing the power of God, but those are not the men who seek signs. They are men, most often, who came to believe in the normal way, namely through preaching.

On pages 15 and 16, our author intimates that the Mormons believe that "the church of God cannot exist without having twelve Apostles in connection with it." Perhaps the church can exist, under some circumstances, without having twelve apostles; but it appears that twelve are more normal than fewer than that; and we also think that the church can also exist having more than twelve. But the church cannot exist without apostles. Mr. Jones says that Mathias was chosen in place of Judas; and he gives the impression that no other apostles were ordained. "Consider," he says also, "that all met with death, except the apostle John; but we have no account of twelve other apostles being ordained in their place. If the Latter-day Saints have an account of that, we would like to know who they were by their names;—and before their witness is solid, it must be from the book of God, and not from the Book of Mormon." Our author now shows, not only his ignorance of the Book

of Mormon, but also of the book of God. Does he not know of the apostles Barnabas and Paul (Acts xiv, 14), and of "Andronicus and Junia, who are of note among the apostles" (Rom. xvi, 7)? Furthermore, read the following:—"And that he was seen of *Cephas*, then of the *twelve*. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of *all of the apostles*. And last of all he was seen of *me* also, as of one born out of due time" (1 Cor. xv, 5—9). It is seen from this that there were not only twelve apostles, but quite a few more of them. Is that witness solid enough, pray tell? there are more proofs available if necessary. "The opinion of the theologians [simpletons] of the ages is that no more than twelve apostles were ordained." That is not the opinion of the scriptures, nor the Book of Mormon. "An apostle was one," says our author, " who saw the Lord Jesus in the flesh, and who was a witness of his resurrection." Further, "The speech of St. Paul proves that he could not have been an apostle, if he did not see Christ in the *flesh*; and had he waited a little it would have been too late for him." Now, Paul did not see Christ before his resurrection, and he could not have been a witness of his resurrection; nevertheless, Paul was an apostle. That which the sectarians understand by seeing "Christ in the flesh," was to see him before his crucifixion, which Paul did not; but Paul did see him in his resurrected flesh, and apostles in this age could see him thus also; and how does Mr. Jones know that the apostles of the latter days have not seen him also. How much better was anyone for seeing Jesus Christ before his crucifixion, to be a witness? they could not say, in spite of that, that Christ was the son of the living God, without having a revelation from heaven. Paul was, despite not having seen Christ before resurrecting, as much a witness of him as they; for not one of them saw him resurrect any more than Paul did; and the apostles in this age, by revelation, can be as good witnesses of that as can any of the early apostles.

Further on the above topic, our author says, on page 17, "Have I not chosen you the twelve, and ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. St. John saw, in the Revelation, the New Jerusalem descending out of heaven from God; and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. From this it appears beyond any argument that only one apostolic age was ordained." Did not the Lamb have twelve

apostles when he began to edify his church? We do not see that there is any impropriety in having the names of those twelve apostles placed on the twelve foundations. But were Paul and Barnabas, &c., not apostles, because their names are not on those foundations? They were, says everyone. Well, if they were, can others not be in this age also? Indeed, how are the saints perfected without apostles and prophets? It is said in Eph. iv, 11—13, "And he gave some, *apostles*; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we *all* come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." By this we see that a church cannot exist without apostles, for it is necessary to have them for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ; and they will be necessary until we all come together in the unity of the faith, or until the edifying of the church is finished. The scaffolding is not taken down from the building until after it is finished; and apostles, prophets, &c., are not taken from the church until its edifying is finished. If Jesus Christ is to be with his church until the end of the world, and to continue as its Chief architect, he will no doubt keep the apostles and prophets working, until he completes his purpose, namely, finishing building the body of Christ. The apostles are the head of the church or the woman on the earth, and Christ is the Bridegroom, who is another head, in the same sense as the man is the head of his wife. The body cannot ever exist without a head, as it possibly could without feet. A head was the first member which God placed on the body, for it was one of the most essential members for leading the body. Read our treatise "The Body of Christ, or the Church," and you will see many additional reasons for the continuation of apostles in the church, and the necessity of having them to complete the building.

We see nothing on pages 18 and 19 that is worthy of attention, since it is all nothing more than the author's supposition; and on page 20, our author quotes a few verses that shatter his whole building; they are as follows:—"For he will yet come a second time in all the majesty and glory of his Father, taking vengeance on them that *know* not God, and that obey not the gospel of our Lord Jesus Christ." "For I determined not to know any thing among you, save Jesus Christ, and him crucified. And whoever takes it upon himself to preach any *other* gospel than this,

let him be anathema Maranatha." "Preach the word being instant in season, and out of season; for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Now, we ask, who is it that professes to *know* God? Not those who deny revelation. And who but the Saints preach the same gospel as Paul, by exhorting men to seek the best gifts, and do not forbid speaking with tongues, and scorning prophecies? And who fails to tolerate that which the apostles preached earlier from being preached in this age? The sectarians of the country: it is they who dare to persecute the Saints for preaching all things as did the apostles; and it is they also who heap to themselves teachers, as we prove in our treatise "Sound Doctrine." The above verses speak so clearly in favor of the Mormons, that there is no need to say another word.

At the end of the 20th page, Mr. Jones says, "For my part, I would believe Muhammad as soon as I would believe Joseph Smith, and the Koran as soon as the Book of Mormon; and it would be a full hundred times easier for me to give credence to the foolish and insane assertions of Joanna Southcott, or to any other of the religious deceivers who arose *before him*, or *after him*, as it would be for me to believe theirs." That is true, for our author knows nothing about any of them. He describes Joanna Southcott as a man, poor thing; and a little further on, he shows more of his ignorance, by mentioning the "Valley of the Salt Glen."

On page 21, our author tries to prove that Joseph Smith was not a prophet. "They say," says he, "that he (J. S.) was the sun of the justice." Oh, the foolishness of the man, when he still listens to the little old ladies, instead of reading our books: let him show that in any book if he can. If he wants to see the prophecies of Joseph Smith, let him read the "Book of Doctrine and Covenants," newly published in Welsh, and he will see how many have been fulfilled. He could also benefit from reading more in his Bible, instead of saying things such as what he says on page 22, namely, that "*all* will be caught up to the air to meet" Jesus Christ. The dead and those who are alive in Christ will meet him, and not everyone, unless they are *all* "ever with the Lord." With respect to the coming of Christ to his temple on the earth, there is nothing more logical and scriptural. Inasmuch as John, in the Book of Revelation, proves that Christ will reign on the earth for a thousand years, then

why can he not go to his temple? We have neither space nor time now to note the scriptures; and therefore, we shall leave the reader to search for himself, while we hasten to finish.

Now, we shall leave the "Principles of the Latter-day Saints" in the scales of logic and scriptures, confident that no one will shout "Tekel," until he looks at the weights. This, our author, on the whole, has made a better effort than many; but we hope that he will read a little more before he ventures to write another treatise. Since he ended with a bit of poetry, we shall do the same, confident that it will be beneficial.

Let Mormonism continue in its progress,
  It is succeeding remarkably throughout the world;
Let the sectarians come to the light,
  Before they are all deceived;
The false prophets, &c., will come,
  To trip them up presently.

Before long the kingdom will be given,
  Not to the sects, but to the Saints;
The unrighteous will be destroyed,
  And the righteous will be rewarded.
May the time come, &c.,
  When the Saints are seen at the head.

J. DAVIS, PRINTER, MERTHYR TYDFIL.

D21 DAVIS, John. *Traethodau ar wyrthiau, yn cynnwys adolygiad ar ddarlithiau y Parch. J. Jones, Llangollen, a llyfryn y Parch. J. Davies, Llanelli, ar yr un pwnc*. (Treatises on miracles, containing a review of the lectures of the Rev. J. Jones, Llangollen, and the pamphlet of the Rev. J. Davies, Llanelli, on the same subject.) *Merthyr Tydfil: Printed, published and for sale by J. Davis, John Street, Georgetown, 1852*.

[ii]–70 pp. 17 cm. *Welsh Mormon Writings* 67.

In early 1852 the Reverend John Jones of Llangollen, the brother of Captain Dan Jones, gave three lectures in Merthyr Tydfil at the Bethesda Chapel (25 February, 3 March, and 17 March). His purpose was to shed light on the topic of miracles and to disprove Latter-day Saint doctrine concerning them. Jones was countered immediately afterwards by William Phillips and John Davis, who gave public lectures of their own in the White Lion Inn in the center of Merthyr Tydfil.

John Davis eventually decided to combat Jones with a series of pamphlets instead of delivering public lectures. And because Jones's ideas were similar to those of the Reverend John Davies, Breconshire (see *Y doniau gwyrthiol fel eu darlunir yn yr ysgrythyrau sanctaidd* [The spiritual gifts as portrayed in the holy scriptures], Brynmawr, 1851), Davis dealt with both these ministers in his writings.

Davis's involvement in translating and publishing the Book of Mormon in Welsh somewhat delayed the appearance of the treatises. The last signature of *Llyfr Mormon* was sent out with the 17 April 1852 *Zion's Trumpet,* and the first treatise on miracles is dated 21 May 1852; the other five are dated 3 June, 15 June, 19 June, 2 July, and 15 July 1852.

Twenty years Jones's junior, John Davis had become acquainted with the Church about six years earlier while employed at Jones's press at Rhydybont. Knowing this difference in age and station helps explain Jones's words as quoted in the foreword to Davis's *Treatises on miracles* and Davis's retort. Jones: "It will have to be *something* before it can bring me down." Davis: "Even though we are but a small 'shepherd boy' beside the Giant of Llangollen, yet we feel totally unafraid. . . . Who knows but what some sharp stones of truth, from our insignificant sling, will adhere to his skull and cause him to fall to the ground?"

TREATISES

ON

MIRACLES,

CONTAINING

A REVIEW ON THE LECTURES OF THE REV. J. JONES, LLANGOLLEN, AND THE PAMPHLET OF THE REV. J. DAVIES, LLANELLI, ON THE SAME TOPIC.

IN SIX TREATISES.

If the Miracles have ceased,
'Tis vain for anyone to hope:
For if Christ raised up some from the dead,
The others will never rise from the dust.

BY JOHN DAVIS, MERTHYR.

MERTHYR TYDFIL:

PRINTED, PUBLISHED, AND FOR SALE BY J. DAVIS,
JOHN STREET, GEORGETOWN.

1852.

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*** The "TREATISE ON MIRACLES, portraying what they are, their purpose, when they were performed, and the standard for proving the divinity of religion," should be

placed at the end of the above treatises, so as to compose one book.

No. 1.] [PRICE 1*c*.

TREATISES
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A REVIEW ON THE LECTURES OF THE REV. J. JONES, LLANGOLLEN, AND THE PAMPHLET OF THE REV. J. DAVIES, LLANELLI, ON THE SAME TOPIC.

BY JOHN DAVIS, MERTHYR.

TREATISE I.

§I.—INTRODUCTION.

THE only thing that brought about the publication of these treatises was the Lectures of the Rev. J. Jones, Llangollen, on Miracles, which he delivered in Bethesda, Merthyr, on the 25th of February, and the 3rd and 17th of March, 1852. We were present and listened to the three lectures, and wrote them down; and they were reviewed for the public after that in the Cymreigyddion Hall, Merthyr, by Elder Phillips and myself, together with Brother Robert Evans, to a large congregation. But since Mr. Jones continues to deliver these lectures up and down the country, we deemed it appropriate, through the encouragement of hosts of brethren, to review them in a series of treatises, which can visit every corner of Wales. At the same time, we shall review the pamphlet that is called "Miraculous Gifts," by the Rev. J. Davies, Llanelli, Brecknockshire, which, in many topics agrees with Mr. Jones; and very likely we shall also make reference to ~~some things~~ in the New Testament of the Baptists, focusing on the "end of the world," &c. In order to fortify our *reports* of the Lectures of Mr. Jones, we shall probably make frequent reference to the books he has published, when they have to do with the topic at hand, so that no one will have any excuse to say that we are misstating that which he delivered in his lectures.

We cannot yet say how many treatises we shall publish, but we shall

endeavor not to exceed six, for a penny each. The chief topics we shall undertake to write about, are the following:—Miracles—what they are; Purpose of Miracles; Workers of Miracles; Miracles in public and in private; Apostles—their calling, their office, and their number—Peter as head of them—How they were witnesses of Christ; Prophets—the Two great Prophets, Moses and Christ—Sign of Prophets—Prophets after Christ; The Holy Ghost—Baptism of the Holy Ghost—Miraculous Gifts of the Holy Ghost—Continuance of Baptism of the Spirit and the Miraculous Gifts, and how to obtain them; Anointing with Oil and prayer—On whom this ordinance is performed?—Continuance of the ordinance in the Church; Judgment of God, and the Destruction of Jerusalem—preaching the Gospel across the world—heaven and the new earth; Miracles of the Magicians of Egypt; The Witch of Endor raising Samuel; "End of the World," and the Destruction of Jerusalem; Sign to the unbelievers; That which is in Part, and That which is Perfect, &c.

We shall endeavor to treat each topic separately, distributing each Treatise into separate divisions, so the reader can turn to them with greater ease, and perhaps at the end a Table of Contents will be prepared. We do not promise that what we write will bear a lot of resemblance to what we and our brethren delivered in public, as we reviewed the work of Mr. Jones; but we shall endeavor to bring forward many completely new things, and take a different way of treating the things that were under our scrutiny previously.

Although we are but a small "shepherd boy" alongside the Giant of Llangollen, yet we feel totally unafraid; and although we heard him proclaim in his last lecture, "It will have to be *something* before it can bring me down," yet who knows but what some sharp stones of truth, from our insignificant sling, will adhere to his skull, and cause him to fall to the ground. God knows best concerning that; but we know this, that we are battling for God, and woe unto them that fight against him.

§II.—MIRACLES—WHAT ARE THEY?

As we undertake to write a series of treatises on Miracles, there is nothing more fitting than to endeavor to describe what they are. Mr. Jones said that miracles are that which is contrary to the laws of nature, as far as we know about the laws of nature. And again some say that they

are a violation of the laws of nature, or in opposition to the established rules of nature; while others choose to "describe a miracle as an effect produced by the same cause, as real as the common effects of nature; but only that the cause that produces a miracle does not lie within the sphere of the laws of nature." We have also given our opinion in the *Treatise on Miracles*, which we published last year; and it is as follows:—"We call a miracle that which is beyond our understanding, and that which we cannot comprehend, or with which we are not familiar. Nothing is a miracle in the sight of God, for he understands how all things are accomplished; but to us everything appears to be a miracle, if we do not comprehend it, or are not familiar with it, &c." (See the *Treatise* for more.) There are many things that appeared as miracles to some, while they did not appear as such to others. We think of a rock, the customary nature of which is to go down, being lifted up by a spirit invisible to us; this would appear as a miracle to us, if we did not know that a spirit was lifting it, but in the sight of the spirit it would not be any more of a miracle than had some man lifted it up, and it would not in any way go contrary to the laws of nature. We think further of the virtue that went out of Jesus Christ, healing that woman of her issue of blood (Mark v, 30); and of the virtue that was in the handkerchiefs that were brought from the body of Paul, healing the sick. These things appeared as miracles to those who did not comprehend what it was to heal; but Christ and Paul knew what was causing the healing—the Spirit of God was acting there. There is no reason that some means could not be used to work miracles in the same way they are used to accomplish other things. We think of Christ giving sight to the blind: if what Mr. Jones says is true, he had no bottles at hand (which is doubtful, as we shall yet show); nevertheless, he used medicine, if nothing else but his spittle mixed with clay; for if healing ~~virtue em~~anated from his person at his touch, there is no doubt that for those who had faith in him as a Doctor that virtue was abundant in his *spittle* as well.

On the whole, it seems to us that many things have taken place in different ages of the world, under the name of miracles, which will not be understood as such in times to come. For example, let us consider the lions with Daniel in the den; the time will come before long when it will be natural for the lions to behave toward everyone as they did toward Daniel; and there was a time previous to that, namely during the creation of the world, when it was not the "law of nature" for the lions

and other creatures to be predators. Indeed, it seems to us that all the miracles ever worked are a clear manifestation of the power that God intends to share with all the children of men, when they, together with the earth and the heavens, are restored back to their perfect state, when the elements have no effect on their constitutions, and when they are enabled to accomplish greater deeds than those which Christ worked in their midst in the days of his incarnation.

The scriptures show clearly that there is a great need for faith in God, in order to work miracles in his name; for he who has great faith is promised the help of God, by means of ministering spirits. Christ said that he could call "more than twelve legions of angels" to help him (Math. xxvi, 53); and doubtless there are hosts of angels or good spirits ministering to those who shall inherit salvation, and hosts of bad ones with those who are wicked, who use their power in various ways. But more about this further on.

We have not written about this matter for the purpose of taking issue with anyone as to what miracles are, for it is not of much importance; we have related that which came into our mind, and now leave the reader to judge for himself. But there is one thing in the pamphlet of the Rev. J. Davies, page 6, that deserves our attention before leaving this topic, and it is as follows—"Very strange are the effects of Mesmerism, when it holds a man motionless, with nothing more than a wave of the hand; but there is nothing miraculous in them, since they are effects produced by natural causes." Now, we cannot believe anything like this, for if the correct revelations about some things are miraculous, then there are many things pertaining to Mesmerism that are completely miraculous, as many know, and as we ourselves shall prove as we consider the *Workers of Miracles*.

§III.—THE PURPOSE OF MIRACLES.

SINCE we have already written on this topic also in the Treatise on Miracles (which our readers should have obtained with these Treatises), we see no need for us to say anything further about it. The Reverends J. Jones and J. Davies say that the purpose of miracles, most particularly, is to prove the divinity of the new teachings from God, as in the days of Moses and Jesus Christ and the apostles; or in other words, that miracles are the criteria for proving religion, and once it has been proved,

there is no need to prove it ever again. In answer to this, it seems to us that the main purpose of the miracles of God is that which is noted in the stories about them in the scriptures; if they also give glory to God, and cause men to believe, they are answering other purposes, besides the particular purposes under scrutiny. But on the other hand, it seems that the main purpose of miracles worked by the power of darkness, is to fortify false religions, as we can understand by the scriptures, and not to do any good thing.

Unless we knew that the religion of Christ was built on a more solid foundation than miracles and wonders, we fear that the "gates of hell" would prevail over it; but gratefully it was built on "this rock" (namely *revelation*), so that nothing can shake it. The *manifestation* of the Spirit is given to every man to profit withal (1 Cor. xii, 7), so that there is no need for anyone to be deceived. This, no doubt, was what Christ had in mind when he said, "If any man will do his will, he shall *know* of the *doctrine* (or the religion), whether it be of God, or whether I speak of myself" (John vii, 17). What, is that how Christ confirmed his doctrine? Yes, no doubt, and no way can be better. Miracles could help many to do the will of God, but miracles themselves could not constitute a proof of His divine mission, rather it was necessary to have the Spirit of revelation to prove that. The good works of Christ were strong motivation to believe in him, but it does not appear that they were sufficient to prove his doctrine; otherwise, he would not have proclaimed the foregoing promise of getting a sure knowledge of the doctrine, by obeying the Gospel.

It is true that Jesus Christ has directed the attention of unbelieving men to the miracles he worked, as the best proof of his divine mission within their reach in their condition; but if it so happened that they believed and obeyed his doctrine (namely the Gospel), he would direct them to the "gift of the Holy Ghost," which is promised to "all that are afar off" (Acts ii, 38, 39), to enable them to know of his doctrine, and to say, "We *know* that we are of God, and that the whole world lieth in wickedness." The Lord, it is true, fortified his word "by signs," but remember that the signs were such that the Spirit worked in the believers, by "dividing to every man severally, as he will." Those signs were proofs in the believers themselves, by the working of the Spirit, that their religion was of God, while the signs the unbelievers saw the apostles and others do, were nothing more than some kind of outward

proofs, concerning which they could be deceived, in the context of other knowledge they might have. It is highly illogical, then, for miracles to be a standard to prove the divinity of a religion.

Furthermore, if it is possible for the powers of darkness to work miracles (which we shall endeavor to prove affirmatively in the next section—§iv), he who builds his religion on miracles, is likely to have built on sand. Let Mr. Jones, and everyone else, remember that the Latter-day Saints do not, as he suggested they do, build their religion on miracles, private or public, rather on revelation only, which is the foundation of the apostles and the prophets, and the foundation of all those who do not build on sand. Those who now build their religion by reading about the miracles of Christ and the apostles, the account of which was written by the apostles themselves, are building on a very sandy foundation; and when they themselves see the signs and miracles of false prophets and devils in the latter days, they are likely to be deceived, for they never will have seen any miracle before, and will naturally believe those miracles. But the people argue that the world is becoming more enlightened, and that false prophets and devils will never deceive them; but who knows best? It says in Math. xxiv, 24, that they shall deceive, if it were possible, the very elect; and in Rev. xiii, 12—16, one is described as making fire come down from heaven, in the sight of men, and deceiving those that dwell on the earth (despite all their learning), causing both small and great, rich and poor, to obey him, because of his wonders. In short, these, together with the three unclean spirits (see Rev. xvi, 13, 14), will convince the "whole world," except, perhaps, a few elect, those who will not consider miracles as a standard of religion. The foundation of the religion of the greatest part of our fellow countrymen in the present days is such that it would be swept away if any of those false prophets were to appear and give signs to them; and it is unlikely that men are any wiser now than they will be a few years hence; therefore it is very likely they could be deceived to believe as true, although unknowingly, the heresy which they now believe.

Now, as we end our observations on this, we say, if the purpose of the miracles of Christ and the apostles was to prove their teachings were from God, and if no miracles were ever again necessary after that to prove the same thing; then, as a result, there is a great need for miracles in the sects of the world in this age, for their religions differ so greatly from that of Christ, that thousands fail to know which one is right: and

since the Latter-day Saints claim that their religion is correct and the same as that of Christ and the apostles, no one should be so foolish as to ask for a sign to prove its divinity. No matter what the purpose of miracles may be, it makes no difference to the Saints; it pertains more to those who are guided by miracles, instead of by revelation. The Saints are on "this rock," and are totally safe.

§IV.—THE WORKERS OF MIRACLES.

MANY say that no one can work miracles except for God himself. That is something that we doubt; however, we allow that perhaps God endowed other beings, in the beginning, with powers to work miracles, and that he in that sense is the author of the whole of it. There is no doubt that, first of all, the angels have received great powers from God, as we ourselves have received powers from him; and it is reasonable to think that the angels, like ourselves, are free agents, and also able to use their powers, as we do, to do good or evil. Well, if powers were received in this manner by the angels, they no doubt have continued in constant possession of them, as have we, whether they use them to do good or evil. Now, we see, through the scriptures, that hosts of these angels sinned against God, by following their prince in a rebellion against him; for that reason "the angels that sinned" were "cast down to hell, and delivered into chains of darkness, to be reserved unto judgment" (2 Peter ii, 4). Many learned men suppose that, because it is said that angels were cast down to hell, and delivered into chains of darkness, they had no freedom to visit this world; and thus, they try to explain all the stories of casting out devils, in the New Testament, as casting out illnesses! Now, we do not wish to say what kind of place is the hell under scrutiny, or where it is, neither what kinds of chains are the "chains of darkness;" but we think that many are greatly mistaken, by saying that the evil spirits do not have any kind of freedom, or that they never visit men on the earth. The scriptures furnish multiple proofs that Satan and his angels, or the evil spirits, or devils (as they are commonly called), dwell frequently, if not always, on the earth. After Satan was cast out of the presence of God to darkness, the first place we have an account of his going, was to the garden of Eden, to deceive our first parents; and after that he tempted Cain to kill his brother, and tempted others after him to do the same thing, for "he (the devil) was a murderer from the

beginning" (John viii, 44). On another occasion, there is an account of him (in Job i, 6, 7), standing with the sons of God before the Lord, and answering from whence he came,—"from going to and fro in the earth, and from walking up and down in it," which proves that he had great freedom. We have an account of him in 1 Chron. xxi, 1, standing up against Israel, and he exhorted David to count Israel; and in Zech. iii, 1, 2, it is said that "Joshua the high priest was standing before the angel of the Lord, and Satan was standing at his right hand to resist him," when the Lord commanded that Satan be rebuked. After that, we have the account of Satan tempting Christ in the wilderness (Math. iv); and in Luke x, 18, Jesus Christ says to the seventy, "I beheld Satan as lightning fall from heaven." [This was not a miraculous fall.] We think, furthermore, that just these suggestions are sufficient to prove that Satan has had plenty of freedom in our midst from the days of Adam, and that daily he "walketh about as a roaring lion;" and it does not appear that he will be bound with the "great chain," until he is cast into the bottomless pit, and until he is shut up for a thousand years, but after that he shall come out for a while. (See Rev. xx.) Now, since Beelzebub (namely Satan), the leader of the devils, has such freedom, it is no wonder that his angels have the same. Those also are described as "walking through dry places, seeking rest:" and when they do not find it, they return to the houses where they came from, and they invite in other spirits, worse than they themselves (Luke xi, 24—26). There was a legion of them sometimes in the same man; and if we read in Mark v, 7—13, and other places, we find out that they possessed supernatural knowledge, since they knew that Jesus was the Son of the most high God, which the "lunatic," as he is called, could never know; and to show where their special home was, they greatly pleaded with Jesus, "that he would not send them away out of the country." Indeed, all the scriptures testify together that the earth is the dwelling place of the unclean spirits, and that they influence men to do evil, and possess many bodies, in order to have rest, and fulfill their pleasure.

Now, after tracing the history of the devil and his angels, and showing that they make their dwelling place on the earth, we can return to consider who are the *workers of miracles*. It is unquestionable that God can work miracles, and that angels and good men can work some through him; but whether evil spirits and evil men can work miracles through their own power is another matter.

We can reason as follows: If the angels did not lose the great powers they received from God in the beginning, which is unreasonable to think, they no doubt can use those powers any time they choose, if the greater powers of the Almighty do not forbid them; men can do the same thing, whether they be good or evil. If so, then the evil angels have as many powers now as they ever had, but they do not receive God's support, in the same way as do the other angels. Then, it follows that they can work miracles, to the extent that God allows them; for miracles to us would be all their deeds which we do not comprehend. The reason that is brought forth by some, that it is not fair for God to allow evil spirits to work miracles lest they *deceive* the people with false religion, is nothing less than saying that it is not fair for God to allow evil men to preach, lest they lead others astray. Men in the flesh can fulfill their purposes, and so it is, we believe, with the spirits also; and since evil men and evil spirits have the same inclinations to do evil, it is amply reasonable for them to assist each other, through that which enables evil men to work miracles, through the assistance of supernatural power.

Now we shall endeavor to note examples and suggestions in the Bible, showing that Satan and his angels, apart from and in connection with men, work miracles, or signs and wonders. In the first place, we can note a remarkable miracle by Satan himself, by his causing the serpent to speak his mind to our mother Eve. What miracle could be more obvious than that one? There is no room to think that the serpent was speaking for himself, for despite all his cunning he could not speak to Eve the wondrous things he spoke, unless a superior power had been governing him. Now, if God permitted the devil to work that miracle, why can he not permit other miracles to be worked also by him, or by his angels, or by men through them? Indeed, it appears to us that the scriptures explain that God permits spirits and false prophets to work miracles and signs in order to test his people, or for some other similar purposes. Let us read the following:—"If there arise among you a prophet, or a dreamer of dreams (and giveth thee a *sign* or a *wonder*, and the sign or the wonder come to *pass*, whereof he spake unto thee), saying, Let us go after other gods (which thou has not known), and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God *proveth* you, to know whether ye love the Lord your God with all your heart and with all your soul," (Deut. xiii, 1—3). Additional scriptures like this could be

noted, but we had best proceed to show some of the various miracles which were worked by the devil. We see in the first two chapters of the book of Job, that Satan had received Job in his power, by the Lord's permission. Were they not miracles that happened to Job? The Rev. J. Davies says in his pamphlet, page 16, "Everything appears explainable to me without a miracle, and it should not be considered thus in the circumstances. Doubtless each one of the afflictions that befell Job, one by one, befell many after that; but we do not have the story of all of them coming together to afflict anyone but him. As we look at them separately, it is difficult for us to believe that it means any of them are miracles." Then he goes on to say that similar things happen commonly, such as murder, a sudden torrent of powerful winds, and devastations of lightning and thunder; but he does not mention anything about the boils. Now, the same thing could be argued that Elijah did not work a miracle by closing the heavens, because drought happened frequently; or that he did not work a miracle by bringing fire from heaven to consume the burnt offering, because thunder and lightning often set fire to other things. However, if this was not a miracle—"So went Satan forth from the presence of the Lord, and *smote Job with sore boils* from the sole of his foot unto his crown,"—then, neither was it a miracle for Moses to cause boils to go upon the Egyptians (see Exod. ix, 11). If one is denied, the other must be denied also. But in order to finish our observations of the miracles of the chief of the devils, so we can go on to our observations of the miracles of devils and men, we shall mention Satan's tempting of Christ. If taking our Lord to the pinnacle of the temple was not a miracle, "showing unto him all the kingdoms of the world in a moment of time" was quite a miracle, and it is not unlikely that at the time he was transformed into the form of an angel of light!

Now we can refer to miracles which were worked by devils and men. If we read in Mark v, 2—13, we shall have the story of a man whom "no man could bind, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him," because of the strength the devils had put in him. After that, behold the unclean spirits going into the herd of swine, and leading over two thousand of them down a steep place to drown in the sea. If these were not miracles, then we do not yet understand what miracles are. We shall yet read about the miracles of the Magicians of

Egypt, and the Witch of Endor, about which we shall go into detail in future treatises. And now, does not Jesus Christ warn his people about miracles of this kind when he says, "For there shall arise false Christs, and false prophets, and shall shew *great signs* and *wonders*; insomuch that, if it were possible, they shall deceive the very elect," (Math. xxiv, 24)? We see from this that everyone, except the elect, will be deceived to believe the words of the false prophets, by the great miracles they shall work; and the revelation that only the elect have will save them. "How," say some, such as Messrs. Jones and Davies, in the words of the scripture, "shall we know the word which the Lord hath not spoken? [Answer.] When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Deut. xviii, 21, 22). Not by their signs, then, shall they be known, but by their words, as is seen also in Deut. xiii. 1—3; or else by the knowledge that is received by the Holy Ghost, as we shall prove in the last section. The Rev. J. Davies believes, because of what is said in 2 Thes. ii, 9, about "all power and signs and *false* wonders," that the false prophets or the spirits worked things similar to signs. It is true that everything they did was *false* in one sense of the word; but does Mr. Davies believe that they are *falsely* deceiving, or that they have *false* "strength? We prefer to believe, in order to be consistent with the scriptures, that signs and wonders are sometimes called false, because of their false purpose to deceive in religion. But to proceed: there is another story in Acts xvi, 16—19, about "a certain damsel possessed with a spirit of divination," and which "brought her masters much gain by soothsaying." To show that she had miraculous powers, she said through that spirit, "These men are the servants of the most high God, which shew unto us the way of salvation." After that, the spirit was cast out, the damsel lost her powers, and her masters lost their gain, which confirms that she had miraculous powers. But if there were nothing in that, what is to be done with the story in Rev. xiii, 13, about the beast doing "great wonders, so that he maketh fire come down from heaven in the sight of men," until he deceived everyone? This is not something in the corner, rather completely public, and convincing.—The last thing we shall observe from the scriptures, is that which is seen in Rev. xvi, 13, 14, about the "three unclean spirits," about which it is said, "For they are the spirits of devils, *working miracles*, which go forth unto the

kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Let the Rev. Mr. Davies understand, "there is no one who thinks that a devil has a spirit other than his own," but perhaps there are those who think that one needs to make the distinction sometimes between the spirits of *devils* and the spirits of *men*. We thank him for his commentary on this in his pamphlet, page 12; but we say to him that spirits as well as men can be "missionaries." Now, if *devils working miracles* is not meant in the foregoing, then Christ and his apostles working miracles is not meant in other places; at least, that is how we reason.

Now, in closing, we can call attention to what we know that is miraculous in *Mesmerism*. About a year ago, we, and one or two others, were invited to see a girl being mesmerized; and after we were persuaded to ask her questions, she answered us things that no one knew but we ourselves. She told us that we had sent a number of books as a gift to Salt Lake City, and that at that time they were in a box in Council Bluffs; and she was kind enough to go there in her sleep, work herself to the bottom of the box, open the bundle, and read the words we ourselves had written inside the covers. This is true, and the Rev. J. Jones, Llangollen, was present and heard it, together with others that we could name. And now, if there were no miraculous powers in this circumstance, then we do not know anything about them. Many other men have received similar proofs, and have published them to the world; but we do not believe that everything they reveal is true, for that cannot be expected under the kingdom of the "father of lies."

Now we bring this treatise to a close, exhorting the reader to be zealous by the time the following treatises come, so that he may judge the truth for himself.

Merthyr, *May* 21, 1852.

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BY JOHN DAVIS, MERTHYR.

TREATISE II.

§I.—PUBLIC AND PRIVATE MIRACLES.

IT appears to us, as we trace the history of miracles in the scriptures, that sometimes they happen in public and other times in private, although Mr. Jones said in one of his lectures that a miracle was a public thing, and that "the use of the word miracle was not something in the corner." Indeed, Mr. Davies, on page 24 of his pamphlet on the "Spiritual Gifts," is of the same opinion as we. He says the following:—"Next we shall have a look at the public nature of the working of miracles by Jesus and his apostles. We do not intend to deny that the Son of God worked many miracles just among his disciples; to the contrary, we have undeniable proofs of his having done that several times, such as going in through closed doors, and then suddenly disappearing. It is true that Jesus worked miracles when there was no one else present except his disciples." But it is just as true as that, as Mr. Davies observes, and as we ourselves agree, that many of his miracles were public, as well as private. It would be a needless task for us to try to point out the public and private miracles we have read about in the scriptures; suffice it to say that the Saints believe that Christ and his apostles worked miracles publicly, as well as in private. Mr. Jones made an egregious error by proclaiming in his last lecture, that we have built our system on private miracles, and that he, by pointing out public miracles, has found

sand under our structure. If he were honest enough to come to hear us review his lectures (we attended all of his), instead of sending little boys "full of eyes and ears" in his place, he would no doubt understand our thinking. In our lectures, when we referred to the private miracles of Jesus Christ, or his apostles, we were not building our system on those miracles, neither on any other kind; rather our purpose was to show that Christ worked some private miracles, as well as the ones in public. We made mention of the miracle of the deaf and dumb man in Mark vii, 32—36, where it says that Jesus "took him aside from the multitude," to work the miracle, and he forbade him to tell anyone. Also we referred again to the miracle of the blind man, in Mark viii, 23—26, where it says, "And he took the blind man by the hand, and led him out of the town:" and after working the miracle, Christ told him, "Neither go into the town, nor tell it to any in the town." We reported also about the raising of the daughter of Jairus, in Mark v, 35—43, where it says that Christ "put them all out," and after raising her, "he charged them that *no man* should know it." (This miracle was private in its working, regardless of how much talk there was of it afterwards.) Besides these, we could mention the two blind men who received their sight privately (see Math. ix, 27—30), after which Jesus straitly charged them, "See that no man know it:" and we could easily point out other examples, but to what purpose? One example, as Mr. Jones observes, is as good as a hundred, and thus we shall not add any further examples. One can see that we were not building a system on private miracles when we pointed out the foregoing examples, rather we were pulling down a system that had been built on public miracles. The Saints build their system on "a foundation of apostles and prophets," which is the "rock" of revelation, as we observed in *The Purpose of Miracles*, page 5. Let no one think, then, that sand is beneath the structure of the Mormons, for there is something far more substantial there.

With respect to the public nature of the miracles of Christ and his apostles, we can say some things that will be worthy of consideration. In the first place, everyone knows that the accounts of the miracles of Christ and his apostles were written by biased persons; and as a result, we do not know for sure, whether those miracles would be so public if they were worked in Wales in these days, when there are so many sharp-sighted reverends who see every deceit from a long way off. Everything that is written in the Bible is taken for granted, as things which must be

true, for they were written in another age and country: but if someone claimed that miracles had been worked in Wales in this age, and that they had been recorded, because they had not seen them no one would believe the account. This is customary in every age. It is very easy to get people to believe that which was true before, but they will not believe that which is true at present. Everyone is so unquestioning in this age about the miracles of Christ, without having any proof of their truthfulness, except for the testimony of men who died centuries ago. We do not doubt their veracity, any more than some other people, but we cannot see the reason for believing what was written earlier about miracles, and disbelieving what is written now, especially when the present witnesses are alive, and the others are dead.

Nevertheless, let us have another look at the miracles of Christ, which the behavior of the Jews in crucifying him indicates were not sufficiently public for them; or if they were, they did not prove to the Jews that he was the Son of God; for they said to him at that time, after all the miracles, "If thou be the Son of God, come down from the cross." (Read Math. xxvii, 39—44.) It appears that after everything this was the opinion of his own people about him and his miracles. "He saved others," they said, "but himself he cannot save;" and because of that, they condemned him as a deceiver. And in this connection, we can take note of the words of Peter to these people who crucified Christ, namely—"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts ii, 22). Now, if these men knew about the signs or miracles of Christ, the miracles were nevertheless not sufficient to prove to them the divinity of Christ, for they did not believe until they were convinced by the *sermon* of Peter.

After casting a little doubt like that in the mind of the reader, in order to make him less prejudiced, we shall show the reason that so many of Christ's miracles were as public as they were, according to the description we have from his followers. We read, in Mark vi, 56, the following—"And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." Now, we see from this that a large number of the people had great faith, and since they had faith, it happened naturally

that the miracles were many; and since the people exercised their faith while on the streets, that is where they were healed. There is no room to think that Christ endeavored to heal them publicly; no, we have already proven that frequently he tried to conceal them. And even though many asked for signs from him, there is no evidence that he ever satisfied them. Mr. Davies says, on page 27 of his pamphlet, "Jesus gave commandments to persons who had received miracles, to proclaim that to others." It is true that Christ said once to a possessed man, "Go *home* to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark v, 19), to stop him from following after him: but generally, the practice of Christ was to warn the people to keep everything quiet, not perhaps lest he be believed, but lest he be killed. Somehow it happened that the miracles made him in the sight of many a still more dangerous deceiver, until the day of his crucifixion. Again, it says in Math. xiii, 58, "And he did not many mighty works there because of their unbelief." (See also Mark vi, 5, 6.) Again this proves that faith is necessary to work miracles; and until men show as much faith in this age, as was shown toward Christ and his apostles, they shall not see miracles so powerful as were worked at that time.

After saying this much on the subject, we see that we shall have to leave out many of our observations, for our parameters are small; and we hope that we can make up the deficiency in connection with weightier matters. It does not make much difference how public or how private the miracles were earlier, for all that depends on the circumstances: the subject that most needs deciding, is the *continuation* of miracles.

§II.—CONTINUATION OF MIRACLES.

As we prove the continuation of miracles, there is no need for us to trouble ourselves with the continuation of miracles of the evil spirits and the false prophets; for if we prove the continuation of miracles by the hand of God, that will be sufficient. No one is so unreasonable as to expect that we can get an account of the miracles of this age in the New Testament; and as a result, we shall have to refer to the writings of the church in this age, and consider them as good a standard to prove the miracles of these days, as is the New Testament to prove the earlier miracles. But yet, perhaps the prophecies in the New Testament that attest that miracles were to be worked after that era will affirm that

they have already happened. In the first place, it is said by Jesus Christ, in Mark xvi, 17, "And these *signs* shall follow them that believe." If a sign and a miracle are the same thing, as Mr. Jones teaches, then Christ has prophesied that miracles would follow "them that believe" the gospel; and if men believe the gospel now, then the miracles should follow them. But more about this in future Treatises. Next, we shall mention the words that are in 1 Cor. xii, 28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that *miracles*, then gifts of healings, helps, governments, diversities of tongues." Now, where do we have the account of God's pulling the foregoing members out of the church? If the church lost them all except for "teachers," she must have lost herself also, for these various members were in her composition, and she cannot be the body of Christ without them, as we have proved in our treatise "The Body of Christ, or the Church." Again, we refer the reader to the miracles worked by the two witnesses. Let us read in Rev. xi, 3—12, before going any further, and there we shall see prophecies of miracles as remarkable as any miracles ever. This will take place in the city in which our Lord was crucified, namely Jerusalem; and since this has not taken place, it must be that there are miracles that have not happened. Now, this is but one example, out of many that could be named between the two covers of the Bible. Read Isaiah xi, 15, 16; xxxv, 5—8; Zech. x, 11; Jer. xxiii, 4—8; together with all the numerous mentions of the fulfillment of miracles in the last days.

Moreover, we shall direct the attention of the reader to the 5th number of the "Divine Authenticity of the Book of Mormon," by Orson Pratt, to have a compendium of accounts of miracles that have been accomplished in these days. We see ~~there that~~ blind men have received their sight, the deaf and dumb have been restored, the leper has been healed, bones have been knitted, the cholera has been rebuked, &c. There are many such accounts in "Prophet of the Jubilee" and "Zion's Trumpet," where a variety of living men jointly testify to their truthfulness. Now, if our fellow countrymen can believe all the miracles that are noted in the book of Acts, on the witness of Luke himself, then why can they not believe miracles in these days, on the witness of numerous living men? But, the Rev. J. Davies, says, on page 31, "Until they are *shown*, we shall be bound to deny their present existence." How in the world does Mr. Davies believe the early miracles without seeing them, and deny

present-day miracles, because they are not shown to him? Is a miracle something that can be carried about the country to be shown? Or then, does this reverend mean that those who seek after a sign should be satisfied with a miracle! From our part, we do not hold in high esteem the men who say they will believe the Saints if they can see their miracles; if the doctrines of the Saints are not correct in their sight now, how will seeing miracles change them? They offer proof that the early miracles were not sufficient to prove their religion; for they promise that if miracles are shown them now, they will deny their previous religion and join with the Saints. Messrs. Jones and Davies have promised that; after all their lecturing and writing, if we were to show them a miracle or two, no doubt they will consider all their teaching as the greatest *nonsense*! Will the Christianity of these reverends, that which was proved so strongly in former times, so that it never needs proving again (they say), be denied immediately, by their seeing a miracle or two by the Latter-day Saints, those who are considered worse heretics than anyone in the country? Thus they say, anyway, and we half believe them.

Now, in closing this section, we say that we shall give greater attention to the *continuation of miracles*, in the following treatises, especially when we take notice of the "definite verses" concerning the end of miracles; and by the way, we testify to our having seen the power of God in these days with our own eyes, and we know that miracles *continue*, and there are thousands of the Welsh Saints by now who know the same thing.

§III.—APOSTLES.

I. CALLING OF THE APOSTLES.

Mr. Jones, Llangollen, says that the Apostles received a *miraculous* calling (referring to Math. iv, 18—22; ix, 9, and other places), and that they feel bound to obey, as if compelled by some instinct. But that is not how it was; for the apostles received their calling in the same way as men are called presently, namely through believing, repenting, and being baptized, and after that they are chosen and ordained apostles, which we shall prove in the following manner.

The work of John the Baptist was to prepare people to be ready for Jesus Christ; and it appears that Christ chose his apostles from among

the people that John prepared. To prove this, we shall quote the following:—"Again the next day after John stood, and *two of his disciples*; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they *followed* Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." (See John i, 35—42. Read also the rest of the chapter, where the account of Philip and Nathanael is given.) In this quote, we find out that some of the persons, who were called after that as apostles, were at first disciples of John, and of course had been baptized by him; and by believing the witness of John, they ended up following the Lamb of God. It appears to us that Philip was the person who was with Andrew when they first saw Christ, to whom Christ said the day following, when they started to Galilee, "Follow me." Many have been greatly misled by the brief words, "Follow me," thinking that the disciples of Christ were convinced at the time they were spoken. Something similar to that is what confused Mr. Jones as he took note of Math. iv, 18—22. But were he to read the account given by Luke (v, 1—11), he would come to understand that Christ was acquainted with Simon and the other disciples previously, and that they believed in him; furthermore, it is true, that after they had brought their ships to shore, they left everything, and they followed him.

It is likely that many of the disciples, yes, a "crowd" of them were following Jesus, but none of them were yet apostles. God has a method to call apostles, together with very other officer; and it is not a miraculous method, without saying anything but, "Come follow me." We prove this from Luke vi, 13—"And when it was day, he called unto him his disciples: and of them he *chose twelve*, whom also he named APOSTLES." In another place it says, "And he goeth up into a mountain, and calleth unto him whom he *would*: and they came unto him. And he *ordained*

twelve, that they should be with him, and that he might send them forth to preach" (Mark iii, 13, 14). Now, it is seen clearly that there was nothing miraculous here; the apostles were chosen from out of the "crowd of his disciples," and after that were properly ordained; and they followed Christ for a long time, before he ordained them apostles.

With respect to Saul of Tarsus, we acknowledge that his conversion was miraculous; but it was not in a miraculous way that he was called as an apostle, as we shall endeavor to prove. After Saul was struck on the road to Damascus, to the point of his believing in Jesus Christ, it was said to him, "Arise, and go into the city, and it shall be told thee what thou *must* do." (See Acts ix.) After that Ananias put his hands on him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the *Holy Ghost*." And immediately "he arose and was *baptized*." "Then was Saul certain days with the disciples which were at Damascus; and straightway he *preached* Christ in the synagogues, that he is the Son of God." Yet, despite it all, until now he was not an apostle, although he could have had some other office to preach. Well, the next account we have of Saul is in Acts xi, 25—30, where it says, "Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch," where "a whole year they assembled themselves with the church, and taught much people." Then the disciples there sent Barnabas and Saul with relief unto the brethren in Judea; and in chap. xii, 25, it says, "Barnabas and Saul, returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark." Of course, they returned to Antioch, to the church they had been in previously, as is seen in chap. xiii, 1. Well, in the next two verses, we read the following:—"As they ministered to the Lord, and fasted, the Holy Ghost said, *Separate me Barnabas* and *Saul* for the work whereunto I have called them. And when they had fasted and prayed, and *laid their hands on them*, they sent them away." Now, if Barnabas and Saul were ever chosen as apostles, it must have been at that time. In the same manner was Matthias ordained; and no doubt in a similar fashion the "last apostles" were ordained, and every other official in the church. The next thing to examine is

II. THE OFFICE OF THE APOSTLES.

The meaning of the word *Apostle*, say the learned, is, "one who is sent by someone else." It can be thus for our part, for the apostles were sent by someone else (namely Christ), and that "someone else" had been sent by God, by which he was also an apostle. But the topic is, what is the office of the apostles? Mr. Jones said that one essential of an apostle was to write the Testament. If that was an essential of an apostle, what is to be done with all the apostles who did not write so much as a line of it? Mr. Jones did not dare say that it was not Mark and Luke who wrote their gospels, rather it was a few of the apostles; for that would not make the matter much better, while there were so many of the apostles besides those who did not write anything.

The best way to know what the office of the apostles was is by searching the scriptures. It appears from the two commissions that they were to preach and baptize; and from Acts viii, 14—18, and xix, 6, that they were to lay on hands to give the Holy Ghost; and other places show that they were to lay on hands to ordain to offices and heal the sick. It is true that the elders could minister in all the things we have named, but despite that they could not fill the place of the apostles; for it is obvious that the apostles were to preside over all the churches, by appointing persons to minister under them, to "perfect the saints," for "the work of the ministry," and to "edify the body of Christ." It is true that some of the apostles wrote letters, but it is just as true that other officers did the same thing, such as Mark and Luke, together with others we could name: but if writing the Bible was a special work for the apostles, a number of them were derelict in their duty, and did not write anything.

III. THE NUMBER OF THE APOSTLES.

Mr. Jones stated in one of his lectures that there were only twelve apostles, and that Paul was one of the twelve, and that Matthias was only an apostle of men's doing! Strange how knowledgeable this man is, and strange how he harasses all the other commentators.

To find the number of the apostles, we shall have to search the scriptures earnestly. In the first place, *twelve* of them were ordained, and after that, Judas was lost, by his betrayal of his Master. Then, in Acts i, 15—26, we read that Peter stood up in the midst of the disciples in Jerusalem, where one hundred and twenty were together, to declare that they needed to have someone to fill Judas's place, about whom it was written, "Let his habitation be desolate, and let no man dwell therein;

and his bishoprick let *another* take." Therefore, he said, "of these men which have companied with us," one *must* "be ordained to be a witness with us of his resurrection." And they appointed two; "and they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou has chosen, that he may take *part* of this ministry and *apostleship*, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Now, could it be that the above disciples were small children playing, as they chose an apostle? If so, they should not have written that in the book that is called "that which is perfect." Could it be that Peter and his brethren were so stupid that they did not know what they were to do? If we believe Mr. Jones, the whole thing was child's play, and Matthias was "*numbered*" (considered), and not *made*, one of the apostles, after all! Thank you for such enlightenment.

Now, by choosing Matthias the void left by Judas was filled. After that, we have the account in Acts xiii, 2, of Barnabas and Saul when they were "separated" at the same time, in the church at Antioch. If Paul was ordained in the place of Judas, in whose place, pray tell, was Barnabas ordained? That makes thirteen of them, if that is allowed. But the truth is, Paul, and perhaps Barnabas also, pertained to the "apostles last," as Paul himself shows when he says, "For I think that God hath set forth US the *apostles* LAST, as it were appointed to death" (1 Cor. iv, 9). It is seen by this that there were apostles first also, otherwise it would be foolishness to mention the last ones. It appears also that Andronicus and Junia were apostles, as is seen in Rom. xvi, 7. This alone would be sufficient to show the foolishness of Mr. Jones, if we were not able to point out anyone else. But for the unbelievers, we shall quote the following: "And that he was seen of Cephas, then of the *twelve*. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of ALL the *apostles*. And last of all he was seen of *me* also, as of one born out of due time" (1 Cor. xv, 5—8). Now, if there are not many more than twelve here, Mr. Jones is in the right.

Perhaps someone will ask when all the other apostles were ordained, if there were more than twelve? We shall answer, in the words of Luke, chap. x, 1, "After these things the Lord *appointed other* seventy also, and sent them two and two before his face into every city and

place, whither he himself would come." Now, it mentions *apostles* a little before that (see Luke ix, 10); and as a result, it must be seventy "other" *apostles* that is meant. They possessed the same authority as the twelve; and there is no doubt that they were apostles; otherwise their office would likely have been named. Indeed, Jesus Christ was also an apostle, as is seen in Heb. iii, 1; and it appears that apostles were so frequent, that counsel is given in Rev. ii, 2, to "try them which say they are apostles, and are not."

IV. PETER AS HEAD OF THE APOSTLES.

There is nothing more obvious in searching the scriptures, than seeing Peter (namely Cephas) as the head of all the apostles, with James and John next to him in authority, and the three seen as the "pillars" of the church. Christ took these three to witness his transfiguration; and when the twelve were appointed, these three are most frequently the leaders (see Mark iii, 16, 17, and other places). But focusing on Peter: he is the foremost in everything, and it appears as if he were the president and the pastor of the others. He was the first to answer the question of Christ, "But whom say ye that I am?" and to him Christ gave "the keys of the kingdom" (see Math. xvi, 15—19). He also conversed with Christ on the mountain; and to him also Christ said, after praying for him that his faith would not fail, "When thou art converted, strengthen thy brethren" (Luke xxii, 31, 32). Peter also was the first to see Christ after resurrecting (1 Cor. xv, 5); and to Peter he said three times, "*Feed my sheep*." (See John xxi, 15, &c.) Peter was the first again to arise in the midst of the disciples, to say that they needed to ordain an apostle in the place of Judas (Acts i, 15—26); and Peter after that stood to preach on the day of Pentecost; and when the people asked, "Men and brethren, what shall we do?" no one answered but President Peter. We could note additional verses of this nature, which will show clearly that Peter was president over both the apostles and the rest of the church, and held the keys of the kingdom, the exact same way that Brigham Young does at present.

Now, if Mr. J. Jones said that Paul was higher than the other apostles, Paul himself says otherwise. "I," says Paul, "am the LEAST of the apostles," which again proves degrees within the apostleship. Perhaps Paul *labored* more extensively than them all, as a deacon could labor more, in one of the chapels of the country, than even the minister.

V. HOW THE APOSTLES WERE WITNESSES OF CHRIST.

It was not possible for the apostles to be witnesses of Christ, by seeing his resurrection, for they did not see him: the soldiers would make far better witnesses in this sense, for they were watching the tomb, and saw him resurrect, which no one else saw. There needed to be, then, something else that was necessary to be a witnesses of Christ; seeing Christ before and after the resurrection was highly advantageous to be witnesses, yet that was not the main thing. What was the main thing, then? Well, Jesus Christ can answer:—"But ye shall receive power, after that the *Holy Ghost* is come upon you: and ye shall be WITNESSES unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It was necessary to have the Holy Ghost to co-testify in them, before they could be qualified witnesses for Jesus ~~Christ, to go out to preach the gospel. Thus, by receiving the Spirit of~~ revelation, even if they had not seen him before and after resurrecting, they could be certain not only that Christ had resurrected but also that he was the Son of God. Therefore, all who receive a witness of the Spirit, are witnesses for Christ, and are qualified to go out to preach the gospel, provided they are called as was Aaron.

Now, we must, for lack of space, bring this treatise to an end, and wish our reader a pleasant journey until he sees the next; and by the way, we give notice that there will be a second printing of Treatise I.

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TREATISES
ON
MIRACLES,

CONTAINING

A REVIEW ON THE LECTURES OF THE REV. J. JONES, LLANGOLLEN, AND THE PAMPHLET OF THE REV. J. DAVIES, LLANELLI, ON THE SAME TOPIC.

BY JOHN DAVIS, MERTHYR.

TREATISE III.

§I.—PROPHETS.

PERHAPS some will wonder what we are doing by writing about "Prophets" and "Apostles," &c., in Treatises on Miracles. The reason is that Mr. Jones, Llangollen, mentions them so much in his Lectures on Miracles; and besides that, they hold a great connection with the main topics under scrutiny. Now, therefore, that which we shall focus on first is,

I. THE TWO GREAT PROPHETS—MOSES AND CHRIST.

Mr. Jones said that there were to be only two *great* prophets, namely Moses and Christ, and that each one of those two established a dispensation; and also that the establishment of a dispensation is brought about by the working of miracles: and that as a result, before a new dispensation could be established after the one that Christ established, it would be necessary to have "Prophet No. 3," who was to be greater than Christ, and was to give more signs.

Now, we acknowledge that Moses established a dispensation, but we do not believe that he was a *greater* prophet than others, or that others could not be *as great* as he, except for Christ. "Verily I say unto you, Among them that are born of women there hath *not* risen a *greater* than John the Baptist." Therefore, it is certain that there are more than *two great* prophets, and that not every great prophet works *miracles*, as did Moses and Christ, or John the Baptist would have worked miracles also.

Furthermore, if it was essential to have a great prophet, like Moses, to establish the Jewish dispensation, it was not essential to have great proph-

ets to carry it forth; and if it was essential to have another great prophet, greater than Moses, namely Christ, to establish the Christian dispensation, it was not essential to have prophets as great as he to carry it forth. But, says Mr. Jones, Christ still continues in his office of Prophet, so that there is no need for anyone else; for "him shall ye hear in all things whatsoever he shall say unto you" (Acts iii, 22). Well, all right, Mr. Jones; if Christ still continues in his office of Prophet, it is necessary for him to *prophesy*; otherwise, it would be just as well for him not to continue in his office. And if he prophesies now, he reveals it to his servants the prophets; "for the Lord God will do *nothing*," says the scripture, "but he revealeth his secret unto his servants the *prophets*."

We are willing to believe that Moses is in the shadow of Christ, and that he was *one* of the *great* prophets, and that Aaron was like a "spokesman" or a prophet to him, as long as he himself was in his office. Thus also, as long as Christ continues in his office of Prophet, it is necessary for him to have, like Moses, spokesmen or prophets to speak for him to the people. If one follows shadows, one must follow them carefully.

Again, focusing on the establishment of the Christian dispensation; Christ established it once, and there is no need for him to establish it again; and if that is true, it is possible to do without the "Prophet No. 3," and the only prophets that are necessary are prophets to carry it forth, and to repeat, like Aaron, that which the Great Prophet prophesies. Although the "dispensation of the fulness of times" is this dispensation, yet it is not a new one, for its gospel is the same one that Christ established, except that it has been restored in this age by an angel from heaven, (Rev. xiv, 6), from the "falling away" that is mentioned by Paul (2 Thes. ii, 3). (See further in our treatise "The Body of Christ.")

II. THE SIGN OF PROPHETS.

It appears to us as we search the scriptures, that the sign of prophets, is most particular, in their *prophecy*. When one asks, "How shall we know the word which the Lord hath not spoken?" the answer is, " When a prophet speaketh in the name of the Lord, if the thing follow not, nor come *to pass*, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (See Deut. xviii, 20—22.) And to show that it is not appropriate to prove the prophecy of a prophet by his miracles, read the following:—"If there arise among you a prophet, or a dreamer of dreams, (and giveth thee a *sign* or a *wonder*, and the sign or the wonder come *to pass*, whereof he spake unto thee), saying, Let us go after other gods, (which thou hast not known), and let us serve them; thou shalt not hearken unto the words of that prophet" (Deut. xiii, 1—3), for his words were heretical.

The Rev. J. Davies, Llanelli, Brecknockshire, in his pamphlet on the "Spiritual Gifts," page 7, says in this manner:—"Asking us to believe that

any message has come from God, without a *public miracle* as proof of it, is more than any prophet from the days of Moses until the days of Malachi asked, and more than was required by Jesus Christ or any of his apostles." We can add that asking men to believe the words of Mr. Davies, without a miracle, is more than anyone who is familiar with his Bible would ask. What about the miracles of Noah, Lot, and John the Baptist, if we could not name anyone else? Did these not proclaim many messages, without mentioning so much as one miracle? and were not hosts condemned for not believing them? And with respect to Christ, did he not expect that generation to believe without a sign, when he said, "There shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall *condemn* it; because they repented at the *preaching* of Jonas; and behold, a greater than Jonas is here." The men of Nineveh believed the preaching of Jonas, without seeing one miracle; and that generation refused to believe the preaching of one greater than Jonas, because he did not give them a sign; and for that they were condemned. Jonas in the belly of the whale was a sign or a foreshadowing of Christ in the heart of the earth; but Jonas was not in the belly of the whale, nor was Christ in the earth, in order to satisfy sign-seekers, as every reverend, at least, ought to know; and there is no account of Jonas ever working a miracle for anyone, rather God worked a miracle on him, because of his stubbornness: but Jonas was not much better despite that, for he became angry a second time because his prophecy, namely "Yet forty days, and Ninevah shall be overthrown," was not fulfilled.

Now, then, it is clear that *prophecy* is the best sign that prophets can give; and we think that the duty of every prophet is to prove his mission from God by prophesying. If his prophecy does not come to pass, that will be a sign that he is a false prophet; but if it happens that it does come to pass, and other men have proof of it, he will be proven a true prophet. One judges a prophet by the fulfillment of his prophecy. By that John the Baptist was proven, and every one before him and after him. When John prophesied, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, * * * he shall baptize you with the Holy Ghost and with fire" (Math. iii, 11), no one at that time knew that he prophesied truth; but when his words were fulfilled, he was proven a true prophet. Thus we could also say about Christ when he foretold the signs that would follow those who believed; and also about Peter on the day of Pentecost, about the gift of the Holy Ghost, and about John's prophesying about the restoration of the gospel, &c., &. And in these latter days, if anyone takes it upon himself to be a prophet, he will prove his mission in the same manner; and thus has *Joseph Smith* done. We shall refer to one of his prophecies as an example: let the reader see "The Book of Doctrine

and Covenants," and let him read Sec. iv, 10, 11: and there are as many witnesses to prove the fulfillment of the prophecy as there were to prove the fulfillment of the prophecy of John the Baptist. And furthermore, if our readers will not be angry, we ourselves shall also prophesy in this manner:—Whoever believes the gospel which the Latter-day Saints preach, and repents of his sins, and receives his baptism for the remission of sins, by one of the preachers of the Saints, he shall receive the *gift of the Holy Ghost* as his own manifestation, and he will know through revelation that this prophecy is true. Now, if the people wish to know whether we are true or false, let them prove for themselves, and cease to shout for a miracle, for "an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it."

III. PROPHETS AFTER CHRIST.

It is a pity that people are so ignorant as to claim that there were no prophets after the Great Prophet, namely Christ. Those who claim that are either stupid, or else wish to be defeated in their thesis. Everyone who can read can know otherwise. Did not God set in his church, "first apostles, secondarily *prophets*, thirdly teachers, after that miracles," &c.? Were there not apostles also in the church at Corinth, and are not prophets, and also prophetesses, mentioned in other places?

Then again, some people admit there were several prophets after Jesus Christ, but they argue that there was no prophet after the Apostle John, or after the New Testament was finished. But what did John himself say? "And he [namely, the angel] said unto me," says John in Rev. x, 11, "Thou must prophesy *again* before many peoples, and nations, and tongues, and kings." Does this not signify that John "remains," and that he is yet to prophecy much? And if John remains, we have in this age at least one prophet; and if the following words are true, someone else must remain. The words are Christ's—"Verily I say unto you, There be *some* standing here, which *shall not taste of death*, till they see the Son of man coming in his kingdom" (Math. xvi, 28). But if the reader doubts that, let him read that which John testifies about "two prophets," in Rev. xi, 3—12, who shall "prophesy a thousand two hundred days, clothed in sackcloth," in Jerusalem, at some future time. It is worth turning to read about those two, for they are such *great* prophets that they will work miracles.

Furthermore, if Christ continues in his office in this age, and prophesies, he must have his "servants the prophets" on the earth now, to proclaim his prophecies to the world. And truly, there are many hundreds and thousands in this age who know that there are prophets in their midst, and all can know the same thing, if they wish; and it is appropriate if we were to ask in the words of one of our friends of the world, namely Daniel ab

Iago,—

"Say what is the cause, is it not strange,
That we would not believe in prophets while they are in our midst?
In some long centuries, they will be believed by every class,
But if there are some among us, they are not beneficial unless martyred."

§ II.—THE HOLY GHOST.

PERHAPS there is nothing that men know less about than the Holy Ghost. There are very few in this age who believe in that Spirit which the scriptures portray, which is an unchanging Spirit, the same yesterday, today, and forever. This Spirit is tangible, and men feel when they are filled with it, and they know for certain that they are receiving it. For more observations on this, read our treatise "The Father, the Son, and the Holy Ghost," in the second volume of "Zion's Trumpet."

I. BAPTISM OF THE HOLY GHOST.

According to the scriptural account, John the Baptist was the first to mention the baptism of the Holy Ghost; "He," says John, "shall *baptize* you with the Holy Ghost, and with fire." After that the account of Jesus Christ mentions the same baptism, when he says, "For John truly baptized with water; but ye *shall be baptized* with the Holy Ghost, not many days hence" (Acts i, 5). Although Jesus Christ did not mention the "fire," yet he doubtlessly meant the same baptism. To our knowledge there is no other mention by anyone where the Spirit is promised under the name *baptism*. That which Joel promises is *a pouring out* of the Spirit, and that which Peter promises is, "Ye shall *receive* the gift of the Holy Ghost."

Now, Mr. Jones said that "two times we have an account of the baptism of the Spirit, namely on the day of Pentecost, and in the family of Cornelius, and no more." Is that true, indeed? What says that it was the *baptism* of the Holy Ghost that took place on the day of Pentecost and in the family of Cornelius? What Peter said about that which took place on the day of Pentecost was, "This is that which was spoken by the prophet Joel;" and neither Peter nor Joel said that it was a *baptism*. Mr. Jones agrees with our conclusion, as being entirely logical. But why do we conclude that the receiving of the Spirit on the day of Pentecost and in the house of Cornelius, was more of a *baptism* than the receiving of the Spirit by those in Ephesus (Acts xix, 1—7)? Did they not all receive the Spirit in a similar way one to another? and did they not all speak in tongues? And indeed, was the Spirit also not received in a similar way in the church at Corinth? did they not speak in tongues there also? and if there was a *baptism of the*

Spirit anywhere, it was doubtlessly in the church at Corinth; yes, there is more proof that it was in the church at Corinth than on the day of Pentecost and in the house of Cornelius; for Paul writes to them, saying, "For *by* one *Spirit* are we all BAPTIZED into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. xii, 13). What do you say now, Mr. Jones? is it two times only that the baptism of the Spirit is mentioned, and no more!

But yet, Mr. Jones said also, that "the baptism of the Spirit happens whether men were baptized with water or not." That is yet another story. Were not the *disciples*, those who received the baptism of the Spirit on the day of Pentecost, and in Ephesus, and in the church at Corinth, baptized first with water? They were, no doubt. Well, what is Mr. Jones saying, then? O, supposedly they were, for God made an exception in the house of Cornelius, since there was no rule established. Whoever reads the account in Acts xi may know that God had a particular purpose in making that exception, namely to convince Peter and his brethren, that God gave the Holy Ghost to the Gentiles, as well as to them. If there is a miracle in connection with giving the Holy Ghost, it is contained in giving the Holy Ghost without baptism, and *without* the laying on of hands, not "*by* the laying on of hands," as Mr. Jones claims; for the general rule is, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." It was Peter who proclaimed this general rule, and to him (as president) God revealed the exception, and made it clear that he imparted the same Spirit to the Gentiles also. There is no other account in which anyone received the Holy Ghost before first being baptized with water, and there is no such promise to anyone. The laying on of hands is also absolutely essential to receive the Holy Ghost, as is seen in connection with the disciples' reception of it in Samaria and in Ephesus (Acts viii, 14—17 and xix, 1—7). It was necessary to have apostles or elders, before one could lay on hands; and even though Philip and others could preach, baptize, and cast out devils, &c., they could not lay on hands. It is true that there is no account of anyone having laid hands on the apostles and others who received the Spirit at that time on the day of Pentecost, yet the hands of Christ had been on their heads earlier (when they were ordained, at least), and they had received degrees of the Holy Ghost. And considering the three thousand, it is not said that they received the Holy Ghost that day, but it appears they received it afterwards according to the promise, and by the laying on of hands, like others after them.

Furthermore, "the Spirit," says Mr. Jones, was given in two ways, without a *baptism* of the Spirit, namely "first, to convert from sin, and second, in the gifts of healing, &c." We know of no way the Spirit converts, except by the words and the power that are given to the preacher. The disciples of

John the Baptist, the three thousand on the day of Pentecost, and the people in Samaria and Ephesus, had been converted even before they received it; and though we readily acknowledge that the Spirit was in the preachers who converted them, yet they themselves did not receive it at that time. Furthermore, the gifts of healing, &c., were fruits of the Spirit after receiving it, as we shall show as we give our attention to

II. SPIRITUAL GIFTS OF THE HOLY GHOST.

Paul says in 1 Cor. xii, 4—11, that there are "*diversities of gifts*, but the *same* spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." It is seen now that all the foregoing gifts were gifts of God to the brethren, namely those who had been converted, baptized, and confirmed by the laying on of hands; and it is also seen that it was through the receiving of the *same* Spirit that they all derived.

But Mr. Jones said, "not every man who was converted possessed the spiritual gifts, unknown tongues, &c." Well, allowing that this is true (which he has not yet proven), who was at fault? One had to "*desire*" the gifts, remember, before they could be obtained. But if that were done, every man did not receive all the gifts himself, but they imparted to each one according to the will of the Spirit; for, as Paul shows, not all were apostles, or prophets, or teachers, or worked miracles, or healed, or spoke in tongues, &c.

"Receiving the miraculous gifts of the Spirit," said Mr. Jones, "does not change the heart," as if there were some other Spirit for that task. Should he not know that there is *one* Spirit, and that the Spirit which brings about a "rebirth," or a change of the heart, is the Spirit which imparts the spiritual gifts, and that this Spirit never imparts the gifts before changing the heart? The reason which Mr. Jones gave was that the Judge will say to those who received the miraculous gifts, "I never knew you." In answer to this, we know that it is possible for a man to be born again, and be in possession of the miraculous gifts, and then to fall away, so that it is not possible for him to renew again unto repentance (Heb. vi, 1—6); and can those in that state, in their darkness, easily cry out on the great day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and

in thy name done many wonderful works?" (Math. vii, 22). But the sons of Sceva could not easily say that, for they failed; see Acts xix, 14—16. If the men under scrutiny are not men who were excommunicated, or who will be excommunicated from the church of Christ, we fear that some of the reverends of Wales will be, such as Mr. Williams, Aberduar, who said that devils will be cast out by bad men who become good, that new tongues will be spoken through the ungodly who come to pray, and that the sick will be healed by laying hands on the heads of children when they complain!! Perhaps the two groups will be judged, and Christ will not know either one of them.

III. CONTINUATION OF BAPTISM OF THE SPIRIT AND THE SPIRITUAL GIFTS, AND THE WAY TO HAVE THEM.

There is no need for anything better to prove the continuation of baptism of the Spirit and the spiritual, or miraculous, gifts, than that which Peter said on the day of Pentecost about the promise of the gift of the Holy Ghost. "For the promise," he says, "is unto you, and to your children, and to *all that are afar off, even as many as the Lord our God shall call*" (Acts ii, 39). The receiving of the Spirit on the day of Pentecost was the baptism that John the Baptist prophesied of, and speaking with tongues was one of the first fruits of that Spirit; and the Spirit which Peter and his brethren themselves received, was the one that was promised to all afar off. Joel also had prophesied that God would pour out his Spirit on "*all flesh*," which confirms the words of Peter; and he foretold also that the sons and the daughters would prophesy, and that young men would see visions, &c., which did not take place until the day of Pentecost. The apostles and the early Saints, had only the "*firstfruits* of the Spirit" (Rom. viii, 23); the great fulness of which was to be poured out in the last days on all flesh, for which "we know that the whole creation groaneth," "and waiteth for the manifestation of the sons of God."

Also, the fact that man must be "born of the Spirit," before he can enter into the kingdom of God, proves the continuation of the baptism of the Spirit that Christ and John the Baptist had promised, which Spirit is like the wind blowing where it listeth, and although we hear its sound (or are aware of its presence), we cannot tell whence it cometh, and whither it goeth (see John iii, 5—8). This Spirit was also that "other Comforter" that Jesus Christ said his Father would give, "that he may abide with you *for ever*" (John xiv, 16). And if the function of the Comforter was to indicate things to come, and bring to mind things gone by, then that again is another proof of the continuation of prophecy and revelation, or the spiritual gifts.

Now, since we shall yet write about the continuation of these gifts by mentioning in further treatises the "signs" and "that which is in part," we

shall do no more at present except to mention that the best proof of the continuation of the baptism of the Spirit and the spiritual gifts, is their existence in the Church in this age, of which we and thousands of others are witnesses.

The way to have a baptism of the Spirit, is by receiving the baptism of water first, and refraining from believing, like Mr. Jones, "that the Holy Ghost of the laying on of hands is not to be had now." And again the way to have the spiritual gifts, is to *desire* them, as is counseled in 1 Cor. xii, 31; and xiv, 1. But "there is no account that anyone," said Mr. J., "prayed for the spiritual gifts, rather they received them by the laying on of hands; for *desiring* is what is in the Bible, and not *praying*." We did not know before that praying was not desiring; but what does Mr. J. say about these words—"Let him that speaketh in an unknown tongue *pray* that he may interpret" (1 Cor. xiv, 13)? Now, if "interpreting tongues" was a gift, it was certainly not through the laying on of hands that it was obtained, but through praying or desiring; although it is true that it was by the laying on of hands that the Spirit was received at first, which thereafter was imparted according to the desire of the saints, and according to his will. So much, then, for what Mr. J. called the "grace of the laying on of hands and the grace of prayer."

§III.—ANOINTING WITH OIL, AND PRAYER.

WITH respect to the ordinance of prayer with anointing, the Apostle James says the following:—"Is any sick among you? Let him call for the elders of the church; and *let them pray* over him, *anointing him with oil* in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be *healed*. The effectual fervent prayer of a righteous man availeth much" (James v, 14—16). Jesus Christ referred to the same thing when he said, "They shall lay hands on the sick, and they shall recover" (Mark xvi, 18).

It appears, then, that by anointing with oil, together with the prayer of faith and the laying on of hands, the sick were healed in the church in former times. Oil was used even in the days of Jesus Christ, and there is no question that the apostles and others dealt as much with oil in that time as do the Latter-day Saints at present. If they did not carry bottles in their pockets, the oil was close at hand whenever they needed it; for it says in Mark vi, 13, "And they cast out many devils, and *anointed* with oil many that were sick, and healed them." Let Mr. Jones remember, then, that the Saints follow the apostles in this, as in all other things.

Also it appears that faith was absolutely essential for the sick to be healed; for the "prayer of *faith*" is mentioned, and it is said that "the *effectual fervent prayer* of a righteous man availeth much," referring to the prayer and faith of Elias. And in order to show the obstacles that keep the sick from being healed, it says, "Confess your *faults* one to another, and pray one for another that ye may be *healed*."

There is no account of anyone who was healed by this ordinance, except for that which is said in Mark vi, 13; but it is reasonable to conclude, nevertheless, that it was administered to many, and that some, if not all, received the blessing. It is foolishness to expect that the writers of the New Testament would record every failure. If there is an account in Mark ix, 18, of the apostles' failure to cast out the devils, it was not written to point out the failure, rather to prove the necessity of *faith*. See also Math. xvii, 16. Let that suffice to answer Mr. Jones, when he said, "We have no account of a prayer meeting for healing the sick that failed." Yes, we have noted one meeting, and in that one, a meeting of the apostles, there was not so much as a grain of mustard seed of faith; and because of that they failed to heal.

I. ON WHOM WAS THE ORDINANCE OF ANOINTING ADMINISTERED, &C.?

Mr. Jones, Llangollen, observed, in connection with the words, "And if he have committed sins, they shall be forgiven him," that the word "*if*" proves that the sick who were guilty of any *special* sins were the ones who were to be anointed with oil, &c., because it is said in another place of the scriptures that *all* have sinned; and since all have sinned, the *if* is used to show some special sins. The special sins under scrutiny, said Mr. J., were similar to the sin of that man who fornicated with his father's wife (see 1 Cor. v, 1—5), who was delivered unto Satan, for the destruction of the flesh. These such men who received the judgment of the Apostles, says our learned reverend, were to call for the elders of the church, and no other sick persons!

In answer to Mr. Jones, we acknowledge with John the Apostle, "If we say that we have no sin, we deceive ourselves" (1 John i, 8); consequently, all commit sin. Nevertheless, we cannot disbelieve John when he says again, in chap. iii, 9, "Whosoever is born of God doth not commit sin." But regardless of that, it is obvious that all commit sin in *thought*, *word*, or *deed*. It is difficult to consider that man sins against the church, if he does not do it in *word* or *deed*; we think that it is against God that one sins in *thought*; consequently, all can sin, without sinning against the church. But there are many sins against the church, which cannot be forgiven, unless the church gives forgiveness; and again there are some sins which are unpardonable in this world and in the world to come. We wish we had space to give a broader treatment about the various sins, but our limits do not permit us to do so. Therefore, let us go forward to elaborate about the

word "*if*." It is easy to perceive from the slant of the verses we quoted at the outset, that the prayer of faith is what heals the sick, unless he has committed sins; for the words, "AND IF he have committed sins, they shall be forgiven him," show that it was not necessary for every sick person to gain forgiveness; furthermore, it is not *healing* that pertains to this "*if*," rather *forgiveness*. And although there is no sinless sick person, yet there is no need for every sick person to ask the church's forgiveness, or confess his faults to it, if he has not sinned against it: for he who has sinned only in thought can obtain forgiveness from God, with no need to confess to the church. But something else proves the matter even more clearly. "Is *any* sick among you?" says the apostle: he does not say sick from some special illness, but *sick*, like those sick who are mentioned in Mark vi, 13, who were also anointed with oil. If some illness of judgment is meant, he would likely have mentioned it, lest he mislead the churches; and had he meant, in the previous verse some special "affliction" or "relief," he would have said so; but since he does not indicate that, he no doubt means every affliction, every relief, and every illness, without differentiation. Therefore, if anyone was sick, his duty was to call on the elders of the church; and *if* he had committed sins, and confessed them, he was to receive forgiveness at the same time he received his health. The "*fervent* prayer of a righteous man" is needed in connection with the ordinance of anointing and laying on hands, before the desired blessing can be expected. Now, we see that the assertion of Mr. Jones, namely, "there was no prayer meeting in which anointing with oil, &c., healed anyone, except for those under the judgment of the apostles," is completely unfounded, and completely illogical. And with regard to the other declaration he made, "If every brother and sister had been healed, Trophimus would not have been left sick," it is true that they were not healed; but not everyone had "faith," and not everyone had "gifts of healing," and not everyone confessed his faults and prayed for one another, that they might be healed, and perhaps not everyone called for the elders of the church; and so it was not reasonable for every brother and sister to be healed, although the promise was to everyone.

II. CONTINUATION OF THE ORDINANCE OF ANOINTING AND PRAYER.

In connection with this, Mr. Jones said in his second lecture, referring to the words of James, "Behold, the Judge standeth before the door" (chap. v, 9), that God would not be able to tempt with evils after this time, namely the coming of the Lord, which he called the destruction of Jerusalem. After that all things were to be new, a new heaven and a new earth; and at present, he said that no one was struck with judgment, and that God had not tempted anyone since the destruction of Jerusalem, rather that God was calling on the wicked and the righteous alike; and consequently, there was

no need to anoint with oil and to pray for the sick now, but rather to leave him sick, as Trophimus was left by Paul (see 2 Tim. iv, 20). "And I would not go," he says also, "with a man who left me sick in bed."

This is another example of the *logic* of Mr. Jones. Strange how beneficial he considers the destruction of Jerusalem, and the coming of Christ. I wonder whether the destruction of Jerusalem destroyed nearly everything in the church?—destroyed the apostles, the prophets, the evangelists, the miracles, the strange tongues, the gifts of healing, the utterance of wisdom and knowledge, revelation, faith, diversity of spirits, &c., and left only teachers and deacons behind, to show that the church had existed! for God truly set all the above things in the church, until it became a perfect man. And I wonder also whether the Judge is to come before the "*judgment* day?" It was not a judgment in Jerusalem, rather destruction. When Christ appears the *second* time, he will appear for salvation, at least for those who look for him (Heb. ix, 28), which salvation did not take place in the destruction of Jerusalem, nor from that time to the present.

Now, with respect to "new heavens and a new earth," it is necessary to wait for the "heavens and the earth which are now," to be burned by fire, before "according to his promise," we can "look for new heavens and a new earth, wherein dwelleth righteousness." (See 2 Peter iii, 7—13.) And regarding the idea that no one is being thrown into judgment now, all who read newspapers know better: and all should know that God sends rain now as he always has done, for how can he send rain at one time on the just, without sending rain on the others, when they are mixed together? Furthermore, if Mr. Jones would not go with a man who left him in his bed sick, that would not serve any purpose except to prove that Mr. Jones is not half as good a man as Trophimus, who did not deny his faith, although Paul left him sick in Miletum.

At this point, we declare that the ordinance of prayer with anointing continues in the church, as long as there are sick; for if he who is suffering affliction now is to pray, and he who is at peace is to sing psalms; then, the one who is sick is to call for the elders of the church. Also, this ordinance is one of the signs that is to follow the believers until the end of the world; and were there not one scriptural proof for its continuation, there are hundreds of proofs in this age that it is approved by God in his church now; for Christ said, "*Whatsoever* ye desire, ask, and it shall be unto you."

Now, we shall bring this treatise to an end, announcing that "The Judgment of God and the Destruction of Jerusalem," are contained to some extent in this section, and they will be examined further in connection with "The End of the World," and "That which is in Part." The next treatise will begin with "*Miracles of the Magicians of Egypt*."

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TREATISES
ON
MIRACLES,

CONTAINING

A REVIEW ON THE LECTURES OF THE REV. J. JONES, LLANGOLLEN, AND THE PAMPHLET OF THE REV. J. DAVIES, LLANELLI, ON THE SAME TOPIC.

BY JOHN DAVIS, MERTHYR.

TREATISE IV.

§I.—MIRACLES OF THE MAGICIANS OF EGYPT.

THERE have been many arguments, and there still are, about the miracles of the magicians of Egypt. Some are of the opinion that they were fake miracles, and others believe that they were true miracles; and among those who believe them to be true miracles, one can list the Archbishop Tillotson, Dr. Fleetwood, Dr. Shuckford, Luther, Lord Bacon, Richard Baxter, Adam Clark, Mr. Hallet, Edmond Jones from Pontypool, and several other well known names. And indeed, the Rev. J. Jones, Llangollen, believes that the turning of the rods into serpents was a true miracle, but that it was not the magicians who did it! One can be grateful for as much as that on the side of truth; and although the truth can stand on its own, the more who stand with the Saints in its favor the better.

But before going any further, we wish to point out that proving that the magicians of Egypt did not work true miracles, does not prove that men and the devil do not have the power to do so; but if we prove that the magicians did true miracles, then our point will be won by that proof alone, even if we could not get one other proof. And now, lest we take too much space for a preface, let us begin with the first miracle.

I. TURNING THE RODS INTO SERPENTS.

It was amusing to hear Mr. Jones treating this topic, for he showed himself as *more* than a conqueror. We had never heard anything like it before, and consider that he had no help except for his "dear Bible." Hear him read these verses:—"And Aaron cast down his rod before Pharaoh, and before his servants; and it *became a serpent*. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they *became serpents*: but Aaron's rod swallowed up their rods" (Exod. vii, 10—12). Then Mr. Jones reasons, clever like the serpent, "Who made the rods into serpents?" O yes, that is the question: the Bible does not say that: what the Bible says is, '*they* BECAME *serpents*.' Consequently, Aaron did not work a miracle,—he just cast down his rod; and the magicians did not work a miracle either—they just cast down their rods, which everyone could do!

Cleverness like that is all right for men who are not learned in the writings of Moses, but that will not work for everyone. Although it is not said in the above verses who worked the miracles in question, yet that is said in another place. Read in Exod. iv, 17, 21, and you will see that God says to Moses the following: "And thou shalt take this *rod* in thine hand, *wherewith thou shalt do signs*:" furthermore, "When thou goest to return into Egypt, *see that thou do all those wonders before Pharaoh, which I have put in thine hand*." Now, what is more clear than the fact that Moses and Aaron had received power from God to work miracles through the rod, and that it was Moses and Aaron who turned the rod into a serpent? And since the magicians did in *like manner* as Aaron, it must be that it was they who turned the rods into serpents. Mr. Jones admitted that the magicians had done as much as Aaron, but he said that Aaron had not turned the rod into a serpent, and that he did no more than to throw the rod: but since the previous scripture proves that Aaron worked a miracle with his rod, it follows naturally, if the magicians did as much as Aaron, that the magicians also had worked miracles with their rods.

Now, let us turn to observe the other side, not the other side of the truth (for, as Mr. Jones pointed out, the truth has only one side), rather the other side of the argument that does battle with the side of Mr. J's argument against the side of the Saints. That other side contradicts as much the side of Mr. Jones, as it does the side of the Saints; yet,

the objective of the two is the same, namely to tear down the side of the truth. The side that we shall examine is that of the Rev. J. Davies, Llanelli, Brecknockshire, which is seen on page 14 of his pamphlet, and is quoted as follows:—"It is quite well known that it is an easy thing to tame snakes, or they could have gotten plenty after taking away their venom; for they no doubt had been given every advantage by the Pharaoh to make all the necessary preparations, for *he was every bit as desirous* as his magicians to gain the upper hand on Moses. Historians say that many Indians nowadays, through the use of snakes, without pretending to work any miracle, can do things just as strange as Pharaoh's magicians did." It is seen how opposed these two learned reverends are to each other, and how opposed they both are to the Bible.

It is no doubt true that men can tame serpents, take away their venom, and make them play lots of tricks, without considering that a miracle; but no account has come to our attention as yet of anyone who has done anything similar to what the magicians of Egypt did, except for Moses and Aaron. There is no use for us to listen to opinions, for the Bible itself is sufficient to settle the dispute. There is no one who knows better about the miracles of the magicians than the one who wrote their story. Moses was also an eye-witness, and had been brought up in all the learning of Egypt; and he, being a man of God, was sure to know what the magicians did, as well as the magicians themselves knew. And since people are generally inclined to believe in the truthfulness of the miracles of the magicians, it is not in any way reasonable that Moses would fail to reveal the deceit of the magicians of Egypt, if they had not worked true miracles, and if he knew about it. The common reason that is given, i.e., that they were called *magicians*, (or *diviners*) by Moses, is not sufficient to show their deceit; for the name in and of itself signifies that "the spirit of the holy gods is in them" (see Dan. iv, 7, 8; and v, 11); and it is also said that Daniel was the "chief of the magicians." The magicians, then, were men who were considered to have secret communication with the gods, and the fact that Moses said they had turned the rods into serpents was proof that they had worked miracles. Asserting that the magicians had "been given every advantage by the Pharaoh to make all the necessary preparations," is nothing but *nonsense*, if it were true, which it is not; but Moses received every advantage, since he had worked the miracle before. The rod of Aaron was on the ground as a serpent, when Pharaoh called on his first magicians; and as soon as they turned their rods into serpents, it is said that the rod of Aaron swallowed

their rods; which proves that they, in fact, had hardly any time for anything; but on the other hand, it appears that Moses and Aaron had lots of time.

Again, just as the powers of darkness imitate the powers of light, each magician had his rod, just as Aaron did; and indeed, a rod (or *wand*) is something that every magician has; and it appears to us, according to the account, that the magicians of Egypt had taken their rods with them, before they knew what Aaron had done. Well, those *rods*, then, and not *serpents*, is what they cast down; and the *rods* "*became serpents*," and it was not serpents that became serpents. Moses was there, and he saw what they had; and that which he said they had, was *rods*, and not something else; and if the rod of Aaron became a serpent, there is no doubt but what the rods of the magicians became serpents. Then "the rod of Aaron swallowed their rods;" and that is how the story ends. Well, since he needed it again, how did Aaron restore his rod from being a serpent? By putting forth his hand, perhaps, and taking it by the tail (Exod. iv, 4); and it is likely that by their doing in a similar manner the rods of the magicians were restored, after being in the belly of the other. Now, after taking this much notice about turning the rods into serpents, we shall hasten to the next miracle, namely—

II. TURNING THE WATERS INTO BLOOD.

With respect to this miracle, Mr. Jones said that Aaron only smote his rod, and that the magicians "did in like manner with their enchantments;" consequently, the magicians struck the waters with their rods also, and did the same thing as Aaron did. Now, since we proved previously that the power to work miracles was in possession of Moses and Aaron, there is no reason to add to that, but only to point out that the magicians did in a like manner as Aaron, namely, they turned the rivers to blood.

Having made these brief observations on the side of Mr. Jones, we can now turn to the side of Mr. Davies who, on page 14 of his pamphlet, stated the following:—"It is worthy of notice here that the rivers, and the streams, and pools of water *had been turned into blood* by Moses, and it is said specifically that they continued in that state, as a result of the miracle of Moses, for seven days after the Lord struck the rivers. Now, during those seven days the magicians of Pharaoh imitated Moses, by turning water into blood; and thus it is obvious that they had no 'rivers, streams, ponds, or pools of water' to turn into blood, and the Bible does not say they did that; the only thing said is that they did 'in a

like manner' to Aaron; and since Aaron turned all the waters into blood, it is obvious that they could do nothing but what the Egyptians did after that, namely to dig a pit about the river, and either turn the waters into blood there, or draw some water from the pit into a vessel, and make that similar to blood. This was a very simple thing for some who had been taught and reared in the skillfulness of such things. Far stranger things are done nowadays by actors through the power of their skill and cleverness."

We are sorry there are reverends so unlearned in the scriptures. There is no account that Aaron struck more than the "waters that were in the river," although he did receive a commandment to smite the streams, the rivers, the ponds, and the pools of water. If it can be proved differently, we wish to see the proof. "And the magicians of Egypt did so with their enchantments;" and if so, they must have smitten some waters or other with their rods; because Moses said that they did in a like manner to Aaron. Consequently, they must have done that before there was "blood throughout all the land of Egypt;" or if they had done that with the water that was dug up, turning that little bit into blood would have been just as much a miracle as that of Jesus Christ when he turned water into wine. But it appears to us that Aaron and the magicians turned the waters into blood the first day. Moses is told to go to Pharaoh in the *morning*, by the time he went *out* to the water (see chap. vii, 15); and after Pharaoh saw Aaron and the magicians turn the water into blood, it is said about him in ver. 23, "And Pharaoh turned and went into his *house*, neither did he set his heart to this also." Also, it appears that from then on the Egyptians dug for water round about the river. "And seven days were fulfilled, *after* that the Lord had smitten the river," before he commanded Moses to work another miracle; and the water could have remained blood for a longer period than that, about which nothing is said to the contrary. Now, it was not a very easy thing to turn the water into blood, in a like manner to the way Aaron used, by just smiting it with a rod; and it is not a very easy thing to prove that Moses did not tell the truth; and if he told the truth, there is no question that the magicians turned the water into blood; and since Aaron received the first opportunity, one could not expect that the magicians turned as much water as did Aaron, since there was perhaps not much left to be turned: and if Aaron turned more water into blood than did the magicians, the magicians did turn more rods into serpents than did Aaron. But let us hasten to the next miracle now, so that we can know

what is said about

III. SMITING THE LAND WITH FROGS.

The observations of Mr. Jones about the frogs were similar to his observations about turning the rods into serpents, and the water into blood. He said that Aaron did nothing more than smite the waters of Egypt with his rod, and then the frogs came up; and he also said, in the language of the scriptures, "And the magicians did in *like manner*," namely smiting with their rods as did Aaron, of course. Well, since Aaron worked miracles with his rod, as we proved earlier, then the magicians worked miracles also with their rods, since they did "in like manner" the things done by Aaron.

But Mr. Davies opposes the observations of his friend, and shows still that there are two sides against the one side of the Saints. We quote again from pages 14 and 15 of his pamphlet:—"The third miracle for Moses, and the last for the Egyptians, was *filling the land with frogs*. Since Moses had filled all places with them, it is seen clearly that it was necessary to empty some place, so the magicians could have a place to bring out their own frogs; and when there was such an abundance of them everywhere, it was an easy thing for the magicians to deceive the observers, who were all partial to them, except for Moses and Aaron, by gathering a reservoir of the frogs, and bringing them to some place in a skillful and secret way, much like "actors continue to do."

Now, to answer this reverend again, we quote the account. "And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy *rod* over the streams, over the rivers, and over the ponds, and *cause* frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians *did so* with their enchantments, and brought up frogs upon the land of Egypt." (See Exod. viii, 5—7.) Now, Aaron could not have smitten the rivers, the streams, and the pools of water at the same time, for it was necessary to have time for that; and thus the magicians could have the opportunity of doing "in like manner." But if Moses had filled the land with frogs, before the magicians could try their hand, there was plenty of space afterwards, even if the frogs of the magicians had to go on the backs of the others. But, as regards that, Moses knew best; he would not say that the magicians "brought up frogs upon the land of Egypt," had there been no space for them: consequently, there must have been space for them, and they brought frogs upon the land in "like manner" to the way used by Aaron,

namely through smiting the waters with their rods, which was as good a miracle as Aaron worked, according to the abundance of frogs. Could it be that inspired Moses was not sure of what he saw, but that Mr. Davies, Brecknock, knows better? Good heavens!

But perhaps someone is ready to say, that "*with their enchantments*" the magicians did everything, in a different manner from the one used by Aaron. Well, that is proof then that God did not do the miracles of the magicians, as Mr. Jones suggested, rather they themselves did so by their enchantments. But it seems to us that Moses and Aaron also worked enchantments, with this difference, that their enchantment was from God, and the enchantment of the others was from the devil: for no one could appear more like a magician than a man carrying a rod as did Aaron, which was imitated ~~by the ma~~gicians of Egypt. When Aaron smote his rod in order to turn it into a serpent, the magicians smote their rods, "with their enchantments," and all of them became serpents. Thus also, when Aaron smote the waters with his rod to turn them into blood, and to cause frogs to come up, the magicians did in like manner with their own rods and enchantments. Thus, we see that Aaron and they were entirely similar, and no one of them did anything in the corner.

Yet, "it was not," says Mr. Davies, on page 15, "within the power of the magicians to eliminate the frogs, or else Pharaoh would not have asked Moses to take them away. The reason for this is obvious; the people were looking too carefully at them. They could prepare the frogs quietly and in secret, without anyone's knowing; but they could not take them away again, without their deceit becoming obvious. Had they been able to eliminate them, their miracle would have been undoubtable."

In answer to that, we say that it was not fair to ask the magicians to take away a miracle that God had worked through the hand of Moses and Aaron; and if the magicians could eliminate the miracles of Moses, they would have been victorious over God. Therefore, it is sufficient for all to undo their own work. But had the magicians undone their own miracle, Pharaoh would not have been much better, while there was such an abundance of frogs after the work of Moses and Aaron. Perhaps we shall touch on this again, as we examine, lastly,

IV. SMITING THE DUST INTO LICE.

With regard to this, perhaps the best thing is to quote the account of Moses first, which is as follows:—"Aaron stretched out his hand with

his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians *did so* with their enchantments to bring forth lice, *but they could not*: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, *This is the finger of God*: and Pharaoh's heart was hardened, and he hearkened not unto them.

In connection with this, Mr. Jones observed that the magicians did in like manner as did Aaron, namely, they smote the dust with their rods,—but they failed to bring lice out, because God did nothing in their place this time, which caused the magicians perhaps to ask one another, Could it be that we can do something? let us try again, &c. Therefore, Mr. Jones implies that the magicians did not do anything, except what they did in imitating Aaron, by smiting with their rods, and that it was only God who worked the miracles of the two sides.

Furthermore, Mr. Davies again, on page 15 of his pamphlet, says the following:—"Here the true miracle became too glorious for it to be imitated by deceit; but if the magicians worked through Satan, we cannot comprehend why he was unable to make lice as easily as he made frogs."

Now, we can speak our mind, and put our reasons before our readers, so they can judge for themselves. It appears to us, after Aaron smote the dust with his rod, and produced lice, that the magicians did the same thing with their rods, being as determined as before in an attempt to turn the dust into lice, which was no more a miracle than turning the rods into serpents, or the water into blood, or bringing up frogs: but for some reason or another they could not. Had they known they could not before trying, it is unlikely they would have made the attempt, for it would have been better to make some excuse before trying to create a miracle, than afterwards. But since it was by the powers of darkness the magicians worked their miracles, it is not reasonable that God would allow them to do anything they wanted, for the evil spirits are in some kind of "chains," so they cannot do anything they want, without God's permission or forbearance; and as an example of that, we point out the account of Satan's asking permission to work a miracle on Job. (See Treatise I.) Well, after the magicians failed, they said to Pharaoh, "*This is the finger of God*," (as if to say) for we did as much as this, if not more, the previous times; and consequently, it must be that God is hindering us from doing this miracle, to answer some purpose of his. It is clear that they said that it was the "finger of God," because they were

hindered, and not because that miracle of Aaron's was greater than the others, for we cannot assume that it was.

If it is asked why God allowed the magicians to work miracles to oppose his servants, we shall answer that it was to harden the heart of Pharaoh, and show the superior power of God in the final analysis. And since God allows evil men to preach, we cannot understand why he does not allow them to work miracles also, to answer the various purposes of God.

Finally, we see that it is necessary to bring to a close our observations about the miracles of the magicians of Egypt, confident that we have enlightened the mind of the reader, that miracles are possible for the powers of darkness and evil men to work, which many able writers believe, as do we.

§II.—THE WITCH OF ENDOR RAISING SAMUEL.

MR. JONES did not take any notice of the Witch of Endor, although he promised to do so; but the Rev. J. Davies, in his pamphlet, page 12, makes the following observation:—

"As for the account of Saul and the Witch of Endor, we do not perceive in the circumstance, any necessity of explaining it by assuming a miracle. It was a definite commandment of the Lord under the old dispensation to kill witches; and is it likely that he would support secretly that which he had condemned publicly? Such a notion is inconsistent with the character of God, and thus untenable. The Lord, according to the emphatic testimony of the Bible, had failed to give any kind of answer to Saul's questions. 'And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.' In the face of this, when he failed to recite an answer through his usual means, is it logical to conclude that he would answer through a deceitful woman who had been cursed by his own law? The cunning and the clever and skillful trickery of the witch will explain the entire matter. Since she lived nearby and was so well acquainted with everyone nearby, it is beyond doubt that she knew what kind of man Samuel was, and what he had proclaimed against Saul; she also knew that Saul's courage had left him, and that he was to meet powerful armies, and thus she saw clearly that the words of Samuel were being fulfilled; and thus she pretended to agree to Saul's request; and to show that she was deceitful, she feigned dread and to be stricken with fear;

and when Saul asked who was there, she gave the portrayal of a person like Samuel; and by deceptive speech she repeated the substance of that which Samuel had said when he was alive. There is no room to conclude that Saul saw anyone, but that by the portrayal of the witch he believed that Samuel was there. Also, the whole thing took place at night, which added to the credibility of the deceit."

Now, before making observations of our own, we beseech the reader to read carefully the account given in 1 Sam. xxviii, 7—25, which will be a thousands times clearer than any commentary on the part of uninspired men, who twist the scriptures, in order to satisfy their own whims. The account is quite understandable to every unbiased reader as it is in the Bible; and there would be no reason for us to make any observations about it, if it were not for men who believe more in their commentaries than in the Bible.

Well, we shall comment first that the "woman had a familiar *spirit*," and thus had supernatural power; and there is no doubt that a man like Saul was quite aware of her powers, since before that he had banished the enchanters and witches from the country, not because of their deceit, rather because they were loathed by the Lord. Having failed to get an answer from the Lord in the customary way, he thought of raising Samuel (which he knew the woman who had a familiar spirit could do), so that he could counsel with Samuel. Then, after disguising himself, he and two others went to the woman *by night*, so that she would not recognize Saul; and after Saul's assuring her that no punishment would come to her because of the matter, she asked him, "Whom shall I bring up unto thee?" (which proves that she was ready to bring up whomever he named). And he said, "Bring me up Samuel." Then "when the woman *saw* Samuel, she cried with a loud voice," and said to Saul, "Why has thou deceived me? for thou art Saul." Now, the inspired writer says that the woman *saw* Samuel, and not some phantom; and it appears that the reason she cried out was because she had somehow found out that Saul, in a disguise, was the man who had come to her, whom she considered the worst enemy she had. At that, Saul told her not to be afraid, asking what she had seen; and she answered, "An old man cometh up; and he is covered with a mantle." "And Saul *perceived* that it was Samuel; and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, *Why hast thou disquieted me, to* BRING *me up?* And Saul answered, 'I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither

by prophets, nor by dreams: therefore I have called *thee*, that thou mayest make known unto me what I shall do.'" Now, if this is "deceptive speech," it is deceptive speech of the Bible, and not of the witch. And if the inspired historian deceives us, he is just as bad as the witch herself; but we do not believe that about him. If Saul had been deceived, it is logical that that would have been clearly noted, lest others be deceived by him. But there is no room to think that, for it is logical to believe that Saul well knew what the witch could do, before going to her; and the reason he went to her was because he could not get knowledge in any other way. Indeed, the whole account proves that everything takes place exactly as is said; and it is the height of disrespect for the inspired servants of God, to suppose that these servants did not know how it was ~~concerning the Witch of Endor and Saul, as well as every other account~~ they wrote.

~~But let us look again at the other answer Samuel gave to Saul.~~ "Wherefore then does thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him [as if now Samuel were speaking to the others who were present], as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David [see 1 Sam. xv, 24—28]. Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and *to morrow shalt thou and thy sons be with me:* the Lord also shall deliver the host of Israel into the hand of the Philistines." Now, is not this prophecy itself sufficient to prove that Samuel had arisen, and that he was speaking to Saul? was not everything literally fulfilled? And could it be that it was the witch who prophesied like this to Saul, while at the time she feared him terribly? No, it is more likely that she spoke something more charming, lest she put her life in greater peril than it already was; for it was in considerable danger already (by obeying to raise up Samuel), and there was no reason for her to say anything. And it is unlikely that a woman could imitate the speech of Samuel to such an extent as to deceive Saul, who knew Samuel so well.

But yet it is argued that "there is no room to conclude that Saul saw anyone." Well, if he did not see anyone, he "*perceived*" that Samuel was there; and it is no great wonder that a man who "*stooped with his face*

to the ground" failed to see the one who was standing before him. But if Samuel was not seen by Saul, it was easy for his servants to see him, those who were with him in the house of the witch, as is seen in ver. 23.

Furthermore, another argument arises also, namely, "Is it likely that he would support secretly that which he had condemned publicly," referring to the specific commandment to kill witches? We answer, no; and God did not support secretly that which he had condemned publicly, namely, the miracle of the Witch of Endor. Saul's going to the witch was contrary to the will of God; yet God did not hinder him, rather he was allowed to do according to his own will. And to prove that it was not God who supported secretly that which he had condemned publicly, let us read the following verse:—"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and *also for asking counsel of one that had a familiar spirit, to enquire of it;* and enquired not of the Lord" (1 Chron. x, 13—14).

But listen again to what Mr. Davies says on page 13:—"There is a verse in the godly word that appears to us to prove beyond any doubt that the whole thing was deceit: 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?'" (Isaiah viii, 19). Now, if the claim of our reverend is true, then one part of the scripture proves the deceit of another part, which we cannot believe. It is true that people should seek *unto their God*, but not unto the God that Saul sought; and yet he got his wish, which was knowledge about the dead. Again, "the last of the verse," says Mr. D. (if he understands it, which we greatly doubt), "is a question intended to show the foolishness of such a practice." But listen to this; the end of Saul also showed the foolishness of such a practice: but after all, there is no question but what the witch worked a miracle, although the practice was foolish, like every other practice of the children of darkness.

Now we bring this treatise to a close, leaving our readers as judges, and a promise to begin the next one with "*the End of the World, and the Destruction of Jerusalem.*"

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TREATISES
ON
MIRACLES,

CONTAINING

A REVIEW ON THE LECTURES OF THE REV. J. JONES, LLANGOLLEN, AND THE PAMPHLET OF THE REV. J. DAVIES, LLANELLI, ON THE SAME TOPIC.

BY JOHN DAVIS, MERTHYR.

TREATISE V.

§I.—"THE END OF THE WORLD," AND THE DESTRUCTION OF JERUSALEM

MR. JONES, Llangollen, said in one of his lectures that the statement "these signs shall follow them that believe" in the commission of Mark (xvi, 15—20), is to be taken in connection with the words, "And lo, I am with you alway, even unto *the end of the world*," in the commission of Matthew (xxviii, 19, 20), and that "the end of the world" governs everything. Also, he said there are two words in Greek for the Welsh "world," namely *cosmos*, the visible world, and *aiôn*, meaning dispensation, or the present arrangement of things; and that *aiôn* is the word that is in Heb. ix, 26, ("But now once in the end of the *world* hath he appeared"), and also in "the end of the *world*" with Matthew (xxviii, 20). He said also that these two uses of "end of the world," mean the end of the Jewish dispensation, or the destruction of Jerusalem; and that Christ promised he would be with his disciples until the destruction of Jerusalem; and, consequently, until then the miracles or the signs were to follow the believers. *Believing*, he says, is to be until the end of the *cosmos*, but miracles were not to be after the end of the *aiôn*. And he also said that Christ would be with his disciples several times in person, by ascending and descending on the day of the Lord, until the destruction of Jerusalem; and that only his Holy Spirit was to be with his disciples from then on.

Now, we have given the substance of that which Mr. Jones delivered about the continuation of the signs or the miracles until "the end of the word," or the destruction of Jerusalem; and in answer to him we shall endeavor to prove the following statements:—

I. That nowhere in the New Testament does "the end of the world" mean the end of the Jewish dispensation, or the destruction of Jerusalem.

II. That entirely different words for "the end of the world," are used to set out the destruction of Jerusalem.

III. That Jesus Christ was not with his disciples in person until the destruction of Jerusalem, but that the signs followed anyway.

IV. That no coming of Christ happened when Jerusalem was destroyed.

(I.) The first statement is,—*That nowhere in the New Testament does* "the end of the world" *mean the end of the Jewish dispensation, or the destruction of Jerusalem.*

We must agree with Mr. Jones that there are two Greek words for the Welsh "world," namely *cosmos* and *aiôn*; but it appears to us, by comparing the Greek Testament with the Welsh, that in the greater part of the examples they are precisely the same meaning. The word *cosmos* is found in the Greek Testament about 84 times, and it is translated *world* nearly every time; but that *world* does not mean the same thing in every occurrence, as is seen in this verse,—"He was in the world (*cosmos*), and the world (*cosmos*) was made by him, and the world (*cosmos*) knew him not." It is seen here that the third *world* is different from the others, for it means the *inhabitants* of the world, as is seen also in John xvi, 8, 33, and several other places; but we do not know of as much as one time that the word *aiôn* (in its different endings), is translated as inhabitants of the world, as is *cosmos*, although it is translated as the visible world exactly the same as *cosmos*, as the following examples will show:—

Math	xii,	32,	"It shall not be forgiven him, neither in this 'world,' neither in the world to come."
"	xiii,	22,	"And the care of this 'world.'"
"	"	39,	"The harvest is the end of the 'world;' and the reapers are the angels."
"	"	40,	"So it shall be in the end of this 'world.'"
"	"	49,	"So shall it be at the end of the 'world:' the angels shall come forth and sever the wicked from among the just."
"	xxiv,	3,	"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the 'world?'"
Mark	iv,	19,	"And the cares of this 'world.'"
Mark	x,	30,	"And in the 'world' to come, eternal life."

Luke i, 70, "As he spake by the mouth of his holy prophets, which have been since the 'world' began."
" xvi, 8 "For the children of this 'world' are in their generation wiser than the children of light."
" xviii, 30 "And in the 'world' to come life everlasting."
" xxi, 34, 35 "The children of this'world' marry, and are given in marriage:
but they which shall be accounted worthy to obtain that 'world,' and the resurrection from the dead, neither marry, nor
are given in marriage."
2 Cor. iv 4, "In whom the god of this 'world' hath blinded the minds of them which believe not."
Eph. i, 21, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this 'world,' but
also in that which is to come."
" iii, 9, "Which from the beginning of the 'world' hath been hid in God."
" vi, 12, "Against the rulers of the darkness of this 'world.'"
1 Tim. vi, 17, "Charge them that are rich in this 'world.'"
2 Tim. i, 9. "Which was given us in Christ Jesus before the 'world' began."
" iv, 10, "For Demas hath forsaken me, having loved this present 'world.'"
Titus i, 2, "In hope of eternal life, which God, that cannot lie, promised
before the 'world' began."
" ii, 12, "Live soberly, righteously, and godly, in this present 'world.'"
Heb. i, 2, "By whom also he made the 'worlds.'"
" vi, 5, "And the powers of the 'world' to come."
" xi, 3, "Through faith we understand that the 'worlds' were framed by the word of God."

Now, if Mr. Jones said, in reviewing one of our lectures, that only twice did *aiôn* not mean dispensation, one may presently see differently. We have indicated at least twenty-four examples, and we could indicate many more if we needed to; and in all of these examples, one cannot translate any of the uses of *aiôn* as anything other than the visible world; and this word does not mean the Jewish dispensation in any place in the New Testament; it is true that there are a few examples of it that are translated as *eternity, eternal, generations,* and *course* (see 1 Tim. i, 17; Eph. iii, 11; Col. i, 26; Eph. ii, 2); but in every other place, it means the world in the common meaning, namely the visible world. Yet, perhaps someone would say

that in John ix, 32; Acts iii, 21; xv, 18, it is translated as *ever since*: true, but that is not a dispensation, rather "since the world began," as is seen in the English Testament. Indeed, all the junctures in which *aiôn* (world) is used prove clearly that it cannot be translated as the Jewish dispensation, or the destruction of Jerusalem, or else the phrase would become nonsense.

Perhaps the most particular basis that many have for thinking that "the end of the *world*" is meant by the end of the Jewish dispensation, or the destruction of Jerusalem, is the following verse:—"For then must he often have suffered since the foundation of the world: but now once in the *end of the world* (*aiônon*) hath he appeared to put away sin by the sacrifice of himself" (Heb. ix, 26). The original word here is in the plural form; and if *aiôn* is dispensation, then *aiônon* is *dispensations*; consequently, Christ appeared at the "end of the *dispensations*," and not at the end of *one* dispensation, namely the Jewish one. In the Testament of the Rev. J. Williams, Newtown, it is translated as "at the conclusion of the *ages*;" and in the accepted translation the same *aiônon* is translated in 1 Cor. x, 11, as "the ends of the *ages*." Well, if "ends of the ages" were put in place of "end of the world," in the previous verse, it would not change much of the meaning that is generally given to "end of the world," for the end of the ages is the end of the present, visible world.

But perhaps an objection will arise at this point, when someone says, If "the end of the world" is not meant by the Jewish dispensation, or the destruction of Jerusalem, how could it be appropriate to say "the end of the world," or "the close of the ages," about the time that Christ appeared to sacrifice himself, when the same words set out the present, visible world, in other places? To answer this objection we shall first quote from 1 Cor. x, 11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the *ends of the world* (AIÔNON) *are come*." Read also 1 Peter i, 20. From such phrases, it appears to us that the age of the world, in the sight of God, is counted as a week; for "beloved, be not ignorant of this one thing, that *one day* is with the Lord as a thousand years, and a thousand years as one day." At the end of the week, then, namely on the fifth day or millennium, Christ appeared; and, according to the language of the Lord, that was none other than "*the end of the world*," or "ends of the ages." The aspect of many things will change at the end of the sixth millennium, or Saturday night; for that is when Jesus Christ will come the second time, with ten thousands of his saints, together with his mighty

angels, to take vengeance on the wicked, by destroying them with a flaming fire, so that no one will disturb the peace of the seventh millennium, which will be kept on the Sabbath holy to the Lord. Now, since it was on Friday, or the fifth millennium, that Christ appeared the first time, and since he is to come the second time on Saturday night, "as a thief in the *night*," then it was very appropriate, in the language of the Lord, for him to say, "Surely, I come *quickly*" (Rev. xxii, 20); "The coming of the Lord *draweth nigh*"—"the Judge standeth *before the door*" (James v, 8, 9): "Whereby we know that it is the *last time*" (1 John ii, 18); "But was manifest in these *last times* for you" (1 Peter i, 20); "Ye have heaped treasure together for the *last days*" (James v, 3). But, someone says, "Where is the promise of his coming," then? "for ever since our forefathers died, all things have continued as they were." "But, beloved (namely the people of God), be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as *some men* count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter iii, 8—10). It appears from this, then, that many at that time expected that the *coming of Christ*, or the end of the world, would take place in their lifetime; but it was not to be thus, although it was the duty of all even at that time to prepare. And in order to enlighten such people Paul wrote the following:—"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, *as that the day of Christ is at hand*. Let no man deceive you by any means: for THAT DAY SHALL NOT COME except there come a FALLING AWAY first, and that man of sin be revealed, the son of perdition" (2 Thes. ii, 2, 3). Besides that, the restoration of the gospel was to take place, as is seen in Rev. xiv, 6; and also it was to be preached again, as a witness to all nations; "and then shall the *end* come," or the coming of Christ.

Furthermore, in order to confirm our statement, that the end of the Jewish dispensation is not what is meant by "the end of the world," we intend to prove that either the Jewish dispensation had ended before Christ uttered the commission, or that it has not yet ended. Jesus Christ himself said, in Luke xvi, 16, the following:—"The *law* and the prophets were *until John*: since that time the *kingdom of God*

is preached, and every man presseth into it." The Jewish dispensation, then, was until John; the Christian dispensation was from then on; for it is not reasonable that God would establish the one, before doing away with the other, as is understood in Math. v, 19—48. If the Jewish dispensation did not end at the time Christ indicated, then it has not yet ended; for the destruction of Jerusalem and the temple could not destroy the Jewish religion; indeed, the Jews carry it forth to this day. It was not a dispensation that was destroyed in the destruction of Jerusalem, rather a city and a people: the establishment of a new dispensation was what did away with the old one, not the destruction of Jerusalem; for Jerusalem had been destroyed several times before the last time, but the dispensation was not ended because of those destructions. Thus, it is obvious by now, that "the end of the world" in the commission (as in practically every other place that *aiôn* is used), means the end of the existence of the world in its present state.

(II.) The second statement is,—*That entirely different words for "the end of the world," are used to set out the destruction of Jerusalem.*

In order to prove this, we shall quote that which Jesus Christ said in the temple, namely, "Behold, your *house* is left unto you *desolate*. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Math. xxiii, 38, 39). Then the following verses say this:—"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, *There shall not be left here one stone upon another, that shall not be thrown down*." Seen here is a clear prophecy of the destruction of Jerusalem, so that there was no cause for anyone to misunderstand; and here also is a clear declaration of the second coming of Christ, all of which the disciples understood quite well; for when they came to Christ after that, they asked, "*when* shall these things be? and what shall be the *sign* of thy coming, and of the end of the world?" They knew what was to be; and consequently, they did not inquire about anything except the time and the sign. But despite that, Christ explained carefully to them again about the destruction of Jerusalem, as well as about the coming of Christ and the end of the world. With respect to the destruction of Jerusalem, he says the following:—"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand); Then let them which be in Judaea flee

into the mountains. Let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be *great tribulation*, such as was not since the beginning of the world to this time, no, *nor ever shall be*" (Math. xxiv, 15—21). And as regards the coming of the Son of Man, and the end of the world, again he says the following:—"Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And *then* shall appear the *sign* of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they *shall see the Son of Man coming in the clouds of heaven*, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (ver. 29—31). Now, it is seen that the coming of Christ is to be *after* the destruction of Jerusalem, and that there are to be several signs between the destruction of Jerusalem and the coming of Christ; and "this generation [which will see those signs] shall not pass, till all these things be done."

(III.) The third statement is,—*That Jesus Christ was not with his disciples in person until the destruction of Jerusalem, but that the signs followed anyway in his absence*.

Despite Mr. Jones's efforts to prove that Jesus Christ was with his disciples now and again until the destruction of Jerusalem, yet all he said is a castle in the air, without one bit of substance to it; and there is no reason to spend a long time to prove that. Now, there is an account of Christ's being seen by his disciples for forty days (Acts i, 3); and there is an account also that proves that he was not seen by anyone after Paul saw him. Paul says in 1 Cor. xv, 8, "And LAST of all he *was seen* of me also, as of one born out of due time." And now, if it was on his way to Damascus that Paul saw his Lord, then, according to that which the Rev. J. Brown says, in his "Chronology of Facts," no more than *two*, or five years at most, had gone by since the resurrection of Christ, before he completely left his disciples; whereas Jerusalem was not destroyed, in the opinion of the same learned man, before 73 A.D.! Thus, Christ was not with his disciples in person any longer than five years at most, whereas it should have been about forty years, before it could be said that he was with them until the destruction of Jerusalem.

The signs, then, followed after Christ left the disciples, the same way

as before that, as all who read their Bible know; for they were following Paul himself, together with the churches he planted, after Christ appeared for the last time. Consequently, then, the meaning of the words, "And lo, I am with you alway, even unto the end of the world," must mean that He would be with them through the other Comforter, who could be with them eternally.

(IV.) The last statement is,—*That no coming of Christ happened when Jerusalem was destroyed.*

In the first place we shall make this observation: If Jesus Christ was with his disciples in person until the destruction of Jerusalem, as Mr. Jones asserts, then it would be illogical to mention a *coming* of Christ, while he was *with* his disciples in the land already! But that is enough on that.

Next, we shall observe that there is not one statement in the scriptures that says that Jesus Christ was to come at the destruction of Jerusalem; for if there were, then we could prove that the scriptures contradict each other. There are only two comings that are mentioned; the first coming in the flesh, and the second in the clouds of heaven at the last day. That which proves this beyond all argument, is the following scripture:—"But now once in the end of the world *hath he appeared* to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him *shall he appear* the second time without sin unto salvation" (Heb. ix, 26—28). What could be more definite? Indeed, even Mr. Jones himself, was forced to be silent in light of these verses, as we were witnesses. But even if those verses did not exist, are not all the other mentions nearly as definite? Let us read, for example, these verses:—"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they *shall see* the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Math. xxiv, 30, 31). Now, what is similar to the destruction of Jerusalem in this description? Who ever heard mention of anyone's *seeing* the Son of Man at that time? and who ever heard of his gathering his elect at that time from the four winds? Everyone knows otherwise, for no one *was to see* Christ after he had once left, until it was said, "Blessed is he that cometh in the name of the Lord" (Math. xxiii, 39). Also, there was no *gathering* at the destruction of Jerusalem, rather *scattering*; and the gathering has not yet taken place. Indeed, this topic is so clear to those who wish to

understand, that we do not feel the need to go further, any more than to testify that a gathering of the elect will take place before the gathering of all the nations, namely, at his coming; for *after* Christ comes in his glory, and all the angels and saints with him, and after he *sits* upon his throne, "before him shall be gathered all nations" (xxv, 31, 32), for it is said that the elect, or the saints, will "meet the Lord in the air," and that he will "come with ten thousands of his saints," and that will occur before the gathering together of all the nations.

Next, having given our attention to the four previous statements, we are led to make further observations with respect to some things that have a connection to our topic, calling them

ADDITIONAL OBSERVATIONS.

We wish to call the attention of the reader to Math. xii, 32, "And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in *this world*, neither in the *world to come*." Many argue, and perhaps Messrs. Jones and Davies are among them, that "this world" and "the world to come" signify two periods, namely the Jewish dispensation and the Christian dispensation. The New Testament of the Baptists also translates the words to mean the same thing, as follows—"it shall not be forgiven him, neither in the present condition, neither in the future." Indeed, men do not care what they do to try to conceal the truth, and to uphold their own opinions. The sense of the above verse itself proves that it is not the two dispensations that are meant, rather this world and the world to come. Was not the kingdom of heaven, or the Christian dispensation, in the midst of the people at the time that Christ spoke the words? and what other future dispensation could it be? The law of forgiveness of the Gospel had been established before, and there was never to be a change, except in the other world; for some sins, for which there is no forgiveness in this world, will be forgiven in the world to come, as is seen in Acts iii, 19, 20. We see, then, the logic of saying that the unpardonable sin will not be forgiven, "neither in this world, neither in the world to come."

The majority of the commentators, as Mr. Jones observed, are bound to believe that the signs will follow those who believe in this age, the same way as before, because they do not explain "the end of the world" the same as he does. If it was not until the destruction of Jerusalem that Christ appeared to his disciples, then he is with them at present; and if ~~so, then he is "working with them, and confirming the word with signs~~

following."

Now, as we finish this section, we say that we are sorry we did not have space to review a little of the Explanation of Mr. Jones about the Destruction of Jerusalem, and the coming of the Son of Man, to show how skillfully he twists the scriptures. But despite that, the substance of all he said is proved erroneous in our observations on this topic. It is astounding to think that there are completely uninspired men, according to their own admission, who dare to change the meaning of the word of God, by explaining and spiritualizing, until they turn heaven into system, world into dispensation, sun into archpriesthood, the moon into lower priesthood, and the stars into Levites, and themselves, if the expression is permitted, into madmen! for who has sought this from their hands?

§II.—SIGN TO THEM THAT BELIEVE NOT, AND SPEAKING IN TONGUES.

THE REVEREND J. Jones, Llangollen, said in his last lecture in Merthyr, that the sign to "them that believe not" pertained to *him*; while the other Reverend from Llanelli, Brecknockshire, claims on page 18 of his pamphlet, that it pertained to the Jews only. These two men had better settle with each other before coming out any more to battle against the Saints; for it is frightening to see them killing each other, and still leaving the Saints to escape alive.

But let us search the scriptures, to have a look at whatever may have a connection with the above topic. In 1 Cor. xiv, 21, 22, Paul says, "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore *tongues* are for a *sign*, not to them that believe, but to them that *believe not*: but prophesying serveth not for them that believe not, but for them which believe." Well, we see that these tongues are a *sign* to them that believe not; but it is not said of what they are a sign. It appears to us that the words found in Isaiah xxviii, 11—"For with stammering lips and another tongue will he speak to this people"—is more a sign of *judgment* on that people than it is a sign to convert them; for "they would not hear." (See also Deut. xxviii, 46, 48.) Thus it was also in the church at Corinth; for, if the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that they are mad? It is true that would be a sign to them that believe not; nevertheless, it was much

better for them not to have signs, since they were nothing more than a judgment; for they had no effect on them except to harden them, just like on the day of Pentecost, before Peter's sermon.

Yet, there was another sign in connection with *prophesying*; but that one does not pertain to "them which believe not," rather to the church. This one was the best sign by far to them that believe not, to convert them, as we understand by the following verses:—"But if all prophesy, and there come in one that believeth not, or one unlearned, he is *convinced* of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (ver. 24, 25). The tongues, although a sign, had an effect on "them that believed not" in such a way as to make them more unbelieving than before; for they did not listen to the tongues, as the Lord foretold: but all could be convinced through prophecy, and through the fact that they came to worship God. The best sign, then, is the sign of the church, namely, the sign of prophets, and not the sign of "them that believe not," which was a judgment sign. Nevertheless, we are pleased to have all choose for themselves; and if there are some who wish to have the sign of "them that believe not" (namely that of Mr. Jones), they can have it, by coming to the churches of the Saints of this age, and they shall have proof for themselves, that most commonly the sign of "them that believe not" is a sign that hardens; and if there are those who wish the other sign, they can have that one also in the same place. But it is not the duty of the church to speak customarily with tongues, to prophesy, &c., in order to convince "them that believe not," for preaching was set up to that end; rather the duty of the church is to do according to Paul's teaching, namely—"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto *edifying*," namely edifying the church, and not the world.

Now then, we can look at how speaking in tongues took place, and to what purpose. In 1 Cor. xiv, 2—5, Paul says the following about tongues:—"For he that speaketh in an unknown tongue speaketh not unto *men*, but unto God: for no man *understandeth* him; howbeit in the spirit he speaketh mysteries. * * * He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, *except* he *interpret*, that the church may receive edifying." This shows that speaking in tongues, if what is spoken is interpreted, is like unto

prophesying; but the Apostle in the following verses does not approve of speaking in tongues, unless the tongues are interpreted, except it be uttered by the "tongue words easy to be understood," and lest the person "speak into the air." But the Apostle counsels the Corinthians, since they are zealous to have spiritual gifts, to seek to excel to the edifying of the church. "Wherefore," he says, "let him that speaketh in an unknown tongue pray that he may interpret;" and, he says again in the same chapter, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." Some think that when "the whole church be come together into one place," and some speak with unknown tongues, and some unlearned or unbelievers come in, that that speaking should be understandable to them, before it would be a "sign" to them. But a little bit of consideration will give better light, for in ver. 24 it says, "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." That the unlearned is convinced shows that he understands the language that the church understood, and it also shows that he was not some foreigner. The tongues could be a "sign" to him, without his understanding them, for the Lord said that he would speak to him and to others, through an "unknown tongue."

It also appears from the scriptures we have just quoted, that although the tongues are a sign to them that believe not, there is no commandment to use them, unless they be interpreted; but that he who uses them speaks to himself and to God, even if the unbeliever is present. Yet, on the day of Pentecost, the disciples had begun to speak before the unbelievers had come together; and although the tongues were a sign to the unbelievers there, yet they were speaking to edify themselves; for "he that speaketh in an unknown tongue edifieth *himself*," and not the unbeliever or the church, for "he speaketh not unto men, but unto God."

Furthermore, to answer Mr. Davies, when he says on page 24 of his pamphlet, that the purpose of several tongues was to enable the disciples to address the Jews "out of every nation under heaven," one need do no more than mention that Peter was able to address *all* in *one* language, which proves that was not the particular purpose of the tongues.

Now, we bring this treatise to an end, hoping that it together with the others will be a means of enlightening many minds, and bring them to a knowledge of the truth. The next treatise, and the last, will contain observations on "*That which is in Part, and that which is Perfect*."

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TREATISES
ON
MIRACLES,

CONTAINING

A REVIEW ON THE LECTURES OF THE REV. J. JONES, LLANGOLLEN, AND THE PAMPHLET OF THE REV. J. DAVIES, LLANELLI, ON THE SAME TOPIC.

BY JOHN DAVIS, MERTHYR.

TREATISE VI.

§I.—"THAT WHICH IS IN PART, AND THAT WHICH IS PERFECT," OR THE END OF MIRACLES.

UPON beginning this last treatise, we report that we will not be able to quote as much as we would like from that which the Reverends Jones and Davies have said on this topic; consequently, we encourage the reader to search through the Commentary of Mr. Jones on the Corinthians, and pages 19, 29, 30, 32, and 33 of Mr. Davies's pamphlet. These two authors agree with each other at last, although they are in opposition to the majority of the commentators; consequently, when we make an observation about the one, we shall be making an observation about the other as well.

But to get on with our topic, we shall quote in the first place the specific verses that Mr. Jones read in his last lecture about the end of miracles; and here they are:—"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. xiii, 8—10). "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv, 11—14).

Many ways have been tried in an attempt to explain these verses, and the various commentators see the foolishness in each other continually, but they completely fail to see their own foolishness. They strive to prove that the spiritual gifts are not intended to be in the church in this age; and by so doing, they prove one another erroneous, which is done easily, since none of them have correct views on the topic. And to give an example of this, we shall quote from the Commentary of Mr. Jones, page 167, some of his observations about "*that which is in part*" (*ec merous*), and "*that which is perfect*" (*teleios*), which are as follows:—

"But what do the Commentators say?

"'It has reference to the state of heaven after the resurrection,' Bloomfield, Grotius. 'Present knowledge will end, we shall arrive at a purer knowledge of the other world, and all the perfections of God, in heaven,' Photius, Slade, Theodoret, Wetstein, Winer, Noesselt, Chrysostom. 'There will be no need for these gifts in heaven, for God will be the instructor there. In heaven, where there is perfection, there will be no imperfection calling for these gifts,' Barnes, Dr. Lewis, Charles, James Hughes.

"Now, let us examine this common explanation. If that which is in part is done away *in heaven* after the resurrection, where are our prophets, our unknown tongues, and our miraculous knowledge? If we are still in the dispensation of *ec merous*, we still see visions, and prophesy, and speak in tongues, and heal the sick, &c. But, is this TELEIOS still in heaven? If we are not bound to keep quiet before our revered fathers in theology, we can dare to have a second look in the Bible on the matter."

We see that Mr. Jones here has triumphed over his revered fathers in theology, by proving thoroughly that they have neither "that which is in part," nor "that which is perfect." They deny the present existence of prophecies, tongues, and knowledge, and at the same time claim "that which is perfect" has not come; and thus they make themselves destitute of both! But although the children are more able than their fathers in some things, in other things they are more foolish. Mr. Jones and his brother Davies insist that "that which is perfect" has come, and consequently "that which is in part" has been done away ever since "that which is perfect" came; and they claim shamelessly in the face of their fathers, that the New Testament is "that which is perfect," and nothing else. You see how learned the children have become!

Yet, before going any futher, we shall quote the observations of Mr. J. Jones on the other verses, from his Commentary, page 167 and

168:—

"In Eph. ix, 11—14, there are similar phrases, and of the two references on the topic this one is the clearer: 'He gave some apostles, and some prophets, and some evangelists and teachers.' His purpose was to perfect the saints for the work of the ministry, to perfect the body of Christ, namely the body of doctrines and teachings, pertaining to the dispensation of Christ. All during the apostolic age they built stone upon stone of this comprehensive body. The period of the established offices noted is '*until*' (*mechri*) 'we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' The purpose of this again is 'that we henceforth be no more,' as we have been to this point, 'children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, &c.'

* * * * * *

"During the time before the ending of the holy volume, false teachers were going around to the various churches, claiming, 'Peter says such and such,' 'Paul says such and such.' 'No, John says such and such,' &c., &c. When the churches understood that such teachers and apostles were saying thus, they were led away from the doctrine they had believed from the mouths of the apostles at the beginning. After the revelations ceased, and every stone was in its place, the false teachers failed to gain acceptance in the churches, and the result was the beginning and the rise of sects of people that listened to them. By the time they gathered together all the apostolic views, and put them to look into each other's eyes, it was found that they agreed with one another, and Paul acknowledged the others as they acknowledged him."

Now, we shall hasten to examine the following statements, in answer to the observations of Mr. Jones in his Commentary and in his last lecture, together with the observations of Mr. Davies, from Llanelli, in his pamphlet, which defends Mr. Jones's opinions. The statements are as follows:—

I. "That which is in part" has ended, and "that which is perfect" has not come.

II. "That which is perfect," is not the New Testament, rather it is something else which is yet to come.

III. Apostles, prophets, pastors, teachers, &c., are to continue in the Church.

But before examining these statements, we wish to announce that we have already written a treatise on this topic, by the name of "That Which is in Part, and That Which is Perfect," which contains a full

review on all the observations of the Reverends Jones and Davies. Therefore, we would counsel the reader to get hold of it; for we do not intend, if we can avoid it, to write in the present treatise that which was published in the other one, rather we shall strive towards some new observations. And to that end we shall now examine

(I.) The first statement,—"*That which is in part*" *has ended, and* "*that which is perfect*" *has not come*.

Since the appearance of the Latter-day Saints in the land, much more attention is being given to the phrases seen in 1 Cor. xiii, 8—13, than ever before. Before that, no one had come to the conclusion that it was not heaven, or some future condition, that was meant by "*that which is perfect*;" but nowadays the learned are seeing that if they follow the opinion of their fathers they are bound to confess they have neither "that which is in part" nor "that which is perfect;" otherwise prophecies, tongues, and knowledge ought to exist in this age. For everyone knows, as Mr. Jones observed, that the final limit of "that which is in part" is the coming of "that which is perfect." Consequently, "that which is in part" cannot exist after the coming of "that which is perfect."

But in order to prove "that which is in part" has ended, we shall first look into what the scriptures say. "That which is in part" is the spiritual gifts, namely prophecies, tongues, knowledge, &c.; for, as the Apostle says, "For we know in part, and we prophesy in part." It seems clear from 1 Cor. xii, that these gifts, together with the others, are members of the body of Christ, and have been placed in the church by God to perfect it, until it becomes a perfect man, unto the measure of the stature (or size) of the fulness of Christ; and it is just as clear that one gift cannot say to the other, "I have no need of thee;" "for the body is not one member, but many." The apostles, prophets, pastors, &c., were some of the members of the body also; and the disciples or the believers who had offices and those gifts, composed the body, or in other words, the flesh. The whole body is edified by the various offices and gifts, and it was not possible for it to live without them. The members who considered themselves the weakest were necessary; for even though the Corinthians wished to forbid speaking in tongues, Paul counseled them not to do so, for they were a member of the body, and, through their interpretions, were just as good a member as prophecies, which they also wished, contrary to the will of God, to scorn.

Now, those gifts, which composed "that which is in part," namely prophecies, tongues, and knowledge, built the church; for "he that prophesieth speaketh unto men to edification, and exhortation, and comfort;" and thus will the tongues do also through their interpretations, together with the gift of knowledge. (1 Cor. xiv, 3, 5.) To obtain

them, the apostle says, "Follow after charity, and desire spiritual gifts." And although prophecies will not continue forever, as will charity, yet it is for certain that they will continue as long as they are needed, and no longer; and the same for the other gifts. Now, since prophecies were necessary to edify the primitive church, how can the church do without them in this age? If it is said that it has the scriptures, those, after all, are nothing but *prophecies* in part, and *knowledge* in part, and they contain but a small part of that which derived from the gift of prophecy and knowledge, without mentioning the others. Thus, we see that even the Testament is "that which is in part," and the Testament must become useless, when "that which is perfect" comes: and since use is made of "that which is in part" at present, "that which is perfect" must not have come.

(II.) The second statement is,—"*That which is perfect*" *is not the New Testament, rather it is something else which is yet to come.*

We do not know how men who possess reason can be so foolish as to think that the New Testament is "that which is perfect," when they know quite well that it contains things in part. Paul prophesied in part about the verses under our scrutiny: for what he said was not perfection, as he himself recognizes, in these words—"For we know *in part*, and we prophesy in *part*." "But when that which is perfect [namely that which is better than our present knowledge and prophecy] is come, then that which is in part shall be done away." And to explain the matter, the Apostle uses this comparison; namely, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Then he adds, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." We see by this, then, that the apostles had childish things; and this prophecy of Paul's about the spiritual gifts was a childish toy; and all the knowledge of the apostles and the saints at that time were childish things, and things to be *done away* at some time, like useless and needless things. The epistles written to the churches, together with the gifts that they themselves possessed, were beneficial to them as children; but after they become a "perfect man," then they will be able to do away with all those things, since they will no longer be seeing through a glass darkly, but "face to face." Those who were seeing through a glass at that time were those who would be able to see face to face, and know even as they are known, in a future time. No one at that time was any more than a child: and since it was children who wrote the New Testament, the New Testament must be a completely childish thing, to say the best about it. "That which was perfect" had not come when it was written; and if so,

the Testament now is as much a thing in part as there ever has been, as we can understand by seeing the wise men of the age trying constantly to perfect it. The writers of the New Testament, as well as those of the Old Testament, compared to what they will yet be someday, spoke as children, and understood as children, and thought as children, and of course, also wrote as children, even when they composed that which some now call "that which is perfect." Well, how, then, can men claim that the New Testament is "that which is perfect," while the knowledge and the prophecies that are in it are but things in part? If the Testament were "that which is perfect," then it was the substance of perfection in the church before that which is in part was done away. But why elaborate so much on a topic so clear that it was understood by everyone until lately. Is not the Testament itself, as it is had by the Christians of this country, far too incapable of perfecting the saints even as well as that which was in part in the early times? If it is not as good as "that which is in part," yes, even if it were much better, it would not be the perfection we are seeking. Look into the chapels of the country, and see how "that which is perfect" is working: it leads one party to do thus, and another party to do differently, until there are many who long to see the days of "that which is in part" return, for the so-called perfection is more incapable than "that which is in part." When the church had apostles, prophets, pastors, spiritual gifts, &c., it was much more perfect than any sectarian church presently. Knowledge and prophecies were in part at that time, but now everything is ignorance and uncertainty, and the churches are calling each other whores; and Mr. Jones, Llangollen, has been so honest as to proclaim that all the churches of the country are whores. See the following in his Commentary on the Corinthians, page 90:—"Every Christian denomination and church that stoops to receive so much as one doctrinal rite, or practice, from the mouth of any pope, or senate, or king, or queen, or council, or *conference*, or *association*, or assembly, or 'Quarterly Meeting,' or any meeting in the world of men good or bad, small or large, or anything that is not from the mouth of Christ only, the lawful Groom, is a whore." We did not know until now that we were debating with a man who is a member of a church which he himself calls a whore. That is the best truth that he has ever said. Also, on the same page he says, "Whoever is the Great Whore in the book of Revelation, she is considered as the mother whore of the earth, namely all the denominations that profess to receive religious laws from men." Then, upon pointing out that all the denominations of the country do so, he says, "Those who obey such assemblies, without professing their church is a whore, yes, while they deny that, are those churches of the Independents and the Baptists who consider the determinations of

Poetry Published by John Davis

Poetry Published by John Davis

P1 DAVIS, John. *Tom's Escape. Merthyr Tydfil: Printed by John Davis, [1849].*
1 p. 17 cm.

This poem was not included as a separate item in *Welsh Mormon Writings,* as at first glance it did not appear to be connected to The Church of Jesus Christ of Latter-day Saints. But a closer examination leads one to believe that it is in reality an allegory of John Davis's conversion to this new religion in Wales.

The caged songbird named Tom probably represents John Davis while he was still affiliated with Nonconformity, any religion in Britain that does not conform to the Church of England. After receiving baptism into the Latter-day Saint faith in April 1846 Davis kept his conversion secret from friends and family at first. And when it did become known a few months later, efforts were made to entice him back to his former religious persuasion.

But Davis resisted and died a faithful Latter-day Saint thirty-six years later. In the first stanza of the poem the songbird escapes (John Davis escapes from Nonconformity). In the second stanza efforts were made to recapture the bird (Davis's former co-religionists attempt to bring him back into their fold). And in the third stanza it becomes obvious that the bird is gone forever (Davis makes it clear that he will never return to Nonconformity).

Although this short poem was never advertised in any of the Latter-day Saint publications in Wales it was included in Davis's 1853 collection of his works entitled "The compilement: or a collection of treatises, songs, and letters, pertaining to the Latter-day Saints" (*Welsh Mormon Writings,* item 71).

The poem is dated 27 April 1848, ten months before John Davis moved from Carmarthen to the area of Merthyr Tydfil known as Georgetown, given as the place of publication. Thus it appears that the poem was written while Davis was still in Carmarthen and published after his move to Merthyr Tydfil.

TOM'S ESCAPE.

———

POOR TOM, the caged green linnet,
A prisoner long had been;
The flower pots and myrtle
Were all the world he'd seen.
One day he gain'd more freedom,
And had to play about;
But he, the rogue, unheeded,
Right thro' the door flew out.

"Tom's gone! Tom's gone!" was shouted,
"He's gone to the pear tree!"
There Tom was 'midst the blossoms,
A prisoner just got free!
In view they brought his prison,
With choicest things within,
To welcome him to enter,
But Tom they fail'd to win.

Good bye! thou blest with freedom;
Go, preach the snares of man,
And duly warn thy comrades
To shun them, if they can;
Go, tell them of the prison
That man had made for thee;
And be thou, like the poet,
A friend to Liberty.

April 27, 1848. J. DAVIS

Printed by John Davis, Georgetown, Merthyr-Tydfil.

P2 DAVIS, John. *Ymddyddan rhwng y parchedig a'r bachgenyn*. (A dialogue between the reverend and the boy.) *Merthyr Tydfil: J. Davis, Printer, Georgetown, [1849].*

1 p. 17 cm. *Welsh Mormon Writings* 24.

This poem enjoyed considerable popularity over the next several years in Wales. Four variants have been determined, and there are likely more that have yet to surface. Three of the variants have only small differences in the title lettering and the publication information at the bottom. A fourth variant has an ornamental border and is signed "Gwrandawwr" (A listener) instead of "J. Davis."

The poem portrays a preacher who is chiding a young Mormon lad for having been duped by "that deluded lot." The boy defends his position and bests the preacher at every turn. There are eight stanzas of four lines each in the poem; the last of these stanzas indicates the boy's triumph over the preacher.

Three years following the appearance of the poem in Welsh, Davis rendered an English translation of it (see **P15**).

A DIALOGUE

BETWEEN

THE REVEREND AND THE BOY.

R. Come here, Wil—listen to me; art thou one of the Saints?
Hast thou been duped into believing such horrible deceit?
B. The truth I must say, my Reverend Sir; of the Saints I am one.
And this because their religion was established by Christ himself.

R. What knows a little boy like you about the religion of Jesus Christ?
The Saints will certainly take thee quickly to a sad hell.
B. 'Tis true that I but little know; yet I know that Christ lives,
And that all his words are true: I came to know this from God.

R. Our age now is too enlighted for anyone to believe something so foolish;
God did reveal in *ancient times*, but he pulled that back.
B. He reveals *now*, surely; I am a witness that God is the same:
Whoever will do His will, may know for himself.

R. Oh, be still, do not jest, thou foolish boy; thou art presumptuous now.
Dost thou know better than one who is a servant to the great Jesus?
B. You are learned, Sir, I know, and one of high birth;
But before you can know anything, you must be like a little child.

R. Is it the Saints that teach thee thus to disrespect a servant of God?
Good child, leave the deluded lot, who make a living with their deceit.
B. To whom can I go to better learn Christ's complete commandments?
You and your sects say boldly that they do not teach all of them.

R. Do not believe anything the Saints say—they are despised by all;
Come to some respectable denomination, boy; don't be persecuted more.
B. All who claim false religion are respected by the world;
But Christ said of us, that we would be constantly persecuted.

R. Don't lose thy soul, my dear boy, by following such a foolish sect:—
I'll place thee in a splendid position if thou wilt turn back.
B. Christ said woe to him who'd hinder one like me;
It would be better to tie him to a stone, and drown him in the sea.

R. Thou little Satan!—I shall leave thy presence, I'll not bother more with thee;
Go ahead and believe the Saints, and go deceived to hell with them.
B. The tempter's gone—and, Oh, my Father, who art in heaven,
I am grateful to thee for giving me strength, to completely triumph over him.

J. DAVIS.

P3 [DAVIS, John.] *Cân pregethwr.* (Song of a preacher.) *Merthyr Tydfil: Printed by John Davis, 1849.*

1 p. 17 cm. *Welsh Mormon Writings* 25.

This song contains nineteen stanzas of four lines each, plus a chorus that was to be sung after each stanza. Although John Davis does not indicate his name anywhere on the broadside, immediately under the title is this idenfication clue: "By the author of 'A dialogue between the reverend and the boy.'" Because of the success of *A dialogue* and also because of his position as editor of a periodical with a circulation of about 1,500, Davis himself had gained considerable renown. Possibly for this reason he deemed it unnecessary to attach his name to *Song of a preacher*.

The wording of *Song of a preacher* is very clever, and the rhythm is light. A preacher is singing throughout, in ballad fashion, about his efforts to convince others of his message. *Mormon* or *Mormonism* is not specifically mentioned, however.

SONG OF A PREACHER.

BY THE AUTHOR OF THE "DIALOGUE BETWEEN THE REVEREND AND THE BOY."

I AM now in the mood for singing a song,
If that will not be too big an offense;

Solomon sang before this,
Then I will sing now.

CHORUS.

Oh, lend your ears now,
And listen very carefully;
And judge what is bad and good,
Wrong or right.

A preacher am I who is in the world,
With a message for his God;
But some say that I am an imposter,
And the rest, "He is a stupid man."
Oh, lend your ears now, &c.

Well, I am truly a servant of God,
Ministering in the world;
But others claim the same right,
Completely contradicting everything.
Oh, lend your ears now, &c.

One says that baptism is by immersion,
And the other is for sprinkling;
In the name of everything, tell me,
Who sent such men?
Oh, lend your ears now, &c.

What noble servant in the world,
Does not know his own message?
Tell me, is he duller than
All the servants of Heaven's King?
Oh, lend your ears now, &c.

Peter promised, in his day,
The *gift* of the Holy Ghost to "all;"
But the "servants of God" now say,
That the gift is completely gone.
Oh, lend your ears now, &c.

The Spirit of God, in days of yore,
Led everyone to the truth;
But now the Reverends testify,
That such was not the case for long.
Oh, lend your ears now, &c.

Some insist they follow Paul,
While believing completly opposite,
And argue that the gifts of God
Are not to be had in every age.
Oh, lend your ears now, &c.

If the "prophecy" of old is gone,
If "tongues" have turned to naught,
If that which is "in part" has gone away,
That which is "perfect" is in force.
Oh, lend your ears now, &c.

WHILE SWALLOWING PILLS, LET EVERYONE TAKE CARE, WITHOUT THINKING, NOT TO SWALLOW HIMSELF.

If so, it is not the servants of God
Who see "in part" now;
They'll no longer look up through a glass
Without the image coming back down.
Oh, lend your ears now, &c.

If there is no longer need for "revelation,"
If this is the age of light,
It is now time for all the servants
To agree with God's plan.
Oh, lend your ears now, &c.

If to show the truth of Christ's religion,
Was the purpose of "miracles" then;
Well, should they not, don't you think,
Show its truth along its way?
Oh, lend your ears now, &c.

If all the scriptures are deceit,
With hardly a clear word in them;
Should the college, or the Holy Ghost,
Be the one to clarify them?
Oh, lend your ears now, &c.

Nearly all the preachers now believe,
That no one is "called" by God,
But one just goes and learns the trade,
To arrange a way to live.
Oh, lend your ears now, &c.

For me *and* them to be God's servants,
Is something really strange;
They call me an evil "Satan,"
While they are full of grace!
Oh, lend your ears now, &c.

If we are *all* God's servants,
We shall *all* believe his word,
That "these signs" will follow
All believers of the word.
Oh, lend your ears now, &c.

And all who believe Him,
Will know that He is truthful;
And that heaven and earth will pass,
Before God's words fail.
Oh, lend your ears now, &c.

But to bring this debate to a close,
Before I finish my song,
Tell me who of God's servants
Promise the Holy Ghost?
Oh, lend your ears now, &c.

No one now—Peter did before,

P4 JONES, Noah R. *Cwyn yr ymfudwr, a'i ddau anerchiad.* (Lament of the emigrant, and his two greetings.) *Merthyr Tydfil: Printed by John Davis, Georgetown, [1849?].*

4 p. 18 cm. *Welsh Mormon Writings* 33.

Noah Jones, his wife Esther, and their eleven-year-old daughter Mary were part of the first group of Welsh Mormon emigrants that sailed on the *Buena Vista*. They left Liverpool 26 February 1849 and arrived at New Orleans fifty days later. The steamboat *Constitution* transported them up the Mississippi River to St. Louis, where they boarded another steamer, the *Highland Mary,* to travel up the Missouri River to Council Bluffs, Iowa. A large number died from cholera while on the Missouri, including Noah's wife Esther.

The first of the three poems contained in *Lament of the Emigrant* (five stanzas of nine lines each) reviews the events that surrounded the death of the author's wife while on board the *Highland Mary*.

The second poem (eight stanzas of four lines each) is Jones's call to his compatriots to repent and join him in going to the country "which was given freely to the Saints, before the foundation of the world."

In the last poem (ten couplets, each followed by a three-line chorus) Jones anticipates the "lovely day" when he and all Welsh members of the Church would "go free from the captivity of Babylon the Great."

Jones wrote the second and third poem while he was still in Wales. The first poem he sent back to his family in Wales after he arrived at Council Bluffs. Jones's father had John Davis publish the poems, together with a seven-line explanation of their origins.

LAMENT OF THE EMIGRANT,

AND HIS

TWO GREETINGS.

The following two poems were composed by NOAH R. JONES, formerly of Dowlais, but now Council Bluffs. The first Poem is a lament of the death of his dear wife on the Missouri River, as they traveled toward the land of promise; and the two last poems are a greeting to his neighbors and friends together with great things of the Gospel, which he composed before leaving Wales.

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WM. ROBERTS, GEORGETOWN, MERTHYR.

My dear friends in the environs of Wales,
Kindly hear my lament in verse;
Lamenting still am I in sorrow
Over the loss of my dear Esther,
Whom I loved as my own soul
While she was mine;
But God called for my maiden;
Only He knows why;
She had to depart, though against my will.

Not one care came to my family
While crossing the sea,
And on the Mississippi we were doing well,
Until we went to the town of St.. Louis;

After we got there the enemy came,
With his spears filled with poison;
He cut the strongest from among us,
And did not ask the permissiion of anyone,
Rather did he cut the finest as if the worst.

Five died by his sword,
No powers were able to withstand him.
They were buried, albeit sadly,
And then we left the town of St. Louis.
The third day of May it was,
When we left the city,
And all were glad to take their leave,
In a steamboat named “Mary.”
To Council Bluffs we wished to pull.

The next day was the fourth,
Two died, and heavy is the news;
And on the fifth seven were buried;
Today some who were seen are seen no longer;
The sixth day came to meet me,
I shall forever remember that day,
For I had to leave my dear bride,
And put myself in great tribulation,
Blinded by the strength of the blow.

I called two elders to come to me;
They came according to my summons;
I was anointed with holy oil,
According to the commandment of the apostle;
And they prayed
To the one who dwells in the heavens,
And He did not delay in hearing them,
I was made whole under their hands;
As long as I live I shall remember my God.

All my neighbors, great and small,
    All of you listen to my song;
The Lord God gave a shout,
    That is to invite the world.

Repent, and come unto God,
The call is today;
With this you'll have peace, and part of the feast
An heir of the heavens above.

On a white cloud He'll be seen
Coming down from heaven,
And there will be a myriad of blessed saints,
Beautiful will be their song now.

How lovely it will be to see Him then,
With his beautiful, white robe;
And in his company the family of man,
As it was created in the garden.

Then all the saints will be seen,
Great their honor and their peace;
Those who lie in the dust,
In peace shall come from their grave.

And join with the heavenly host,
To Jesus they shall give glory,
For having washed them a lovely white,
And remembering them before they existed.

And those of us who are in the flesh,
Although under scorn and pain,
We shall echo the appropriate anthem,
That is Glory to God and to the Lamb,

For saving us from great Babylon,
As we are now together
Within the country that was given freely
To the Saints, before the foundation of the world.

All my neighbors, great and small,
Come nearer, hear my song.

CHORUS.

Behold the lovely day coming,
We can go free
From the captivity of great Babylon.

This is a subject for all men,
The entire truth I shall treat.

Servants were sent by our God,
To the task of encouraging mankind.

Saying that God has fulfilled his word,
According to the promise of the Son of Mary.

It gives a pledge to him who comes
Of the inheritance that is near at hand.

We can depart from this island,
And sail across the rough waves.
Oh, would that that lovely day would come, &c.

Despite the tumult, we boast,
Of our God who will save us from the current.

We can go to the country that our Father gave
To us freely, that is, blessed Zion.

We shall have there all delicacies fitting
Without violence or oppression for the rest of our lives.

Justice will fill the country,
Without a worldly enemy to ever betray us.

Oh, would that that lovely day would come,
When we shall go free,
And venture to the lovely country.

Printed by John Davis, Georgetown, Merthyr Tydfil.

P5 [DAVIS, John.] *Crefydd a grym.* (Religion and strength.) *Merthyr Tydfil: Printed by John Davis, Georgetown, [1850].*

2 p. 17 cm. *Welsh Mormon Writings* 40.

This leaflet consists of three hymns written for the Saints. The first is entitled "Religion and strength" and was to be sung to the tune of "Life let us cherish," presumably a well-known melody at that time. Its structure is four verses of four lines each, plus a four-line chorus intended for repetition after each verse.

The second hymn is identical to the first in format and carries the title of "Zion." The first two hymns are followed by the initials "J. D.," thus identifying the composer as John Davis. Both hymns are included in Davis's 1852 hymnal (see *Welsh Mormon Writings,* pp. 159–62).

The third hymn, "Joy of the Saints," has four verses of eight lines each plus a two-line chorus. "T. H." are the initials that follow. These could refer to Thomas Harris, who had composed other hymns and poetry appearing in *Zion's Trumpet*.

RELIGION AND STRENGTH.

TUNE—"Life let us cherish."

LET everyone lift up his head,
The dawn is casting its feeble light;
The sun will presently appear,
And fill the world with its brightness.

We have received a religion,
Namely a religion of divine strength;
Which makes the power of men
Into nothing.

Every cloud that darkens the world
Is made to flee, holding back so long;
Heaven must have constant light
To completely overcome the night.

The wisdom of men was for so long,
Like a fog covering our land;
But thanks be for clear light
Now to chase the fog away.

Let the pure light of heaven radiate,
Until it completely enlightens country and town,
So the wise may know Him,
Who guides heaven and below. J. D.

ZION.

Come to the fore, Zion, climb high
To the top of the high mountain there,
And build there a house
And a city to thy God.

Thanks to the Lord,
For calling his Saints
Out of Babel,
To have the honor.

The end of days has come,
And the house will be an ensign
To strive toward full of praise,
To make it fruitful in the ways of thy God.

Lift up thy banner in every land,
To invite everyone, and give liberation,
And bring the elect seed,
To grow into a mountain of God.

May the Lord comfort thee,
May thy wilderness become like Eden,
And in thee thou shalt have pleasant delight,
And a joyful song to thy God. J. D.

JOY OF THE SAINTS.

PURE Saints, great and small,
To the Almighty let us lift up our song,
For giving strength that has helped us,
To triumph o'er the terrible foe;
Let us rejoice from time to time,
Until we have secured a lovely land:
Let us revere God, while we live,
Yonder, yonder in fair Zion.

CHORUS.

Let us sing to Him, King of heaven;
Oh, let us sing to Him.

A lovely honor, without measure,
It will be to sing with the Saints,
In the land our Father has given
To the faithful undeniably,
Where the Saints will, one by one,
Drink happily of the new wine;
All in peace,—with beautiful appearance,
Without the evil foe and his sword.

The light of the day will be lovely;
Yonder in Zion we shall be free,
With no pain, throughout all the land,
But to give praise for the truth;
Saints of God, let us go, let us go,
There we shall have deliverance,
Where there is no contention,
Or anyone to make afraid.

By and by Jesus will come;
He will vanquish the frightful king,
And those who have faith
Will be happy to see the day;
Then there will be no rebuke for rebuke,
They will reign with their Head,
Everything in peace, in his countenance,
Having no fear of the grave.

T. H.

P6 DAVIS, John. *A welcome hymn. Merthyr Tydfil: J. Davis, Printer, 1850.*

1 p. 17 cm. *Welsh Mormon Writings* 43.

This hymn was composed in English by John Davis in honor of the Apostle John Taylor's visit to Merthyr Tydfil on 9 June 1850. John Taylor had visited Wales on a previous occasion, over three years before. Both times he was the featured speaker at a conference. Because most Welsh Saints did not understand English, Taylor's comments had to be interpreted into Welsh. Whether this was done simultaneously or otherwise is not clear from the conference minutes.

It was a rare occasion for one of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints to visit the Saints in Wales. Thus John Davis prepared *A welcome hymn* to make the Apostle's visit memorable, both to him and to those who attended the conference. Davis states in the three lines that follow the title that the hymn was sung at the conference, but he does not indicate by whom. If it was sung by the congregation, there were many who, because of the language barrier, had no idea what they were singing.

The hymn was most likely printed before the conference so that those singing it would have the words.

A WELCOME HYMN

Sung in a Conference at Merthyr-Tydfil, held on the 9th of June, 1850, *while the Apostle* JOHN TAYLOR *was present, who was about leaving, on his mission, for France.*

COME, ye humble Saints of Cambria,
Sing to praise the Lord on high;
For his people and their blessings
Do increase and multiply.
Here, we witness an Apostle,
Sent again to cheer our hearts,
(From the Valley of the Mountains),
Who the living words imparts.

Once before we hail'd his presence—
Cambrian worthies heard his voice;
And tho' "other lips" were speaking,
Yet the throng did all rejoice:
Now again, O Lord, thy servant
May be honour'd by us all,
In abiding by his counsels,
And in listening to his call.

Pray the Lord to speed his mission
To proclaim the word of God,
That the French may know the Saviour,
And escape his iron rod:
Let our nation do their duty—
Let them feel for others too,
So that many other people,
Like themselves, be born anew. J. D.

J. DAVIS, PRINTER, MERTHYR-TYDFIL.

P7 DAVIS, John. *Tystiolaeth y Sant*. (Testimony of the Saint.) *Merthyr Tydfil: J. Davis, Printer, 1850.*

1 p. 17 cm. *Welsh Mormon Writings* 44.

Apparently *A welcome hymn* (**P6**), composed and published by John Davis in honor of Apostle John Taylor's second visit to Wales in June 1850, was well received by Welsh Saints. Two more poems were published almost immediately afterwards. Both *Testimony of the Saint* and *The days of Noah* (**P8**) are dated 28 June 1850.

Testimony of the Saint consists of eight four-line stanzas in which "the Saint" (Davis) declares his joy at having come out of the darkness of the world (the other religions) into the light of the restored gospel (The Church of Jesus Christ of Latter-day Saints). Despite the jeers of former colleagues, he considers himself favored of the Lord to have been able to receive the privilege of true baptism and an understanding of life that removes fear of death.

TESTIMONY OF THE SAINT.

FOR a long time I lived in darkness,
Knowing but little of the radiance of my God;
I was ever led at random,
In the kingdom of darkness, by the lamps of the world.

But, gratefully, the sunlight rose up,
As earlier it enlightened each one to the same place;
I am now in its light, seeing my privilege,
For I know that at last I am with the Saints.

Some ignorantly believe that the sunlight is the moon,
And also that warmth is that which is cold;
And thus they scorn the light of their God,
Remaining in darkness and cold to live.

But I received light in time,
And a religion that is far more valuable than the world;
I received godliness—I denied not its strength,
And its gifts and its powers give great pleasure to me.

I fled from the darkness by the radiance of the star,
And I met the gatekeeper at the gate of the kingdom of the Lord;
I was received an *old man*, and I was buried alive,
And I rose from my baptism a *child* of God.

I received of the Spirit that gives release,
And I learned soon to exclaim, "My Father;"
And He with such great love for his child,
Until he puts down his childish toys.

I am pleased, and happy, with my bliss nearby;
I have left in the darkness my fright and my fear:
I do not fear death,—I do not fear the grave,
All that I shall have there is to sleep in peace.

My Father calls me; "Come out," he says;
Now I shall leave you, as I start toward home.
The world mocks me—they have scorned their part,
Soon I shall go over to Zion and escape their noise.

Merthyr, June 28, 1850. J. DAVIS.

J. DAVIS, PRINTER, MERTHYR.

P8 DAVIS, John. *Dyddiau Noah*. (The days of Noah.) *Merthyr Tydfil: John Davis, Printer, 1850.*

4 p. 17 cm. *Welsh Mormon Writings* 45.

This rather lengthy narrative poem carries the same date (28 June 1850) as *Testimony of the Saint* (**P7**). It is, as the title suggests, a poetic account of events that preceded the building of the ark and the devastation of the Flood. John Davis moralizes considerably about those who rejected the message of the prophet Noah.

The poem consists of thirty stanzas of four lines each. Each line has thirteen syllables. In 1868, when Davis published *Beehive Songster* in Salt Lake City, the first of the twenty-one items he included was his English version of *The days of Noah* (pp. 5–11).

THE DAYS OF NOAH.

BY J. DAVIS, MERTHYR.

THE DAYS before the deluge—those are the days of my song,
The days Noah saw—some of the last of the world before:
If Moses did not give the complete history, it will do no harm
If I enlarge upon it, by going according to my pleasure.

When the Lord looked down to the old world,
He perceived all mankind, and all their great wickedness:
He saw his "sons" were turning to the daughters of man,
And he perceived the whole host of the earth going their own way.

God said, "I repent for having created man,
Together with all the creatures of every color and shape:
I shall now completely destroy them from off the ground;
I shall send flood waters to drown the great and the small."

Yet lest he deal unjustly, God revealed to man
His intent, before the day of the grievous vengeance.
He called on Noah to be a messenger to go to mankind,
To proclaim the gospel, and tell of God's intent.

The people were obstinate—wickedness filled the earth,
And God knew from the start they would not believe his word:
He commanded Noah to build an ark on the hill,
So that if some believed, they could be saved by going there.

No one but Noah alone recognized God now;
No one knew of Him, except through their great "fathers:"
Recognizing God at that time was a teaching too foolish for the world;
They always did what their fathers fancied.

Noah went to his task, not doubting the word of his God;
He preached to the people the only way to live:
He warned them of the flood that was to cover the world;
And he said, if they did not believe, they would all be drowned.

What effect could be expected for such a thing to have?
ONE MAN going to the whole world to testify of so strange a thing!
ONE MAN saying that no one but *he* was right!
And if they did not believe him, their reward was full vengeance!

What! not one religious man but Noah in the world?
Where was the old gospel, since the time of Adam so long ago?
He was a true emissary, and the only servant to God!
What will become of those who died, and of all those who live?

Things must have been like this, else they would all have believed Noah;
Godly power must have been completely lost throughout the world:
Yet Noah did not slacken, but stuck to his task,
Though hearing many times "false prophet," and "deceiver."

The ark, with deliberation, he began on top of a great mountain,
So it would be obvious to hosts down on the earth.
Its wood was all of gopher, and its shape was according to Heaven's plan,
But it was laughed at by everyone, excepting him.

Word the flood would come spread throughout the world,
But not without being followed, by shouting, "All deceit."
It was believed that Noah was a crazy man, with empty hisses.
And that his awful intent was to dupe the world with his nonsense.

What! wise, learned, and noble men,—all
To tolerate being led by one who was lost?
All these to believe the story of the ark,
That God was going to drown them!—To God they gave more reverence.

Preaching, building, and carrying the timber together,
And suffering every persecution, is what brave Noah did still:
Plank to plank the iron nails fastened,
And sermon after sermon proved his words to be true.

The world in peace was living, marrying, building houses,
Feasting, planting vineyards; who would have thought that wrong?
Why should anyone believe Noah's warning that a great deluge would come,
When nothing like that had ever happened before?

Ere it could be expected that men would believe such stuff,
There should be miracles openly worked through hill and vale;
Or, then, the messenger should be a holier man,
His garments wrapt in glory, like an angel of God each one.

In six score years the ark was ready,
And Noah, with his family, went to dwell therein:
The creatures also, of every kind and sex,
Two by two they entered in, according to God's counsel.

Now to see the fulfillment of foolish Noah's words,
That which he had long been babbling, and his constant "miracle:"
He is now within his vessel on top of the great mountain;
And all the people are laughing, waiting for the rain to descend.

After seven days the fountains of the great deep broke out,
And all of heaven's windows opened now:
The firmament wore darkness, and heavy rains were come,
When all the mockers hastened to find a shelter home.

The children would ask their parents, are we all going to drown?
No, no; do not believe the brawl of the biggest old deceiver in the world:
It has rained before, you know, and this is just a shower;
God shows far greater mercy than drowning nearly the whole world.

The rain poured down in torrents, it filled all the rivers;
And the floods began to threaten great destruction and loss:
The water flowed to the dwellings, and the people hastened out,
Saying, "Is this the deluge?—nothing but a heavy shower!"

The waters rose swiftly, and the mother gathered her children
Up to the nearby hill, lest they be swept away:
Some feared that something was about to happen to the old world,
And all ran to the hills, to wonder there together.

The deluge had begun, and some of the houses were hidden,
And the deceit that had caused laughing now turned to sadness:
Some said they had never witnessed such rain as that before,
But the bravest testified, that Noah had completely deceived them!

The waters increased more and more on the plains,
And streams ran down from the tops of great mountains:
The trees completely uprooted by the power of the huge flood,
And every creature went wild trying to escape to higher ground.

But now what about Noah, and his company in the ark?
Was there any hope that he would receive more respect?
Oh, he would indeed, I assure you, had he opened wide the door;
But because he did not do so, they mocked him and his faith.

Now the host is drowning, and the deluge is rising higher;
You can hear the frightful shrieks in many places;
But still the most religious have hope in their God,
And hosts believe also that they can still be saved.

To the tops of the trees they climb, with the water after them,
Which testified with power that Noah was no fool:
And now the ark they witnessed afloat on the great deep,
And they themselves just descending to their watery graves in mass.

The deceiver had become wise, and the false prophet a true one,
Wailing came instead of mocking, and an ocean instead of land:
All now are silent, except the grey surface of the water;
And the barque of the patriarch Noah is the only refuge.

The disobedient spirits were put together in prison,
Disbelief is their transgression—Christ will come to see them some time;
But not before the debt is paid, and justice replaces evil;
For having refused the Savior, it is just that they suffer for their scorn.

Well, such were the days of Noah, not the days of the Son of Man;
The latter are approaching to prove *us* each one:
As it was in the days of the flood, so will it yet truly be,
"Devouring flames" shall come to test the truth before long.

Merthyr, June 28, 1850.

JOHN DAVIS, PRINTER, MERTHYR TYDFIL.

P9 JONES, Margaret. *Cân newydd, o ganmoliaeth i lywyddiaeth Eglwys Iesu Grist o Saint y Dyddiau Diweddaf.* (A new song, of praise to the Presidency of The Church of Jesus Christ of Latter-day Saints.) *Merthyr Tydfil: Printed by J. Davis, [1850?].*

4 p. 16.7 cm. *Welsh Mormon Writings* 49.

Directly beneath the title of this publication is the following information: "Composed and published, with permission, by Margaret Jones, Georgetown (namely, New Wales's Nightingale)."

Although the title suggests just one, there are actually two poems in this publication. The first consists of six stanzas of ten lines each. The poet praises Brigham Young, the Apostles, Dan Jones, and William Phillips. She asks blessings on all of God's servants and portrays the last days, when peace will finally reign among the Saints.

A new song is not advertised in any of the book lists during John Davis's time as Church printer in Merthyr Tydfil (1849–1853), nor is it included in either of Davis's collections of his publications. It appears to have been printed by Davis at the request of Margaret Jones, or perhaps her family.

It is strange that of all the poetry printed in *Zion's Trumpet* over the years, none of it is by Margaret Jones. Davis was very selective in what he allowed to appear in his periodical and often complained about the inferior quality of the verses sent to him. The verses of *A new song,* with their imperfect rhyme and rather prosaic vocabulary, appear to have been printed by John Davis for pay, not because of their literary qualities.

A NEW SONG,

OF

PRAISE

TO

THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Composed and published, by permission,

BY MARGARET JONES, GEORGETOWN,

(*Namely, New Wales's Nightingale.*)

GOD, bless Young and his family;
I love those people;
Thou has made him a watchman,
Over thy Church throughout the countries:
Thou hast led him through the wilderness,
Rocky mountains, and desert;
He lives still, under the protection of God,
Despite the hellish crew,
And has become a civil President,
Like Joseph, over the people.

God, bless the Apostles,
Those whom the world counts as offscouring,
Though they are true messengers,
Appropriately administering the ordinances;
Today they radiate,
In pitch darkness,
And still across the world,
In the midst of the persecution of enemies,
Proclaiming the message
To a world of men in wickedness.

I wish for the Father of light
To remember Jones, former president of Wales,
He who took the firstfruits of Gwalia,
Into the Valley of California;
Though the people here claimed
That Jones would sell them all in Cuba;
It is false, the Saints live,
Under the protection of the Almighty God,
And content in a lovely valley,—
Oh, that we were there also!

God, bless President Phillips,
Together with his family to live happily,
During their sojourn in Babel
Oh, keep them safe each day;
He is like a lamp burning,
With his strong vessel full of light:
May he go forward through water and fire,
Fearing not the treachery of enemies;
Before long he shall be on mount Zion,
Among the Saints wearing a crown!

God, bless all thy servants,
Those who now speak without ceasing,
Of the wonderful days that have dawned,
For thy children to come in hosts;
We have already received,
The firstfruits of the Spirit which rests,
On thy Saints,—great is their honor!
How great will be the rejoicing
When it is poured from on high,
On every flesh in its fulness?

The oxen, and the lion, before long will graze together,
And the lamb, and the wolf, will lie together,
And the sucking child shall play busily,
On the hole of the asp, without any worry;
On the bridles of the horses will truly be seen
Pure holiness before long to the Lord;
Indeed, steel swords will,
Before long be turned into scythes;
Instead of riding horses into the midst of cannons,
They will carry the Saints to their splendid temples!

LONGING FOR ZION.

Tune—"See the Building."

My thoughts are turned away
From Babel, and completely attracted
To the lovely land;
And my friends, God will move away,
All enemies yet,
That may tempt me,
While I am in their confusion;
Upon crossing the restless waves,
I shall sit at the table.

I long continually,
To see New Wales,
In California;
I shall go with the help of God my Head,
Among enemies,
And grievous plagues,
Cruel ones,—I shall be safe,
In the midst of the blessed company,—
The just there will stand.

Printed by J. Davis, Merthyr.

P10 RICHARDS, John. *Duw mawr y sectariaid*. (Great God of the sectarians.) *Merthyr Tydfil: J. Davis, Printer, Georgetown, [1851].*

1 p. 17 cm. *Welsh Mormon Writings* 50.

This poem appears first in the 25 January 1851 *Zion's Trumpet* (pp. 35–36) and again, six years later, in the 15 August 1857 issue (pp. 258–59). It is a portrayal of God as interpreted by the sectarians, or, in other words, by all those who belonged to religions besides The Church of Jesus Christ of Latter-day Saints in Wales. The poet scoffs at the numerous misconceptions about God and ends with an appeal to Him to hasten in bringing all His children to a knowledge of the "covenant" (The Church of Jesus Christ), in order for them to have a clearer understanding of His nature.

There are ten stanzas of four lines each. The fact that John Davis printed it in *Zion's Trumpet* and included it in both collections of his publications would suggest that he viewed it as high-quality verse.

GREAT GOD OF THE SECTARIANS.

The Sectarians' God, up in the third heaven,
And here on the earth, fills every spot and place;
He fills hell below, and the sun and the moon on high,
And does so every second, though 'tis a great surprise to me!

There is no picture or image that can be made to this being,
He has no head nor eyes, nor hand, nor leg, nor foot;
He is a God of no substance, and Father of the substances of the world,
Author and Keeper of all the great *chaos*!

He is bigger in size than the earth, and all the great seas,
Sun, moon, stars, and the planets, were they all put together;
Neither has he boundaries—his center is in the heavens,
And his center is here also—a very strange being is he!

Good and bad are indifferent, making tremendous nonsense,
And worlds without number, all in his huge belly!
A variety of elements, and a myriad of beings without number,
Dwelling in their emptiness, which is a great surprise to me!!

Where does God dwell? Oh, in the third heaven,
We are there also, if we are in his belly;
If so it is to believe, hideous foolishness for a people,
To say that the family of death goes to him.

If the worlds are in him, we are there in them,
And thus in him as well, and what more do we need?
'Tis foolishness to talk of heavens, on high far away,
Or any blessed places,—there is no need for anything better.

Everyone is in God already, according to their creed,
'Tis great foolishness to preach of Christ and his fatal wound;
Despite this we need preachers, paying them a big wage,
And we need to bow our heads, and kneel down to them.

And also they pray, each one beneath his burden,
"Oh, Lord God of hosts, reveal thy arm;"
"And come here thyself to fully bless us;"
"We are poor, thou hast plenty.

'Tis foolishness to say "*reveal*" that which has never existed,
And invite an object to them that *more than fills the house*;
And who can be *poor*, and dwell *in him*
When he is *all wealthy*, and in the third heaven!

Oh, Lord God of hosts, everyone, white and black,
Will soon come to recognize thee by way of the blessed atonement;
Lest they in the end they suffer his terrible wrath,
When the day comes to judge and prove us each one.

Craig-ddu. JOHN RICHARDS.

J. Davis, Printer, Georgetown, Merthyr Tydfil.

P11 TAYLOR, John. *Father, son, & daughter. A trio. Merthyr Tydfil: J. Davis, Printer, [1851?].*

1 p. 17 cm. *Welsh Mormon Writings* 51.

P12 TAYLOR, John. *Y tad, y mab, a'r ferch.* (Father, son, and daughter.) *Merthyr Tydfil: Printed by J. Davis, Georgetown, [1851].*

1 p. 17 cm. *Welsh Mormon Writings* 52.

On the occasion of Apostle John Taylor's visit to Wales in June 1850, John Davis composed and printed *A welcome hymn* (**P5**) in his honor. When John Taylor returned six months later, Davis published some of Taylor's own poetry *(Father, son, and daughter)* in English. The non-English-speaking Saints in Wales would naturally have wanted a Welsh version of the poem, since it was written by such a high-ranking official of the Church. A translation of it by Benjamin Davies appeared in the 8 February 1851 *Zion's Trumpet* (pp. 51–52). The translation was then published as a broadside.

The poem has six four-line verses, each followed by a two-line chorus. The content is as follows:

Verse 1: The son declares his desire to go to the "land of the West" and asks the father to take the family there.

Verse 2: The daughter echoes her brother's wish and request.

Verse 3: The father reminds his children that the journey might be too arduous for him and their mother, both suffering from ill health.

Verse 4: The son reminds his father that it was the Lord's will that they go.

Verse 5: The daughter promises to help her parents.

Verse 6: The father, son, and daughter join together in this last verse in affirming their willingness to "trust in the Lord" and make the journey.

FATHER, SON, & DAUGHTER.

A TRIO.

BY JOHN TAYLOR.

SON.

O, GLADLY I'd go to the land of the west,
And dwell with the people Jehovah has bless'd;
O, Father, dear Father, why will you not come,
And take us away to the land of our home?
Home, home, sweet, sweet home,
Go with us, dear Father, to Zion, our home.

DAUGHTER.

O, yes, dearest Father, why will you not go?
For God says his Saints unto Zion shall flow;
Celestial blessings to us he'll impart,
And we'll dwell with the pure, & the upright in heart.
Home, home, &c., &c.

FATHER.

But, my dearest children, the journey is long;
Your mother is feeble, and I am not strong;
And if we should sicken and die on the way,
You would then think with us, it were better to stay.
Home, home, sweet, sweet home,
The place of your childhood, there's no place like home.

SON.

But, Father, the Lord has revealed his truth,
And told us to flee from the land of our youth;—
That judgments ere long will the nations o'erflow:
To escape all these evils we wish you to go.
Home, home, sweet, sweet home;
Go with us, dear Father, to Zion, our home.

DAUGHTER.

And, Father, I'll help you in this lonely way—
I'll comfort and watch you, by night and by day;
And angels will guard you, sustain you and bless,
And God will impart the sweet comfort of peace.
Home, home, &c., &c.

FATHER, SON, AND DAUGHTER.

O, yes, then we'll go to the land of our rest;
For what God ordains us, must surely be best:
We'll journey together to Zion, and trust in the Lord,
And, if faithful, partake in the righteous' reward.
Home, home, sweet, sweet home;
We will all go together to Zion, our home.

J. DAVIS, PRINTER, MERTHYR.

FATHER, SON, & DAUGHTER.

[*From the English of Apostle John Taylor, from France.*]

SON.

GLADLY I'd go to the west, to the lovely, good land,
To dwell with the people blessed by God;
Father, Oh, dear Father, say why
You will not come and carry us to our perfect home.
Land, land, dear, dear land,
Our Father, Oh, come with us to Zion, dear land.

DAUGHTER.

Why, Oh, dear Father, will you not come there to live,
For God says the Saints unto Zion shall flow;
Celestial blessings to it he'll impart,
And with the just, the upright in heart, he will dwell.
Land, land, dear, dear land,
Our Father, Oh, come with us to Zion, dear land.

FATHER.

Dear children, consider—the journey is long,
And your mother is feeble, and I am not much better;
If your old mother and your father were to die on the way,
You would then think it were better to stay in our land.
Land, land, dear, dear land,
Namely the land of our childhood—there's no place like our land.

SON.

But, Father, a revelation was received from God about the worry
That is between him and Babel, where we were tenderly reared;
That judgments will the nations o'erflow:
To escape all these evils we wish you to flee with us.
Land, land, dear, dear land,
Our Father, Oh, come with us to Zion, dear land.

DAUGHTER.

And, Father, I'll help you all along the lonely way—
I'll comfort and watch you by night and by day;
And angels will guard you, and uphold you,
And God will impart to you comfort and peace.
Land, land, dear, dear land,
Our Father, Oh, come with us to Zion, dear land.

FATHER, SON, AND DAUGHTER.

Well, then, we shall go to the land across the sea,
For that which the Lord ordains is surely best for us;
We'll journey together to Zion and trust in God,
We shall partake in the righteous' reward, if we continue faithful.
Land, land, dear, dear land,
Our Father, Oh, come with us to Zion, dear land.

Merthyr. *Trans.* BENJAMIN DAVIES.

P13 THOMAS, Jonathan J. *Dwy gân*. (Two songs.) *Merthyr Tydfil: J. Davis, Printer, Georgetown, 1851*.

4 pp. 17 cm. *Welsh Mormon Writings* 54.

"Published, by permission, April 26, 1851" follows the two songs on page 4. Whether the publication was made at the request of the author or the printer is not clear. Other poetry of Jonathan J. Thomas (or "Dark Nathan," his pseudonym) appeared in *Zion's Trumpet* over the years.

The first of the two songs is entitled "The message" and is presented in seven stanzas of six lines each. The subject matter is the restoration of the eternal gospel in modern times.

The second song, entitled "The treasure from the mountain," has two major divisions of twenty-four lines each. It deals with the significance of the "treasure" (the gold plates which an angel delivered to Joseph Smith) that came out of the "mountain" (the Hill Cumorah, where the gold plates were hidden) for the benefit of mankind.

TWO SONGS.

BY JONATHAN J. THOMAS,

(NATHAN DDU FROM LLYWEL.)

THE MISSION.

TUNE—*The Three Strokes*.

WHEN bad deeds
Were committed under heaven,
Treacherous deceit, and riots among the hosts of the earth;
And the honest, despite sadness,
Under erroneous darkness,
Walking in arrogant confusion.

The Lord God in his tenderness,
Sent from above,
His pure message, to delight all the people,
The eternal gospel,
Good, faultless, consoling,
This was the primitive message that Jesus had.
From Jesus, gracious monarch,

Truly generous, is the rule,
An unchanging and vigorous one for the world;
By this rule the believer
Would have his comforting gifts,
And his beautiful and powerful Spirit was not refused.

Entirely good will
The Holy One* of heaven to the injured,
Gives lovingly his sweet good gift;
A better treasure than fine gold,
Which is imparted to the unwise,
Of the wealth of beautiful wisdom of our Generous Father.

When the gift is given to men,
The angels will rejoice;
And the saints on high, the numerous host of the Father,
Will also rejoice sweetly,—
Every soul, all will unite,
To give praise in song.

To the splendid waters,
You will be invited pleasantly,
A host made up of the thirsty, the hungry, and the burdened;
All the virtues they have,
Your pains will they succor,
You will be certain they will not fail to nourish you.

The devil and his servants
Are shaping their plans,
To obstruct God's blessings to men;
Despite that their powerful light,
Like an invincible stream,
Will flow increasingly, I know, today.

* Lord

THE TREASURE FROM THE MOUNTAIN.

TUNE—*Belisle March.*

FROM CUMORAH was taken,
And given to us for free,
O great love, peerless treasure,
Pure way by the Lord, our Father;
By sending an angel, as when anguish will befall
The hosts down on earth,
Who had what they believed to be security
In the day of the great anger.
The fair beloved gospel
The Lord sent to us,
As pure authoritative protection,
Good, royal from on high,
Against the sorrowful rush of terrible devils,
Together with the grievous wolves
Which hunt their sustenance as they conspire,
Pretending to deceive mankind.
And the splendid priesthood,
According to the order and plan of the Son of God,
Power from life everlasting,
Virtuous, gracious kind,
Power of the first resurrection,
Strength of great Jehovah;
This is the treasure entrusted
To clay vessels on earth.

This is the kingdom that Daniel saw
Unequaled in its course,
Which so graceful cheered
The wonderful old prophets of yore;
For this, with solemn heart,

All the brave servants of God awaited,
And for which dear Jesus earnestly and constantly
Pleaded and prayed.
The great dispensation
Publicly, so fair its dawning;
The cheerful fulness of times
To restore earthly hosts;
And usher in the glory of the millennium
In happy success,
And crown Jesus majestic monarch,
A royal way, before them.
According to this holiness will be
On the bridles of the free warhorses,
And true peace, gentle civilized,
According to his liberal rule.
Mourning and weeping will end,
The terrible war and the pestilence;
The peace of the Godhead will be between beasts,
To the surprise of all the Saints.

[Published, by permission, April 26, 1851.]

J. DAVIS, PRINTER, GEORGETOWN, MERTHYR.

P14 DAVIS, John. *Welcome song. Merthyr Tydfil: [John Davis], 1851.*

1 p. 17 cm. *Welsh Mormon Writings* 63.

Dated 3 November 1851, *Welcome song* was composed in English by John Davis to honor Apostle Lorenzo Snow on the occasion of his visit to Wales. The poem consists of three stanzas of eight lines each.

The first three lines of the second stanza ("Welcome, brother, to the people who received the truth from you through the mission you appointed") refer to the call Elder Snow had issued to William Henshaw in late 1842 or early 1843, to take the gospel to Merthyr Tydfil and environs. From Henshaw's efforts came several hundred converts in the following three years, at which time Dan Jones took his place.

In his journal, Lorenzo Snow recorded his reaction to Davis's poem:

> During my stay in Wales, I attended a number of very interesting meetings. On the evening of the fourth of November, I addressed a very large assembly, convened in a hall in Tredegar, in Monmouthshire. In the course of the meeting, Elder J. S. Davies [sic] arose, unanticipated by me, and read a poem composed by him, in which he alluded to my visit in Wales as an Apostle, as a very remarkable and wonderful event. I gave him full credit for his good motive and generous feelings, but at the same time felt not a little annoyed that he should have chosen such an unseasonable occasion—in the presence of a large congregation, nine-tenths of which were Gentiles, to read an article of that character. (*Biography and Family Record of Lorenzo Snow* [Salt Lake City, 1884], 189)

No Welsh translation of *Welcome song* ever appeared in the pages of *Zion's Trumpet*.

WELCOME SONG.

Composed on the occasion of Elder LORENZO SNOW, *one of the Twelve Apostles, visiting the Saints in Wales.*

LET US, Cambrian Saints, be grateful,
Let us join to praise the Lord,
For he sendeth his Apostles
To delight us with his word.
'Tis not long since brother Taylor
Caused our hearts in faith to grow;
Now, again, another cometh—
And he is Lorenzo Snow.

Welcome, brother, to the people
Who received the truth from you,
Through the mission you appointed;
And they number not a few.
We rejoice to have his presence,
For thro' him great blessings flow;
And these Saints will long remember
Their beloved brother Snow.

May God bless him with his Spirit,
That he may be strong indeed,
To fulfil his glorious mission,
And to sow the precious seed.
May he prosper in all countries,
While to Zion he shall go,
Where the humble Saints of Cambria
Hope to meet with brother Snow.

Merthyr, Nov. 3, 1851. J. DAVIS.

P15 DAVIS, John. *A dialogue between the reverend and the boy. [Merthyr Tydfil: J. Davis], 1852.*

1 p. 17 cm. *Welsh Mormon Writings* 66.

A dialogue has the date of 28 May 1852 at the bottom as well as the name of the poet, "J. Davis." Missing, however, is the bottom line of information which Davis normally included with his publications: "J. Davis, Georgetown, Merthyr Tydfil."

This is an English version of Davis's first and very successful poem (**P2**). The basic content is the same; however, the phraseology differs somewhat for the sake of rhyme and meter.

A DIALOGUE

BETWEEN

THE REVEREND AND THE BOY.

A TRANSLATION.

R. Come hither, boy, and now confess; art thou a Saint indeed?
Hast thou been dup'd and led astray by that old Mormon creed?
B. The truth I'll say, my Reverend Sir, I am a Mormon bold;
And this because the Mormon faith is just the faith of old.

R. What knows a little boy like you about the faith of old?
The Mormons lead all men to hell, if true what I am told.
B. 'Tis true that I but little know—yet know so much as this,
That God revealed this faith to me to be the way to bliss.

R. No one in these enlighten'd days should dare believe such stuff;
God did reveal in *ancient times*, and then reveal'd enough.
B. No, sir, he also *now* reveals—I know of God 'tis so:
Whoever does his holy will, this for himself shall know.

R. Come, hold thy peace, thou foolish boy; thou art presumptuous now.
Dost thou pretend to teach what I, God's servant, do not know!
B. You may be learned, Sir, and wise, like many sons of men;
But, mind, before you'll know the truth, you must be born *again*.

R. Is it the Saints that teach thee thus to treat a man of God?
Good child, repent, and turn away from that deluded lot.
B. Where can I go, and learn the *whole* that Christ revealed to man?
I find that all your sects don't *half* believe the Gospel plan.

R. Believe no word the Mormons say, they are despised by all;
Join such as are *respectable*, and don't remain in thrall.
B. All who claim false religion are respected by the world;
But Christ said of us, that we would be constantly persecuted.

R. Don't lose thy soul, my dear boy, by following such a foolish sect:—
I'll place thee in a splendid position if thou wilt turn back.
B. All false religions are, good Sir, respected by all men;
But when we do the will of God, we shall be hated then.

R. Thou little rascal!—now I'll go—I'll talk no more with thee;
Believe the Saints, and go to hell, where Mormons all shall be.
B. The tempter's gone—and, O my God, to thee all thanks I owe,
For thou didst give thy strength to me to triumph o'er my foe!

May 28, 1852. J. DAVIS.

Other Publications

O1 JONES, Thomas. *Traethodau ar ail-ddyfodiad Crist, yr adgyfodiad, a'r mil blynyddau*. (Treatises on the second coming of Christ, the resurrection, and the thousand years.) *Llanelli: Published and for sale by Thomas Jones. J. Davis, Printer, Merthyr, 1853*.

12 pp. 17.5 cm. *Welsh Mormon Writings* 72.

This pamphlet appears to have been published at the request of Thomas Jones, probably a faithful member of the Church who lived in Llanelli.

The first of the three segments of *Treatises on the second coming of Christ* bears the same title as the pamphlet itself and had originally appeared in the September 1831 *Star of Gomer* (pp. 265–68), a Baptist periodical. The author, who identifies himself only as "C," is writing to "Mr. Gomer," presumably the editor, in order to correct some erroneous ideas that he had heard from Welsh ministers concerning the Second Coming, the Resurrection, and the Millennium.

The next segment, entitled "The resurrection, the thousand years, etc.," is a continuation of the first. It appeared in the November 1831 *Star of Gomer* (pp. 296–98). Although the author's ideas are in harmony with Mormon doctrine, it is unlikely that he had ever heard of the Church, considering the 1831 date of publication. Because the Baptists were among the most vociferous opponents of the Latter-day Saints in Wales, it would appear that this pamphlet was published to show the lack of unanimity in the Baptist ranks.

The third and final segment of *Treatises on the second coming of Christ* is entitled "The opinion of the Rev. D. Peters, Carmarthen, about the 'Fall of Babylon'" and is taken from a sermon Peters had delivered at Bwlchnewydd (a town near Carmarthen) on 25 August 1809. His conclusion, after a series of calculations based on the prophecies of the Old Testament prophet Daniel, was that Christians could expect the fall of Catholicism within seventy-five years.

TREATISES

ON THE

SECOND COMING OF CHRIST, THE RESURRECTION, AND THE MILLENNIUM.

"*Read, and ponder.*"

LLANELLI:

PUBLISHED AND FOR SALE BY THOMAS JONES,

1853.

TREATISES.

THE SECOND COMING OF CHRIST, THE RESURRECTION, AND THE MILLENNIUM.

[From the "Star of Gomer" for September, 1831.]

MR. GOMER,—It seems to me that the greater part of our Welsh compatriots are ignorant that lately there has arisen in this kingdom, an earnest desire to search the prophetic scriptures, together with religious beliefs that have derived from such a search, the like of which has not been seen so widespread in any country since the time of the primitive Christians. The most prominent of these beliefs I shall endeavor to set before you, since I myself am convinced of their truth, and wish for my compatriots to have the privilege of considering them for themselves. It is true that some beliefs are mingled with these, and are adopted by others, who have searched further into the matter than I myself;—I shall take notice of those also, but I have come to an understanding of them on my own.

I sincerely believe that a great mistake has rooted itself among the Christians, in the latter ages, with respect to the Resurrection, and the Day of Judgment. The general opinion with respect to these highly important circumstances is, that the just and the unjust will resurrect at the same time, that is at the second coming of Christ; that judgment day will continue during a natural day, that is twenty-four hours; that, after this, the earth will be burned with fire, and the end of all visible things will take place. Now, my purpose is to show that there are great mistakes in this manner of thinking about the judgment day, and that there is no authority whatsoever in the scriptures for its adoption; for I have no doubt but what the teaching of the scriptures is, that the Lord Jesus Christ will come the second time in glory, to establish his *kingdom* on

this earth; and that he will reign in justice, personally, for a thousand years; that at his coming the just, and they alone, will resurrect, and that the living believers will be changed, and that they will live and reign with Christ on the earth for a thousand years; that the unjust will not resurrect at the same time as the just, but they will rise at the end of the thousand years. Lastly, that the thousand years are the period that is called Judgment Day. But I shall present a few of my reasons for these beliefs.

The time will come, in which there will be a complete victory of the Gospel, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"* (Isa. xi, 9); when "the stone that was cut out of the mountain without hands, shall become a great mountain, and fill the whole earth; and the God of heaven shall set up a kingdom, which shall never be destroyed" (Dan. ii, 35, 44); when "the times of refreshing shall come from the presence of the Lord; namely the times of restitution of all things" (Acts iii, 19); when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. xi, 15).

But at the second coming of our Lord, the world will not be in this blessed condition, rather it will be just the opposite; it will be as it was in the days of Noah.—Matt. xxiv, 37. "Nevertheless when the Son of man cometh, shall he find faith on the earth"? (Luke xviii, 8.)

There will be no time, before the coming of Christ, in which Christ's reign of justice can take place; for "the tares must grow together with the wheat (that is, the children of evil and the children of the kingdom) until the harvest; and the harvest is the end of the world," Matt. xiii, 30, 39.

Also, the reign in justice must be established by the personal coming of Christ, for "the Lord shall consume the wicked with the brightness of his coming."—2 Thes. ii, 8. "And the times of restitution of all things shall come, when Jesus Christ shall be sent, whom the heaven must receive until then."—Acts iii, 20, 21.

At the second coming of Christ, there will be the resurrection of the just,—"And they will reign with Christ a thousand years. This is the first resurrection. Blessed and holy is he that hath part in the first resur-

*To avoid length, not every phrase in the original wording will be given;—turn to the various places according to the references.

rection."—Rev. xx, 4, 5, 6.

There will also be transformation of the believers who are alive, for "the Lord himself shall descend from heaven, with a shout and the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thes. iv, 16, 17.

But the unrighteous will not arise, until the end of this blessed time; for "the rest of the dead lived not again until the thousand years were finished."—Rev. xx, 5.

If there is but one resurrection for the just and the unjust, at the same time, why does St. Paul put forth such an earnest request to have part in it, when he says,—"If by any means I might attain unto the resurrection of the dead."—Phil. iii, 11.

He does not mean the spiritual resurrection from sin to righteousness, because he had been assured that he had experienced that already; nor was it the general resurrection, as the doctrine was interpreted by many, that he mentions, for he knew that all must be resurrected, and stand before the court of Christ, and he could not be kept from the resurrection in one way or another; rather without doubt, he has reference to the first resurrection, that is the resurrection of the just at the appearance of Christ, to reign with him on the earth.—"If by any means I might attain unto the resurrection of the dead."

If the day of judgment, and the reign on the earth in justice, are to continue for only twenty-four hours, how will it be possible to fulfill, in that space, all the promises of glory and joy, which are revealed in the books of the Prophets and the Psalms? Rather, it is obvious that the word "day" is used frequently in the scriptures to signify a period of time;—the day of tribulation in the wilderness continued for forty years; and, according to the language that is used by man, the day of grace has continued for well over 1800 years.

Perhaps some of my readers are thinking, What have we to do with these deep things? I answer, no doctrine of the scriptures is to be set aside, as if of no value; especially such a doctrine as the one about the resurrection, and the second coming of Christ. It is a remarkable thing that so little attention is given to a doctrine that appears so frequently in

the Bible, namely the doctrine of the Resurrection. I am bold in asserting that it is not possible for anyone to understand the scriptures, without accepting this doctrine. It is spread throughout all the scriptures. In the prayer our Lord taught us, the following plea is contained:—"Thy kingdom come; thy will be done in earth as it is in heaven." The final plea has not yet been fulfilled, in any sense; and yet, certainly every plea according to the will of God will be fulfilled;—and no doubt the time will come, when the will of God will be done on the earth, without any mixture of sin. Again, he says, "Blessed are the meek, for they shall inherit the earth."—Matt. v, 5. Now, it is obvious that this promise has not ever been fulfilled; for it is not the meek who are inheriting the earth, rather the oppressors and the conquerors, and the bloody and the worldly; and if this earth is burned, and completely destroyed, at the coming of Christ, how shall they receive the fulfillment? But it is obvious that during the thousand years is when they shall receive the fulfillment; when the face of this earth will be renewed, together with its inhabitants, and there will no longer be transgression on it.

There is no doubt that privileges and blessings will go together with the true understanding of the word of God; I am certain that some of the Christians will be deprived of much of the spiritual comfort, because of their ignorance of the doctrine of the resurrection, and the personal reign of our Lord on the earth. It appears that the whole opposition to the Jews' error is the heresy in these days. The Jews saw so much indicated in their prophets about the personal coming of the Messiah to reign on the earth, in his glory, that they failed to perceive the declaration of his humility. Men of the latter ages, then, look at his first coming, only, and fail to grasp his glorious coming. The Jews were judged not for believing that he would come in his glory; but for rejecting him in his humility. It is clear that they understand correctly some of their prophecies about his reign, and that they understand them to this day in their true meaning; let us, therefore, take warning from their error, and receive the word without prejudice.

But, further than this, if the men I referred to are correct in their opinion with respect to their explanation of the prophets, and signs of the present times, it is reason for such great importance to consider these things, and to search the scriptures for ourselves; for the aforemen-

tioned men say that their opinion and their unflinching determination is that the second coming of Christ is near, yea, *very near*,—even at the door; and indeed, I know not how to refute them. Nearly eighteen hundred years of this dispensation have gone by;—not a small period compared to any previous dispensation. According to the opinion of the majority of commentators, the numbers 1260 have been fulfilled. There is not one sign whatever now that cannot be indicated and fulfilled in a short period of time; and we know that that day will come as a thief in the night. We have heard of wars and tumults, and have seen kingdom rise against kingdom; and when have the hearts of men been seen beating as they are in this day, waiting for the things that are to come on the earth? Sickness is spreading in some places,—namely the *cholera morbus*; and it is said that earthquakes accompany the appearance of that frightful disease. If it spreads further in the world, and lays waste Europe, who can close his eyes to the signs of the times? But some say, "The Gospel must be spread across the earth, before the second coming of Christ."—That is what I myself have said several times; but I know now that this interpretation is wrong, and there is not the least authority for such a belief in the scriptures; for our Lord, with respect to it, says nothing more than such words as these:—"And the gospel must first be published among all nations."—Mark xiii, 10. He did not say it would be accepted by them; rather it would be preached only as a testimony. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. xxiv, 14. Thus, the world will not be evangelized by preaching the gospel, or by Missionary Societies; rather it shall be renewed by the personal coming of the Lord. The purpose of these instruments is to testify, to complete the number of the elect, and to hasten the kingdom. Some think the world will be revived by the skill of geniuses, by intelligence, or by the *march of intellect*; but this is a much more destructive error than is the other; for, despite anything that has been revealed so far about the *march of intellect*, it is rarely seen working in the fear of God, or seeking the guidance of the Holy Spirit in its entrance;—more frequently it is seen nurturing pride, worldliness, and conceit. And I think there are several things together with the happenings of the present days, which, though they appear virtuous from without, lead in their consequences

to unbelief. Several of the present commentators believe they can perceive, in the revolutionary spirit that is now spreading throughout the world, the rising of the last beast, that is the chief of unbelief. The source of the present turmoil is the kingdom of France; and we know that France is in a frightful state of unbelief; and who looks for something clean from something unclean? No doubt there is need for such a revival in France; but it is also obvious, that the work was not taken in hand in the fear of God. The commentators I have mentioned, believe unanimously, that soon after the holding of the remembrance of the Revolution in Paris, on the 27th, the 28th, and the 29th of this month, there will some circumstances take place in the world, the like of which has not been seen for a long time; and a year will not pass, after that time, until such a manifestation of the arm of the Lord will be seen, that will cause amazement to the inhabitants of the earth. I cannot presume to give my opinion on these things; but we wish to pay every respect to the observations of godly and learned men, who give their whole time to reading the Word of God; and it would be good if we could all follow their counsel to be watchful.

I am yours,

C— —.

THE RESURRECTION, THE THOUSAND YEARS, &c.

[From the "Star of Gomer" for October, 1831.]

MR. GOMER,—You were so kind as to indicate your willingness to give acceptance to my writings on this topic, and I hereby take you at your promise, without losing any time.

It seems to me, as it does to many others, that, within recent times, irresponsible heresy, together with no small indolence and negligence, have sprung up among Christians in general, and especially among the Ministers of the Gospel, with respect to the doctrine of the "resurrection." This doctrine runs through the entire scriptures, in a very special way; but mention of it in sermons nowadays is infrequent. The Apostle Paul placed so much importance on it in his sermons, that his Greek listeners thought that he was setting it forth as some new god, (or rather goddess, *e anasasis*,)—"And some said, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection" (Acts xvii, 18). It appears that he also, more than once, had gone into adversity and danger in order to preach this doctrine. "Of the hope and resurrection of the dead I am called in question" (Acts xxiii, 6). But, now let us consider the greatest number of sermons these days. We can listen to scores of them, without once hearing any mention of the resurrection. It is true that the preachers of this age mention more frequently the happiness of the soul; but very infrequently do they mention the coming happiness of the body. It is true that they preach the Lord Jesus as one who brings salvation to the soul; but who has ever heard them, one time, exhorting their listeners to be "waiting for the adoption, to wit, the redemption of our body?" (Rom. viii, 23.) And in this matter, a huge difference is perceived between the present mode of preaching, and the one used by the Apostles.

In the 15th chapter of his first epistle to the Corinthians, Paul spends over 40 verses to prove, and to reason about, this doctrine; and when we consider how frequently and with what importance this truth is debated in all the scriptures, we can do nothing less than wonder at the consideration; and the question that arises in our thoughts, is, What is the purpose of all this? If the soul can be happy in heaven, or in any other

place, after being separated from the body, what need is there for it to be joined with the body again? Why is the spiritual soul reunited with the body, that which had been so tiresome and burdensome to it in its original condition, in their earlier coexistence? But in this we see part of the great "mystery of godliness. God was manifest *in the flesh*," 1 Tim. iii, 16. It is Christ who is the Savior of the body as well as of the soul; and no matter how vile the body may be, in its current natural state, yet, in the resurrection it will be renewed, and it will be made like unto his glorified body, "according to the working whereby he is able even to subdue all things unto himself" (Phil. iii, 21). Despite how vile the human body is, like soil and dust, yet, by its being taken up to Christ, by faith, it will be united with Godhood, and *man* will be made higher than the angels. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? Sit on my right hand. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i, 5, &c.)? As we examine these things, we begin to understand somewhat of the reason that our Lord and his Apostles placed so much importance on the resurrection; because they place great importance on this effect:—"And I will raise him up at the last day," says our Lord, in his conversation with the Jews, John chap. vi,—and a similar phrase is repeated four times; and unless this truth is made a leading tenet in the preaching of the Gospel, a part of no small importance of the Gospel itself will be hidden from view.

But with respect to the resurrection, there are other things together with it, which must be revealed also in the full preaching of the truth, namely the *Kingdom* and its glory; and no doubt that is the millennial kingdom on this earth, after its renewal; the one that is taught to us to pray about in the words, "Thy *Kingdom* come. Thy will be done on *earth* as it is in heaven." The one that is promised to us by the prophet,—"Behold, a king shall reign in righteousness" (Isa. xxxii, 1), in which the resurrected saints will reign with him for a thousand years, (Rev. xx, 4), in which the blessing will be fulfilled, "Blessed are the meek, for they shall inherit the earth" (Matt. v, 5).

But for this resurrection to bless, it will be declared as the first resurrection; for "The rest of the dead lived not again until the thousand years were finished." And it is worthy of notice, that the resurrection is put aside, in several places of the scriptures, (and as some claim, everywhere, where it is used in this sense,) not as "the resurrection of the dead," but "the resurrection from the dead;" that is, the resurrection of a part, of those chosen ones from among the dead; as a taking up of some,

and a leaving of the others. In Greek, one of the phrases is *anasasis ton necron*, and the other, the *anasasis en ton necron*. It is also claimed that this principle of discourse is followed so completely by the writers of the New Testament, that when the syllable *en* is not seen before *necron*, it is placed before the word *anasasis* in its form *ez*, as in Phil. iii, 11,—*E i pos catanteso ei*; *ten ezanasasis ton necron*; the meaning of this, as is claimed, is "If by any means I might attain unto the resurrection *from* the dead;" that is the first resurrection; that of the just, and only they. As for myself, although I am not bound to prove the truthfulness of the assertions of the universality of the difference between the two expressions, yet I cannot close my eyes to its generality. We do not wish to weigh the doctrine of the first resurrection as compared to the above phrases; but I think that it constitutes an affirmative witness of that doctrine; and that is what I say, because I myself once doubted its correctness, and tried to refute it. But although I do not pretend to say that it is proved, I am of the opinion that it would be very difficult to show the refutation; but let him who can, open his Greek Testament, and let him judge for himself. And as the enormous mistakes and heresy among the preachers of the present age with respect to the resurrection, and the kingdom of Christ, are seen, thus, consequently, there is a measure of disregard with respect to Death, the Grave, and the Condition of Death; and since we wish for this part of my writing to be so obvious that no one can go past it without noticing, I shall begin it in the following way, with the words:—

DEATH, THE GRAVE, AND THE CONDITION OF DEATH.

If we examine carefully the custom of the greatest part of men nowadays, as well as the Ministers and others, when they wish to give comfort to others, or to themselves, in sickness, affliction, or any kind of adversity, they direct the mind to the deliverance of death, and the rest of the grave; and they counsel many concerning the happy state of death and the hope Christians have in the release from the weaknesses of the body. But in this custom, I think, although they do not go in error from their path, yet they do not walk but half the way on their journey; for from the beginning death was a curse; and although our Lord Jesus conquered death, yet the full effects of that victory are not felt by the faithful, until the resurrection of the body; and although the Apostles, occasionally, mention the rest of the grave, and the joy of being with Christ, yet their most common custom was to set before their listeners

the hope of the resurrection, and the second coming of Christ. Only occasionally, I say, did they refer to death as an occasion of hope; but in various places they encourage men by hope of the resurrection, the second coming of Christ, and their reign together with him. Let us take the following scriptures, and several like them, as examples:—"Be patient therefore, brethren, unto the coming of the Lord" (James v, 7); "Be ye also patient; for the coming of the Lord draweth nigh" (James v, 8); "Looking for and hasting unto the coming of the day of God," &c., (2 Peter iii, 12); "When he shall appear, we may have confidence" (1 John ii, 28); "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" (2 Thes. ii, 1). In this there is hope, that is our gathering together unto Christ at his second coming. This was the purpose and the objective of the Apostles, when they declared the sufferings of Christ, that is the establishment of the kingdom, and the glory following. This was their purpose as they preached repentance, faith, and holiness, that is preparing to inherit the Kingdom. They did not preach death as an object of hope, or the grave as eternal rest. In short, they did not mention much about them, rather they looked far beyond them; and their success was proportionate to the correctness of their doctrine; and I think, that if the Ministers of the Gospel generally, were to be more careful to declare the purposes of God, according to his commandment, and as they preach justice by the suffering of the cross, to add to that the hope of eternal life, in the second coming, and in a word, to preach the Kingdom, without keeping from sight one of the related truths, they would see effects proportionate to their endeavors; for the Lord Jesus promised to come a second time in glory, in the flesh. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i, 11). For this coming he commands us to wait, for we know not the day nor the hour when it will occur. Eighteen hundred years have gone by since the first coming. The signs of the times show that this dispensation is drawing near to an end; and it will end in wrath, vengeance, and judgments. C.

THE OPINION OF THE REV. D. PETERS, CARMARTHEN, ABOUT THE "FALL OF BABYLON,"

From the sermon "The Day is Dawning," which was delivered in Bwlchnewydd, on the 25th of August, 1809.

IT IS obvious that Daniel and John, in the scriptures given by them, have reference to the continuation of Papism, (Dan. xii, and Rev. xii,) and that they are of the same mind about the continuation of the Papist darkness. For forty-two months and a time, and times, and half a time are the same amount. Each of them is three-and-a-half years. Now, inasmuch as one prophetic year contains 360 days, and each day stands for a year; it is obvious that a time, and times, and half a time, or three-and-a-half prophetic years; or forty-two prophetic months, are 1260 common years. This is the time that Papism will continue from the time the saints of the Almighty were put in its hand, or under its government. Thus we see obviously from the prophecy of Daniel, and the revelation of John, that Papism will continue for 1260 years, from the time the saints of the Almighty were put in its hand. And if we can determine which year the saints of the Almighty were put in the hand, or under the authority of the Pope, it will be easy to say when Papism will end. There are various opinions from the learned concerning this matter. But it appears obvious to me from the account we have about Papism, although they were very abundant and strong in the fifth and sixth century of the Christian era, that the saints of the Almighty were not put in the hand of the Pope, until the emperor Phocas in the year 606 of the Christian era made the Pope Boniface a general bishop, and the highest head of the church. This is the most likely time that he received authority over the saints of the Almighty. And if this is the year the saints of the Almighty were put in the hand of the beast, it is obvious that Papism will end in the year 1866 of the Christian era. Within 75 years, Christians, the complete end of the Papist darkness can be expected.

J. DAVIS, PRINTER, MERTHYR.

O2 JONES, Thomas. *Traethodau ar y doniau gwyrthiol, a'r mil blynyddoedd, etc*. (Treatises on the spiritual gifts, and the thousand years, etc.) *Llanelli: Published and for sale by Thomas Jones. J. Davis, Printer, Merthyr, 1853*.

12 pp. 17.5 cm. *Welsh Mormon Writings* 73.

This pamphlet is very similar to item **O1** in its content and purpose. The first of its four segments bears the same title, *Treatises on the spiritual gifts, and the thousand years,* as the pamphlet as a whole and appeared in the April 1832 *Star of Gomer* (pp. 103–5) as well as in the September 1850 *Zion's Trumpet* (pp. 241–44). Here again the author is "C," no doubt the same as the "C" in segments of item **O1**. He argues strongly in favor of the existence of modern-day miracles and uses a line of logic strikingly similar to that used by Mormon missionaries in Wales more than ten years later.

The second segment, entitled "Spiritual gifts," is again by "C" and is an answer to "Omicron," who took exception to the observations of "C" in his April article. "C" defends his stance and adds further scriptural evidence to his argument. This defense was published in the August 1832 *Star of Gomer* (pp. 233–35), but did not appear in *Zion's Trumpet*.

The third segment is entitled "Opinion of Azariah Shadrach about the restoration of the Church of Christ" and had appeared in the June 1848 *Prophet of the Jubilee* (pp. 81–82). A Saint by the name of Abednego Williams had submitted these observations of Azariah Shadrach, a well-known minister in early nineteenth-century Wales, because Shadrach's views so nicely paralleled those of the Church. Shadrach declared that the rebuilding of the temple in Jerusalem by Zerubbabel represented a foreshadowing as to how the Savior would reestablish His church according to the apostolic manner during the Millennium. Williams declared that such a restoration had already taken place, under the name of The Church of Jesus Christ of Latter-day Saints.

The fourth segment is a quote from the writings of John Wesley concerning spiritual gifts. Wesley says that those gifts had been taken from the earth because of wickedness, not because they were no longer needed. Although not specifically stated by Wesley, the implication is that righteousness of the same quality that had existed among the members of the apostolic church would open the way for renewed spiritual gifts—an interpretation that coincided with the Church's position. Wesley's statement was also printed in *Prophet of the Jubilee* (October 1847, pp. 158–59).

TREATISES

ON THE

SPIRITUAL GIFTS,

AND THE

THOUSAND YEARS, &c.

"*Think about your elders.*"—PAUL.

LLANELLI:

PUBLISHED AND FOR SALE BY THOMAS JONES,

1853.

TREATISES.

THE SPIRITUAL GIFTS, AND THE THOUSAND YEARS.

[From the "Star of Gomer" for April, 1832.]

MR. GOMER,—If I caused so much discomfort to some of your readers, through my announcement of the millennial doctrine, what will be the agitation they feel at that which I declare in my present writing? for I intend to assert, with boldness, the following tenets:—namely, that all the miraculous gifts that were possessed by the primitive church among the followers of the apostles and evangelists, are as much an inheritance to the church in the present day as they were in the first century, and that nothing but lack of faith only prevents the church from performing miracles today with the same measure of power and authority as it did in its earliest age.

Now, I think I see someone looking askance at me, and saying,—"What is this foolishness? Has not the age of miracles gone past?" But I answer these questions with another question,—When did this age end? And when did God take away his license from the church? Let anyone answer this question, and I will bind myself to deny all that I wrote and do penance for it. But rather, the truth is, that the great Leader of the church has given us a license by which it was endowed with miraculous gifts, and he never removed it with any act following, and it is only unbelief that prevents the full restoration of all these glorious gifts. For proof, our Lord Jesus Christ, when leaving his disciples on his ascension into heaven, said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on

the sick, and they shall recover." Mark xvi, 15, &c. Now, where is the separation between the promise of saving through faith and the promise of miraculous gifts? and where is the authority to say that the latter is to end in the church before the former? But to the contrary, when the same circumstance is indicated in Matt. xxviii, 18, &c., the same power is mentioned, and its continuation through the age of the world, saying, "All power is given unto me in heaven and in earth; and, lo, I am with you alway, even unto the end of the world."

These gifts appeared among the primitive Christians in an abundant manner, so that the Spirit was imparted to each one separately, for the edifying of the church, as is seen in 1 Cor. xii, "For to one is given by the Spirit the word of wisdom,—to another the word of knowledge,—and to another faith,—the gift of healing,—the working of miracles,—prophecy,—discerning of spirits,—divers kinds of tongues,—the interpretation of tongues." That these gifts were essential in the church in the first century, no one of the Christians attempts to deny. And everyone also is ready to acknowledge their continuance during the second century. There is also historical authority that they were being practiced in the third century, and even in the fourth century; and some believe they can trace them among believers as far down as the seventh century; but then through unbelief, worldliness, and the corruption of Papism, they had diminished and darkened to such an extent, that it is difficult to distinguish them from the false miracles of the church of Rome. But again, I ask, When did the miraculous gifts cease? If they appear only infrequently in the latter days because of corruption of religion and weakness of faith, what of that? Is not the situation consistent with the conduct of God towards his people under the Jewish dispensation? In the time before the call of Samuel, "The word of the Lord was precious in those days; there was no open vision." And after that, the Lord did not answer Saul "through dreams, or through the Urim, or through prophets." And it is likely that there was a great scarcity of miraculous works in the Jewish church in the next ages before the birth of Christ. Thus if the Spirit was wearied, and caused his manifestations to become less frequent under the perverse government of the Church of Rome, and in the latter days, because of weakness of faith, and of unbelief, is it any wonder?

But some assert that it had been determined that these gifts would be removed by an act of authority; and for the purpose of proving

this they recite 1 Cor. xiii, 8, 9,—"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part;" and then they shout, "Victory." Now, I am as ready as they to acknowledge that these things will fail,—but when? let the following verse show:—"But when that which is perfect is come [*otan de elthe to teleion*], then that which is in part shall be done away." There is no one who says that "that which is perfect," the TO TELEION, has come, for "now we see through a glass darkly;" but when it comes, then we shall see "face to face." It is doubtless that "that which is perfect" is the personal reign of Christ on the earth, at his second coming, when we shall see face to face; and until this blessed time of the restoration of all things, and of the establishment of the millennial kingdom, the spiritual gifts are to continue as patrimony of the church, as well as all promised works of the Holy Ghost; and then there will no longer be any need for them, because faith will end in seeing, and hope in enjoyment.

If this is so, then, if the church has such a right to these gifts, why does it not posses them? I answer,—Because it does not seek them; yes, among all the congregations that go under the name of churches, which ones pray for miraculous gifts? and if they do not seek them, but rather judge it superstitious to pray for them, is it any wonder that they are destitute of them? But what do the scriptures say? "Desire spiritual gifts, but rather that ye may prophesy." 1 Cor. xiv, 1; and also,—"Seek the best gifts." Now, how can anyone, who calls himself a Christian, disregard the word of God so much as to set aside a commandment as clear as the one above? And, therefore, however my opinion is accepted by your readers, I assert that there is not one church or denomination of religionists that is correct in doctrine, if it does not avow its right to spiritual gifts, or their proper practice, if it does not encourage praying for them, namely the various supernatural gifts that are named in 1 Cor. xii.

Once again I hear the "why?" being uttered. Why do we not see these gifts appearing in some church or another? and particularly in the writer, who is arguing so boldly in favor of their essential nature? I answer, if I had faith so strong as to be able to receive them, and a holiness of life so pure that I could expect to receive them, I would have them; yet, I think that these various gifts are imparted not to satisfy the wish of any one believer, in his own individual request, rather for the

edifying of the church as a body, for thus it is shown in the aforementioned chapters. And as I said before, it is impossible to understand the scriptures, without receiving the millennial doctrine; thus I assert now that a large part of the New Testament is unrelated to the state of the church in the present days, unless the spiritual gifts are promised to it through every age of its militant existence during this dispensation; for these things are referred to not only by the occasional phrase here and there, but there are several substantial parts of the writings of the apostles that refer to the use and fostering of the miraculous gifts, and those parts have also been so completely interwoven with the principle and unchanging doctrines of the gospel, that I do not know how anyone can pretend to differentiate them, or to say that he has authority to refuse one part, while accepting the other.

C.

MIRACULOUS GIFTS.

[From the "Star of Gomer" for August, 1832.]

MR. GOMER,—When I sent you my observations on the Miraculous Gifts, I did not expect that they would be received by everyone immediately, because I have some idea as to how great are the numbers of those who either disregard such gifts completely, or who, like your correspondent Omicron, deny their existence in the present day. But since the refutation of your friend requires some kind of answer from me, I shall hasten to the task.

In the first place, then, I do not think that anyone can deny completely the existence of miraculous works in the present day, without at the same time accusing every denomination of Christians on the face of the earth of superstitious practices; and it is impossible for anyone to conform to the Christian practices in general, without also acknowledging the existence of a miraculous means. To prove this, I ask, Is there one group of Christians who does not accept and practice the obligation of praying for the healing of the sick? Yes, whenever the illness has reached to such an extent, and every practice of health is something beyond all human hope, according to anything that can be expected from any medical means, do we not frequently see the Christian friends of the sick person praying for him, and sincerely asking God to stay his hand, and restore such to his normal health? If such a prayer was ever answered, what do we call that if not a miraculous work? If one believes that an answer is possible, what is that if not an acceptance of a miraculous work? But if one does not believe in such effects, why is God mocked by praying so unceasingly for the sick person in so many congregations and families? Also when circumstances require, are not prayers set up for rain, for fair weather, and for deliverance from hunger, pestilence, war, &c.? These practices testify that there is still among Christians some remembrance of a miraculous answer to their prayers, that has been kept from disappearing completely, although the other gifts in the same record are completely denied.

Omicron says that there is no further reason for Miraculous Gifts, since the Christian faith is now "established in the world." But I ask him, In what corner of the world is this blessed condition to be seen?

Take a map, and demonstrate. I can imagine him casting his eyes over the islands and continents, and at last placing the tip of his finger on Great Britain, and some small corners of it in the western regions. But, if the gospel has been established so firmly in Britain, and other places, so that there is no longer any need for miraculous signs, what is the meaning of its preachers maintaining such lamentation about unbelief and immorality? But, let us permit this to rest where it is, and let us go to the other parts of the broad map, and let us look at the establishment of the gospel in the world; first let us take the African continent. Where is the establishment of the gospel there? Does not the missionary preacher have as much need for miraculous signs as did the original missionaries in the early age? Also let us look at Eastern India, and the empire of China, and the islands of the south sea. If all the map were blackened, except for those places where Christianity is sprouting, I think that the white spots would appear very small. And this is called the "establishment of the gospel in the world!" But this is not the only mistake that springs from not calling things by their proper names.

O. says further that the miraculous gifts were given only for proofs, for the conversion of the unbeliever. I acknowledge that this is among their purposes in some circumstances, but not always or without exception, as your friend O. indicates; rather the opposite; they were most often practiced in the church, when there was no one but believers present. And when O. considers the practice of the gifts as they are related in the scriptures, I think he will change his opinion of their purposes, for St. Paul says, 1 Cor. xiv, 22, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." And there is no mention made of the presence of the unbelievers, rather it is more like a happening unrelated to the practice of the gift of prophesying. If men considered this chapter in greater detail, and the two previous ones, there would not be so much misunderstanding with respect to the miraculous gifts; for one could see that they were given for the edifying of the church, and not only to convert unbelievers; and also it can be proved that they were practiced only by believers, without the presence of anyone else, as is perceived in the commandment for anyone who spoke in unknown tongues, where it says, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to

God."

O. says further still that if miracles pertain to the church in this age, is it not strange that God deprived himself of them over a number of ages? I answer this with another question. Is it not strange that over a number of ages God has allowed one part of the Christian world to be deceived by Papism, another part by the superstitious Greek church, and the third part by Muhammadanism? Let O. look at the condition of the world in the ages before the appearance of Luther, and let him indicate in which corner of it the Church of Christ existed, and what was its condition there; and if the truths of the gospel had been persecuted into the wilderness over a number of centuries, what wonder is it that the miraculous gifts had also fled from sight.

He asks also, Why were they not restored to the church with the reformation? I answer, because the church as a body did not seek them. "Seek, and ye shall find," is the promise; and despite what a godly man Doddridge was, and others whom he mentions, it does not appear that they or their congregations sought the spiritual gifts, or were even aware of their right to them; but, I sincerely believe, if they had sought them, as a body of believers, that they would have received them; and I believe also that the same privilege is promised to every Christian congregation to the present day; not having this privilege, a large part of the scriptures is not relevant to us in the present ages.

O. asserts that there is not one proof that the miraculous gifts existed in the second century. If he were to undertake the task of researching this for himself, instead of repeating the assertions of other men, I think he would reflect a bit before giving space for such an assertion in his writing, and as an example, I shall give here a few proofs from among several of the same kind, to show his error.

Justin the Martyr, who died in A.D. 165, says the following:—*Para gar emin cai mechri nun prophetica charismata estin*, &c. "The prophetic gifts continue with us until now, from which you, [the Jews,] should understand that they are the ones which were earlier in your nation, transferred to us;" and also, "seen in our midst are women and men who have gifts from the Spirit of God." Also,

Irenius, who died A.D. 206, mentions casting out devils, and says, "Others have a foreknowledge of things to come, and visions and prophetic utterances. Others, by the laying on of hands, heal the sick,

and restore them to health; also, the dead have been raised, and they tarried with us for several years." He also mentions some who spoke in unknown tongues. Furthermore,

Tertullian, [around A.D. 208,] mentions the miraculous authority of the Christians, saying, "A number of responsible men, without mentioning the common people, were freed from devils and illnesses." And he says that even the emperor Severus received a miraculous healing through the hand of a Christian. These works were quite obvious in the world.

And as for Origen, the only old author O. mentions, and on whose authority he tries to cast doubt, his testimony is in several places, in favor of the existence of the miraculous gifts, so strong and determined, that I can but wonder upon seeing such an assertion in the writing of your friend.

Origen, [died A.D. 254,] says the following, *Emeis gar*, &c. "And we can show the inexpressible number of Greeks and Barbarians acknowledging Jesus, some of which show in those they healed, that they have received through their faith remarkable power, calling only for the sick, the Almighty God, and the name of Jesus, together with his story. For by these things we saw many freed from wretched illnesses, and insanity and madness, and myriads of other illnesses which neither men nor devils were able to cure."

The same kind of witness is given by Cyprian, [A.D. 258,] Lactantius, [around A.D. 316,] and Arnobius, [A.D. 327,] and many others who are strongly in favor of the existence of miracles; among these Socrates deserves mention, since he bore such a clear witness to the authority and practice of the Christians to work miracles, by healing the sick, and by casting out devils, &c.

Perhaps there are some so unlearned as to declare their contempt for the books of the foregoing authors and their kind, maligning them as works of no value; but, we are confident of better things with respect to your correspondent O., believing that he is more accustomed to historical merit. But lest any of your readers fall into such a misconception, I shall request them to reflect a little before deciding to reject their witness; for, if you reject the historical authority of the foregoing men, and their kind, where are their proofs for the undefiled inspiration and tradition of the Holy Scriptures? If we acknowledge that the above fathers

were truthful, and deserving of credence in their witness of the inspiration of the Scriptures, I think that we cannot withhold our belief in them about the other circumstances they tell us about. There are more that depend on the truthfulness of the fathers than half the Christian world realizes; and there are hosts who profess strongly the inspiration of the Scriptures, while knowing but little of the historical degrees through which knowledge and proof of them are sustained.

With respect to the observations of Jortin, which are repeated by O., they are not a whit better than those of Gibbon, and other unbelievers. The only difference I see is that Gibbon is an avowed enemy, and that Jortin, &c., under the guise of serving Christianity, betrays the cause, in so doing, to the hands of the unbelievers. If Christians in general were to take courage in defending their right to the spiritual gifts, instead of being ashamed because of them and disowning them, the poisonous blows of Gibbon, and others, would fall to the floor without effect; but instead of that, they assist their efforts, and add strength and ardor to that which was already too effective. But, I am confident that if anyone considers the debate carefully and without prejudice, he will come to the same decision that the license of the spiritual gifts has not been rescinded, but that nowadays, as well as ever, they are in accordance with obedience to the commandment, "Desire spiritual gifts, but rather that ye may prophesy."

Yours,

C.

THE OPINION OF AZARIAH SHADRACH ABOUT THE RESTORATION OF THE CHURCH OF CHRIST.

ZERUBBABEL was a shadow of Christ, Zech. iv, 9. In that

1. Zerubbabel was chosen and appointed by God to lead Israel from Babylon to Canaan: thus was Christ appointed to lead the Saints back from all

their wanderings, to save them from all captivity, and to lead them to heavenly Canaan.

2. Zerubbabel built the second temple in Jerusalem; his two hands began it, and his two hands finished it: thus did Christ build his church, and he will be certain to complete the entire building, despite working through poor means, with much opposition. The second temple also was a special portrait of the restoration of religion and the church in the thousand years according to the apostolic plan.

1. The first temple was tarnished, and also pulled down by the Babylonians: thus was the apostolic plan of religion tarnished by the Papists.

2. The second temple was built in times of tribulation: thus, in times of tribulation, will the church be restored to the apostolic plan.

3. The second temple was built by those who spent long years in captivity: thus will the church be restored according to the apostolic plan by those who have long been in the captivity of human imaginings, and human traditions.

4. Those who were building the second temple had much rubble to move out of the way: similarly, it will be necessary to move many superstitions and remains of Catholicism, and human imaginings, out of the way, before the church is restored to the plan of the apostolic church.

5. Poor and contemptuous men in the sight of many other men were those who built the second temple: thus will it be with the restoration of religion to the apostolic plan.

6. Many men were very haughty and apathetic concerning the building of the second temple, saying, 'The time has not yet come:' thus are many still concerning the building of the church, and restoring it to the apostolic plan.

7. There was much mocking directed at those who were building the second temple: similarly, there is much mocking directed at those who are restoring the church to the apostolic plan.

8. Although many wished to prevent Israel at that time from building the second temple: yet the work went forward, although it was obstructed for a time.

9. It was not through the foundation or power of men that the second temple went forward; rather it was through the Spirit of the living God: similarly, in the same manner will the church be restored to the apostolic plan. May God hasten the morning when Zion will receive the foremost praise on the earth. And let all people say, Amen.

THE OPINION OF JOHN WESLEY ABOUT THE SPIRITUAL GIFTS.

It does not appear that supernatural gifts have continued generally in the church, except as late as the second or the third century. Rarely do we hear of them after that destructive period, when the emperor

Constantine called himself a Christian, and through his selfish whim he intended to spread Christianity by piling wealth, honor, and power on the Christians in general. From that time they disappeared almost completely; at least, it was most unusual to hear of them after that time. The reason why they stopped was not as the common folk say, that they were not needed any longer, because all the world had embraced Christianity. This is an unfortunate misconception! There was not the twentieth part of the world who were Christians at that time, even in name. The real reason [why the miraculous gifts did not continue] is because of the cooling of the love of many—the Christians had not more of the spirit of Christ than did the other pagans! The Son of God, when he visited his church, could hardly find faith on the earth. This is the original cause for supernatural gifts of the Holy Ghost not being found any longer in the Christian church, because the Christians turned into pagans after that, with nothing but the dead letter remaining.

[ENTERED AT STATIONER'S HALL.]

J. DAVIS, PRINTER, MERTHYR.

O3 JONES, Dewi Elfed. *Annerchiad ar ymadawiad W. S. Phillips a J. Davis, ynghyd â lliaws o'r Saint, i dir Seion*. (Greeting on the departure of W. S. Phillips and J. Davis, together with a host of the Saints, to the land of Zion.) *Llanelli: John Thomas, Printer, [1854?].*

4 pp. 17 cm. *Welsh Mormon Writings* 74.

There are fourteen verses of eight lines each to *Greeting*, verses which were to be sung to the tune of "Ye banks and braes." The departure of William Phillips and John Davis, for which occasion the song was composed, took place on 27 January 1854 from Liverpool on board the *Golconda*. Although *Greeting* bears no date, it was most likely published a few weeks (or at least a few days) before the departure of Phillips and Davis from Wales.

Dewi Elfed Jones, the author's name, is the pseudonym of David Bevan Jones, a colorful figure in Church history. Before his conversion to The Church of Jesus Christ of Latter-day Saints, Jones had been an ordained Baptist minister for the Gwawr Chapel in Aberdare, about seven miles from Merthyr Tydfil (see *Millennial Star,* 1 April 1851 [pp. 109–10] and 1 June 1851 [pp. 172–73] for an account of his conversion). The fact that William Phillips had been instrumental in Jones's conversion would explain the almost desperate emotion throughout this farewell poem.

GREETING

ON THE

Departure of W. S. Phillips and J. Davis,

TOGETHER WITH

A HOST OF THE SAINTS

TO THE LAND OF ZION.

BY

DEWI ELFED JONES,

LLANELLI.

Tune—"Ye Banks and Braes."

---

1 BEAUTIFUL OLD WALES—"*The Green Isle*,"
A hundred times it has been my pleasure
To compose a sweet song for thee,
By the light of the moon on the seashore;
Behold, thy sons are now forsaking thee,
Having warned thee for a long time,
That some great vengeance will come upon thee,
If thou dost not happily embrace the TRUTH.

2 Oh, dear brethren, it is so difficult for me
To say farewell to you now,—
I cannot forget what has been—
My love for you is great:
TO ZION yonder is your course,
Your happy hour has neatly come;
I too am waiting for the day,—
Oh, dear brethren, FAREWELL, FAREWELL!

3 Now go rejoicing from Wales,
You are now clean from the blood of her children,
And the peace of God beneath your breast,
And the sound of your song like a sweet chord:—
The field you have sown is now growing—
There is a plentiful crop for you,
Whilst the tiresome and stubborn reap woe,
You reap enjoyment everywhere.

4 Throughout the cycle of your great labor,
You were brave on behalf of the SAINTS;
At last, yes, there broke the dawn,
Of your freedom, Oh, wondrous privilege!
Over the waves of the ocean and all its tumult,
May the Lord's protection guide your life,
May you be free and unfading,
Is the resounding sentiment of my heart.

5 May God's angels, every night and day,
Guard the way of your arduous journey,
Until you reach ZION, where
Your welcome will be great, in sweet voice;
After resting there in her breast,
Under the peace and justice of God,
Oh, remember *one* of true heart,
Longing to be living there.

6 Your words to me have been like wine and milk
Amidst trouble, pain, and care,
As long as waves break on the beach
I shall love you with a pure heart.
When the enemy trampled me underfoot,
I found your teaching of great value,
And when he thirsted for my blood,
In the midst of weakness—I found strength!

7 My own complete self–denial
Was the cost of my joy!
I am strong in the power of my Heavenly Lord,
Despite causing loss to me in everything;
If I sold praise and great renown,
And respect and dignity from the world,
The treasure I now possess
Is a million times better than all these.

8 That which was once profitable to me,
I now count, yes, a loss,—
For Truth's sake—heavenly honor!
I sing in great oppression;
I rejoice about Zion yonder,
The root of my heart is there;—
I shall again happily shake hands
With those whom I love as myself.

9 It was like life to me to obey
All your wise counsel;
And it was a life of dear joy,
And great rejoicing for me;
But now there came a call for you
To hasten homeward,
And leave the land of great affliction,
For Zion—on the command of Heaven!

10 But still remaining are God's servants,
And the power of the heavens is on their side,—
Their respect is as dear to me,
As the worth of my dear life:
In the strength of their advice is the ability
For me to hold out bravely for the truth,—
I shall keep it as long as I live,
And soon Zion will be my home.

11 Where I was in captivity, I am now free,
And peace fills my worthy breast;
While there is a sun, I shall remember the day
I felt through you the *power of God*.
Oh, dear brethren, I can do no less
Than shed a tear for you,—
I weep—do not blame me,—
I bear memories of longing.

12 I now have sweet tears,
It's not sadness that oppresses my breast,
Rather joy for you,
I am happy for the day of your success.
Your tireless labor night and day,
To benefit the Saints throughout FAIR WALES,
In yonder ZION of free thought
Becomes a golden crown on your head.

13 Farewell, dear good friends,
Farewell, beautiful happy sisters,
Your journey is to a land a thousand times better,
Than any on the face of the whole earth;
Go, go joyfully, and may the sound of your song
Drown the tumult of all the waves of the sea,
Set yonder Zion alight
With the praise of your melodious Choir.

14 If for a short time I am
To bravely work in Babylon,
The day will come when I can say farewell,
And be free from its oppression;
Your course is to Zion yonder,
Your happy hour has happily come;
I too am waiting for the day,—
Oh, dear brethren, Farewell! Farewell!

John Thomas, Printer, Llanelli.

O4 DANIELS, Daniel. *Llyfrau ar werth*. (Books for sale.) *Swansea: D. Daniels, Zion's Trumpet Office, [1857].*

2 pp. 16.5 cm.

This book list is identical to the list bound with Orson Pratt's *Breniniaeth y dyddiau diweddaf* (Latter-day kingdom), published in 1857 in Swansea (*Welsh Mormon Writings,* item 107). It did not surface as a separate item, however, until after the publication of *Welsh Mormon Writings*.

All previous volumes of *Zion's Trumpet* are listed for sale, as is volume III of *Prophet of the Jubilee*. Besides these two periodicals the following forty-nine titles, listed in Daniels's order but with *Welsh Mormon Writings* item numbers, are named: 65, 60, 70, 20, 75, 78, 79, 84, 90, 87, 83, 85, 76, 77, 80, 91, 82, 81, 89, 88, 95, 93, 94, 98, 34, 69, 68, 37, 55, 53, 62, 41, 26, 39, 32, 71, 31, 42, 38, 36, 99, 100–107.

Listed in the final paragraph on page 2 is a variety of Church periodicals and publications in Welsh, English, German, French, Danish, Italian, and Hawaiian.

In the English translation of *Books for sale*, I have corrected three errors: *"Lectures on faith"* (for *"Lectures on baptism"*), "J. Davis" (for "J. Davies"), and "Millennial Star" (for "Millenial Star").

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